This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

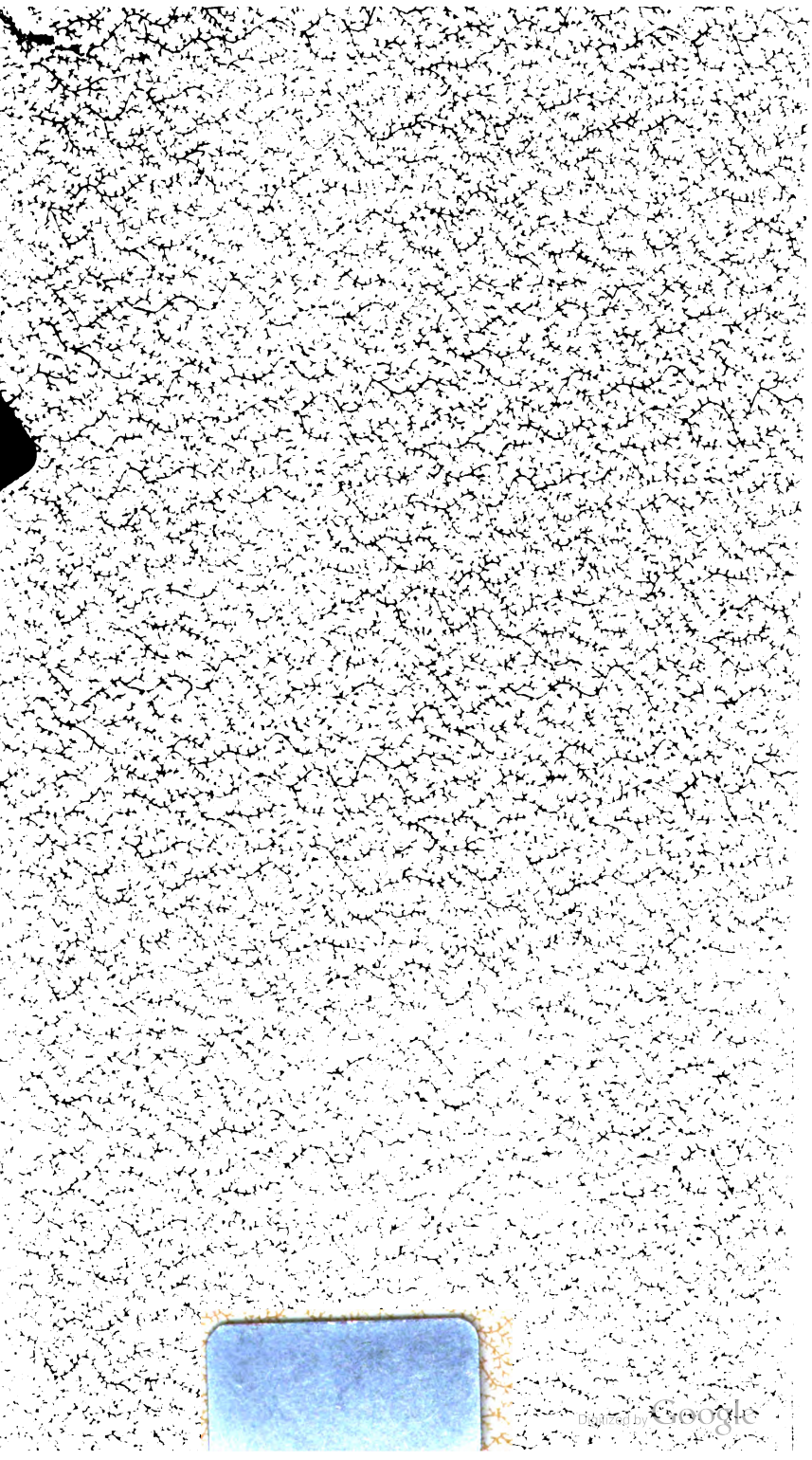
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 08249082 6

Digitized by Google


Digitized by Google

Digitized by Google

Digitized by Google

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive*,

M, DCC, XC.

With an APPENDIX.

" ——*Major rerum mihi nascitur ordo,*
" *Majus opus moveo.*" VIRG. Æn. vii. 44.

" But you who seek to give and merit Fame,
" And justly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worst avarice is that of Sense.
" With mean complacence ne'er betray your trust,
" Nor be so civil as to prove unjust.
" Fear not the anger of the Wise to raise;
" Those best can bear reproof, who merit praise." POPE.

VOLUME III.

LIBRARY
NEW-YORK

LONDON:
Printed for R. GRIFFITHS;
AND SOLD BY T. BECKET, IN PALL MALL.
MDCCXC.

Digitized by Google

NEW YORK
PUBLIC
LIBRARY

Digitized by Google

TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMRAKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see our *Index*, printed at the End of this Volume.

A

ABERCROMBIE's Hot-house Gardener, 211
——— Gardener's Journal, 338
Actions of the Apostles. See *Willis*.
Adair's Objections against the Abolition of the Slave-trade, 210
——— Essays on Fashionable Diseases, 335
——— on a Non-descript Disease, 336
——— on the Suttonian Regimen, *ib.*
——— Anecdotes of his Life, 337
Adriano, a Poem, 51
Age of our Earth. See *Globe*.
Aldrich's Architecture, 327
Alison's Essays on Taste, 361
Alves's Edinburgh, a Poem, 474
Apology for the Liturgy, 13
Applegarth's Plea for the Poor, 347
Archenholz's Picture of England, translated, 29
Arthur, a Poetical Romance, 71
Astronomy, Practical, Treatise on, 298

B

Barrington's Trial, 335
——— Memoirs, 350
Bath Society. See *Letters*.
Beckford's Acc. of Jamaica, 290
Benyowsky's Travels, 169
Berrington's Hist. of Hen. II. 373
Berkeley's Literary Relics, 241
Berlin, Secret Hist. of the Court of, 158
Bibliotheca Topographica Britannica, No. 49, 50, 414
Bibliotheca Parisiana, 475
Blackett's Suicide, a Poem, 93
Blackstone's Reports, Parts IV. and V. 335
Blunders of Loyalty, 93
Botany. See *Dickson*. See *Smith*.
Bowles's Verses on the Philanthropic Society, 91
Brand's Hist. of Newcastle, 387
Breitkopf—*Exemplum Typographiæ Sinicæ*, &c. 563
British Album, 213
Broome's Elucidation of Hastings's Impeachment, 334
Brown's Chancery Reports, Vol. II. 465
Bruce's Travels, 33, 121
Burke, Mr. Letter to, from M. De Tracy, 86
——— Reflections on the Revolution in France, 313. 438.
Burn's Letters to Priestley, 233
Burtin's Prize Dissertat. on the Age of our Globe, 539

C

Calonne on the State of France, 564
Camden's Britannia, new Edition, 175

Digitized by Google

Carpenter's Four Sermons, 105
Catalogue of Publications on the Test, 99
Catlow's Protest. Catechism, 105
Chais's Sermons, Vol. II. 515
Chalmers's Life of De Foe, 471
Chemistry. See *Kerr*, *Lavoisier*, *Nicholson*, *Fourcroy*, and *Monro*.
Chinese moveable Types. See *Breitkopf*.
Christian's Pocket Compan. 109
Churchey's Poems, 339
Churton's Sermon at Oxford, 234
Citizen, a Novel, 223
Clayton's Sermon, 357
Clutton's Farewel Sermon, 113
Commercial Tables, 102
Cooke on the Revelations, 147
Coombe's Sermon, 355
Cooper's Serm. at Yarmouth, 113
Correspondence with the Reviewers, 118—120. 239. 240. 357—360. 479. 480.
Cotter's Poems, 95
Craufurd's 2d Inquiry concerning the E. India Company, 470
Creswick's Female Reader, 99
Crompton's Practice Commonplaced, 466

D

Dalrymple on the Spanish Memorial, 238
Dante and Petrarch, Lives of, 85
Deacon's Poems, 337
Death of Amnon, 345
Debts, Contingent, Essay on, 467
De Foe's Life, 471
De Luc's 3d Letter to Dr. Hutton, 573
Deluge, a Poem, 216
Democracy, Aristocracy, &c. Attempt to explain, 225
Denial, a Novel, 400
Derbyshire, View of, 191
Dernier coup porté aux préjugés & à la superstition, 509
De St. Marie on Modern Languages, 473
Dickson—Plant. Crypt. Fascic. II. 156
—— Dried Plants. *Fascic.* II. *ib.*
Disney's Serm. at Cambridge, 114
Dissenter's Plea, 98
D'Ohsson's Hist. of the Othoman Empire, 16
Donaldson's Miscellaneous Proposals, 224
Dore's Sermon, 114
Duelling, Principles of, 101
Du Fresnoy on pronouncing French, 473
Dupont's Considerations on France, 224

E

East India Company. See *Craufurd*.
———— Calendar, 470
Edinburgh, a Poem, 474
Education, Letters on, 304
Edwards's Serm. at Camb. 236
Elections. See *Froward*. See *Heyward*.
Elegant Epistles, 476
Emblems of Mortality, 101
Englefield's Letter to the Author of a 'Review,' &c. 98
Enquiry into the Principles of Taste, 225
Essay on Infidelity, &c. 514
Euclid. See *Williamson*.
Eukemia, a Novel, 89
Evil. See *Villaume*.

F

Fairy Spectator, 222
Female Reader, 99
—— Characters, 343
Finglas's Recluse, a Novel, 90
Foreign Literature, 116. 201. 481, *& seq.*
Fourcroy's Supplement to his Elements of Natural History and Chemistry, 162
France, Tracts rel. to the Revolution in, 59. 86, 87. 224. 313. 333. 429. 438. 564.
Franciad, a Poem, 116
Frederic, a Novel, 90
Free Thoughts on Liberty, &c. 333
Frere, *de Cherensi*, *les prémices de ma jeunesse*, 228
Fugitive, a Drama, 346

G

Gangrenes. See *White*.
Gentleman's Edition of Orton on the O. T. Vol. IV. 229

Digitized by Google

Gentleman Farmer's Companion, 338
Geography and Hiſtory, by a Lady, 100
——— of the Greeks, by Goſſelin, 535
Geometry. See *Van Swinden*.
Germany, Introduction to the Knowlege of, 190
Globe of our Earth, Age of, Prize Diſſertation concerning, 539
Golledge's Free Thoughts, 108
Gomerſall's Citizen, a Novel, 223
Gordon's Arithmetic, 213
Goſſelin. See *Geography*.
Gough's Edition of Camden, 175
Graham's (Mrs. Macaulay) Letters on Education, 304
Gramina Paſcua, 154
Gray's Key to the O. T. 352
Greece, Hiſt. of, by Mitford, Vol. II. 248
Greenwich Hoſpital, Account of, 437
Gregory's Hiſtory of the Chriſtian Church, 77
Greville's Reflection, 342

H

Haarlem, Phil. Soc. at, their Memoirs, Vol. XXVI. 499
——— Vol. XXVII. 503
Hamilton's 2d Letter to the People, 225
——— Attempt to explain *Democracy*, &c. *ib.*
Hands's Death of Amnon, 345
Happineſs, a Poem, 474
Harper's Sermon on the State of the Nation, 112
Haſſell's Tour of the Iſle of Wight, 309
Haſtings, Mr. Elucidation of his Impeachment, 334
Helme's Tranſlation of Le Vaillant's Travels, 28
Henry II. See *Berington*.
Hereſy, Scripture Idea of, 359
Heywood on County Elections, 466
Hiſtorical Memoirs of Religious Diſſention, 230
Hiſtory of France, 59
——— of Miſs Meredith, 90
Hiſtory and Memoirs of the Phil. Soc. of Lauſanne, Vol. II. 545
Holder's French Accidence, 100
Hole's Arthur, a Poem, 71
Homilies. See *Obſervations*.
Horace, Diſſertation on two Odes of, 287
Horſley, Bp. Addreſs to, 103
——— Letter to. See *Engleſield*.
Howard, Mr. Anecdotes of, 471
——— Life of, 472
Huntingdon's Letter to Evans, 229
Hutton on Juries, 435

I and J

Jack and Martin, 94
Jamaica, Beckford's Acc. of, 290
Janſen's Letters on Italy, 495
Jay's Farewel Sermon, 113
——— Do. on Tuppen's Death, *ib.*
Jilt, a Poem, 345
Il Mamalucco nel Frullone, 349
Impregnation, Speculations on, 87
India, Eaſt, Tracts relative to, 84. 334. 479
Infidelity, &c. Eſſay on, 514
Ingenhouſz's Experiments in Natural Philoſophy, 201. 519
Inquiry into the Principles of Taxation, 259
Introduction to the Obſ. made by the Judges of Quebec, 469
Invocations to the Deity, &c. 48
John, St. Paraphraſe of his Goſpel, 478
Italy, Letters concerning, 495
Juries. See *Hutton*.

K

Kaliſh Revolution, 275
Keate's Quotation againſt Quotation, 230
Kemble's Alteration of Shakeſpeare's Tempeſt, 347
Kerr's Tranſlation of Lavoiſier's Chemiſtry, 159
Knox's Letter to Lord North, 280
——— a Letter to Knox, 283

L

Lauſanne, Philoſ. Soc. at, their Memoirs, Vol. II. 545
Lavoiſier's Chemiſtry, 159

Digitized by Google

Leechman's Sermons, 410
Lenox's Euphemia, a Novel, 89
Letter to the India Directors, 84
—— to Lord North, 280
—— to Mr. Knox, 283
—— to Mr. Wilberforce, 473
Letters of Albert, 227
—— to the Apologist for the Religion of Nature, 228
—— on Love, Marriage, and Adultery, 393
—— on Agriculture, &c. by the Bath Society, Vol. V. 420
—— from France, by Miss Williams, 429
—— on the Dispute with Spain, 475
Liberty. See *Free*.
Literary Relics, 241
Liturgy, Apology for, 13
———, Tracts rel. to its proposed Revisal, 13. 103. 109
Lives of Dante and Petrarch, 85
Livre Rouge, 87
London, Bishop of, his Charge to the Clergy, 477
Louisa Forrester, 91
Louisa, or Rewards of an affectionate Daughter, 475
Lucretia, a Novel, *ib.*

M

M'Nayr on Contingent Debts, 467
Madan's Letter to Priestley, 231
Maid of Kent, a Novel, 90
Man of Failing, *ib.*
Marshall's Rural Economy of the Midland Counties, 403
Martin's Speech, 97
Maurice's Letter to the India Directors, 84
Medallic History of England, 288
Melmouth's New Cosmetic, 347
Mémoires Historiques, &c. des Voyages en Turkie, &c. 505
Memoirs and Travels of Count de Benyowsky, 169
———— of Barrington, 350
———— of the the Phil. Soc. at Haarlem, Vol. XXVI. 499
———— Vol. XXVII. 503
———— of the Duke de Richelieu, 558
Milton's Treatise on Civil Power, 104
———— Disinterment, 350
Mirabeau, Count de,—Secret Hist. of the Court of Berlin, 158
Mitford's Hist. of Greece, Vol. II. 248. 382
Modern Breakfast, 96
Monro, Dr. Donald, App. to his Treatise on Chemistry, 25
Montesquieu's Fugitive Pieces, 102
Mythology, ancient Northern, Dramatic Sketches of, 140

N

Napleton's Serm. at Hereford, 357
Natural Philosophy. See *Ingenhousz*.
Negroe equalled by few Europeans, 348
Newcastle, History of, 387
New Mentor, 338
New Spain, an Opera, 346
New Cosmetic, 347
Nicholson's Supplement to Fourcroy's Chemistry, 162
———— First Principles of Chemistry, 163
———— Edit. of Benyowsky's Travels, 169
Nisbett on the Miraculous Conception, 351

O

Oath, Account of the Nature of, 350
Observations on Paley's Theory, 96
———— on the Homilies, 109
Odes against the Blue and Buff, 222
Official Papers rel. to the Dispute with Spain, 475
Old Testament, Key to, 352
Orton on the Old Testament, Vol. IV. 229
Othoman Empire, Hist. of, 16

P

Paley's Theory of Civil Government, Observations on, 96
Parsons's Hist. of Miss Meredith, 90
Pastoret on Penal Laws, 516
Peddle's

Digitized by Google

Peddle's (Mrs.) Rudiments of Taſte, 226
Penal Laws, Eſſay on, 516
Philanthropic Society, Verſes to. See *Bowles*.
Philip's Voyage to Botany Bay, 208
Philoſophical Amuſements, 212
Philoſophy, Natural. See *Ingenhouſz*.
Picture of England, 29
Pilkington's View of Derbyſhire, 191
Pindar's Epiſtle to Bruce, 219
Pirrie on Baptiſm, 353
—— Appendix to ditto, *ib.*
Poems by Cotter, 95
—— by Jane Smith, 220
—— by Sterling, 272
—— by Churchey, 339
—— by Deacon, *ib.*
—— by Mary Hands, 345
—— by Alves, 474
Poetical Eſſays, 93
Political Obſ. on the Teſt, 96
——— Miſcellanies, 346
Poor, Plea for, 347
Porteus, Biſhop. See *London*.
Pott's Sermon for the Humane Society, 357
Potter's Frederic, a Novel, 90
Pow's Reflections on Peace, &c. 340
Prieſtley's Sermon on Robinſon's Death, 110
——— Defences of Unitarianiſm, for 1788 and 1789, 187
——— Familiar Letters, Parts IV. and V. 232
Priſon, a Poem, 218
Purkis's Sermon at Cambr. 235
Pyle's Sermons, 167
Pyramids. See *Witte*.

Q.

Quebec, State of the Government of, 468
——— Introduction to the Obſervations made by the Judges of, 469

R

Radcliffe's Tranſlation of the Nat. Hiſt. of Eaſt Tartary, 89
Recluſe, or Hiſtory of Lady Gertrude Leſby, 90
Red Book, 87
Reeve on the Sore Throat, 88
Reflection, a Poem, 342
Religion, new Syſtem of, 107
Report of the Highland Committee, on Shetland Wool, 199
Revelations. See *Cooke*.
Revenue, Public, Hiſtory of, 1
Richelieu, *Duc de*, his Memoirs, 558
Roberts's Deluge, a Poem, 216
Rotheram on the Sexes of Plants, 88

S

Saunders on Theatres, 100
Sauveboeuf, Count de F. his Travels in Turkey, &c. 505
Sayers's Sketches of Northern Mythology, 140
Scott's (Major) Speech, 223
Scott, Sir John, his Speech on the Cauſe—Auguſta *v.* Thomas Evans, Eſq. 468
Sermons, collective, 105. 167. 330. 410. 515
——— Single, 110—114. 234—236. 354—357. 478
Sexes of Plants vindicated, 88
Shapter's Fugitive, 346
Shetland. See *Wool*.
Sicilian Romance, 91
Siddons's Modern Breakfaſt, 96
Sinclair's Hiſt. of the Revenue. 1
Slave-trade, Publications rel. to the 94. 210. 348. 473
Small pox. See *Adair*.
Smith, Dr.—*plantarum icones*, *faſcic.* II. 157
Smith's (Mrs.) Select Poems, 220
Smyth's Edit. of Aldrich's Architecture, 327
Sonnets to Eliza, 93
Sore Throat, Eryſipelatous. See *Reeve*.
Speculations on Impregnation, 87
Speechly on the Vine, 431
Spohn's Edit. of Woide's Preface to the Alexandrian N. T. 562
Stanton on duelling, 101
Statutes rel. to Scotland, abridged, 428
Sterling's

Digitized by Google

Sterling's Poems, 272
Suicide, a Poem, 93
Superſtition and Prejudice, fatal Blow to, 509
Swayne's *Gramina Paſcua*, 154
Swinton's Abridgment of Scotch Statutes, 428

T

Tartary, Natural Hiſtory of, 89
Taſte. See *Aliſon*. See *Enquiry*. See *Peddle*.
Taxation, Inquiry into the Principles of, 259
Teſt Act, Tracts rel. to its propoſed Abolition, 94. 96—99. 230—233
Tetrachymagogon Hypercriticum, 344
Teyler's Theological Society, Prize Diſſertations publiſhed by, Vol. X. 481
Teyler's Second Society, Prize Diſſertations publiſhed by, 539
Theatre. See *Whyte*.
Theatres, Treatiſe on the building of, 110
Theological Tracts, 106
Theriad, a Poem, 96
Thickneſſe, Mr. curious Facts of, 476
Thomſon's Denial, a Novel, 400
Toulmin's Sermon on Robinſon's Death, 111
Tracy's Letter to Burke, 86
Travels of Count de Benyowſky, 169
——— in Turkey, Perſia, and Arabia, 505
Trial—Miſs Chapman *v.* Shaw, 87
—— Auguſta *v.* Thomas Evans, Eſq. 468
Troward's Election Statutes, 466
Try again, a Farce, 347
Turner's Free-Maſon Sermon, 354
Twining's Short Hiſtory of the Phariſees, 352
——— Sermon on the Abuſe of Reaſon, 478

U and V

Vaillant's Travels tranſlated, 28
Van Swinden's Elements of Geometry, 532
Verhandelingen raakende den Natuurlyken en Geopenbaarden Godſdienſt, &c. Tom. X. 481
——— ——— *uitgegeeven door de Hollandſche Maatſchappye der Weetenſchappen te Haarlem*, Tom. XXVI. 499
——— ——— Tom. XXVII. 503
Vernes—la Franciade, poëme, 116
Villaume on the Origin of Evil, 528
Vince's Treatiſe on Aſtronomy, 298
Vindication of ſpeaking openly in favour of important Truths, 108
——— ——— of a Letter to the Baptiſts, 229
Vine. See *Speechly*.

W

Wakefield's Addreſs to Biſhop Horſley, 103
Walker's Diſſenter's Plea, 98
——— Serm. in Gravel-lane, 114
——— Sermons, 330
Welſted's Works, 149
Whitaker's Additions to his Hiſt. of Mary Q. of Scots, 337
White on Gangrenes, 222
Whyte's Theatre, a Dramatic Eſſay, 398
Wight, Tour of the Iſle of, 309
Wilkinſon's Appeal to England, 94
Williams (Miſs) Letters from France, 429
Williamſon's Elements of Euclid, Vol. II. 253
Willis's Tranſlation of the Actions of the Apoſtles, 153
Witte on the Pyramids, &c. 515
Woide. See *Spohn*.
Woman, Sketches of the Hiſtory of, 227
Wool, Shetland, Report concerning, 199
World proved to be not eternal, 229
Wrighte's Obſ. on Geneſis, *ib.*

Y

Young Grandiſon, 222

Z

Zeno. Over Ongelooſen Zeden, 514

Digitized by Google

THE

MONTHLY REVIEW,

For SEPTEMBER, 1790.

ART. I. *The Hiſtory of the Public Revenue of the Britiſh Empire.* Part Third. By Sir John Sinclair, Baronet. 4to. pp. 410. 15s. Boards. Cadell. 1790.

HISTORY, till of late, was chiefly employed in the recital of warlike tranſactions. Victories, defeats, revolutions of kingdoms, occaſioned by conqueſts, ſucceſsful uſurpations by daring individuals, and ſimilar events, were too long deemed the only objects worthy to be recorded in the hiſtoric page. The *people* were not known; the circumſtances that affected *their* domeſtic proſperity and happineſs were entirely overlooked; and the records of many ages might have been peruſed without obtaining the leaſt information concerning any fact that led to a knowlege of the internal economy of the ſtate, or the private ſituation of individuals.

Thanks, however, to the more enlightened ſpirit of modern times, things are much altered in this reſpect. Readers now expect to find, not only the *warlike* exploits, but the *civil* tranſactions, of princes, recorded in the hiſtoric volume. The *people* claim their ſhare of attention; the progreſs of arts is conſidered as an object of importance; induſtry, agriculture, manufactures, commerce, manners, population, and perſonal ſecurity, are now viewed as objects that deſerve a particular degree of inveſtigation. Finance is become a ſcience, and *begins* to be ſtudied as an object of primary importance, by thoſe who aſpire to dignified offices in the ſtate. At preſent, indeed, this ſcience is only in its infancy, and its firſt principles are little underſtood; the hiſtory of paſt financial operations is, therefore, a chaos of abſurdities; and the financial operations of preſent times, in general, form only a ſeries of blundering ſchemes, calculated to attain the objects in view, by means of every little deception, that the miniſter of the day can invent for impoſing on the judgment of thoſe

Digitized by Google

whose aid is necessary to carry his plans into execution. The prosperity of the *people* is, therefore, with such men, no serious object of consideration; and the enlightened few who have made some advances in this science, behold, with astonishment and indignation, that, in almost every case, the industry of the people is checked, and their prosperity infinitely retarded, by these puny financial projects. Their contempt, however, for the talents of these oppressors, keeps pace with their regret:—they see, with some degree of satisfaction, that when the time arrives when ministers shall become so enlightened as to be able rightly to understand their own interests, they will be convinced that the revenue of the prince must ever be in proportion to the welfare of the people; and that whatever shall retard the prosperity of the latter, must diminish, in a much higher ratio, the income of the former. They see that good policy and humanity are the same; they anticipate the time when this æra shall arrive, when this momentous truth shall be universally admitted; and they contemplate, with wonder, the amazing extent of revenue that may then be afforded by the same people, when compared with that pittance which can be, with difficulty, acquired from them under the present faulty administration of affairs.

The reader will easily perceive that these reflections are *general*, and apply universally to the financial operations at present in vogue, in every part of Europe; and that they are by no means intended as a reflection on any one individual, or set of men, in any part of the world. In some nations, the welfare of the people is more adverted to than in others; and there a greater revenue can be more easily obtained from them, than elsewhere. Unfortunate it is, that princes should, in general, be so blind to their own interest, as not to perceive that this is *universally* the case, and ever must be so!

The work before us suggested the foregoing observations. Our readers are already acquainted with the purport of this performance, from the account given in our review of the two former parts * of it. The ingenious and indefatigable author has pursued his researches, in regard to the revenue of Great Britain, with the most unceasing assiduity; and he has collected together, from a variety of sources unattainable by most men, a great many facts concerning the object of his disquisition, that will be deemed of high importance by every person who, in future times, shall think of engaging in these interesting speculations. Still, however, Sir John Sinclair complains of the difficulties which he has encountered in the prosecution of his

* See Review, Vols. lxxiv. p. 94. and lxxx. p. 22.

inquiries,

Digitized by Google

inquiries, and regrets the imperfections that they have occasioned.

'It is (says he, in the advertisement) with infinite regret, that the author publishes a performance in many respects so defective. But he trusts the reader will consider it merely as the outlines of a work, which cannot be completed without much additional labour and application; and which, indeed, cannot be brought to minute perfection, without the assistance of those to whom the charge of our public revenues may be entrusted. Such assistance, however, is not to be looked for until the nation is blessed with a real patriotic minister, who has judgement to foresee the advantages to be derived both to himself and to the public, from such investigations, and generosity enough of spirit to contribute every aid in his power, and every information from the offices under his direction, to elucidate the political situation and circumstances of the country, and to explain every particular regarding either the past, or the present state of its finances.'

Such an enlightened minister, we are afraid, is not to be expected in the present times: but we think it augurs well for the future, when we find a man of that rank and station in life, which the author of the performance before us now holds, so fully sensible of its utility.

The period of our political history investigated in the present volume, is that which intervenes between the Revolution and the present day, and includes precisely one century. It is preceded by the following general view of the public revenue of England since the Conquest:

	£.		
'William the Conqueror,	400,000	0	0
William Rufus,	350,000	0	0
Henry I.	300,000	0	0
Stephen,	250,000	0	0
Henry II.	200,000	0	0
Richard I.	150,000	0	0
John,	100,000	0	0
Henry III.	80,000	0	0
Edward I.	150,000	0	0
Edward II.	100,000	0	0
Edward III.	154,139	17	5
Richard II.	130,000	0	0
Henry IV.	100,000	0	0
Henry V.	76,643	0	0
Henry VI.	64,976	0	0
Edward IV. Edward V. Richard III.	100,000	0	0
Henry VII.	400,000	0	0
Henry VIII.	800,000	0	0
Edward VI.	400,000	0	0
Mary,	450,000	0	0
Elizabeth,	500,000	0	0

Digitized by Google

James I.		£. 600,000	0 0
Charles I.		895,819	0 0
The Commonwealth,		1,517,247	0 0
Charles II.		1,800,000	0 0
James II.		2,001,855	0 0
William III.		3,895,205	0 0
Queen Anne, (at the Union)		5,691,803	0 0
George I.	including Scotland	6,762,643	0 0
George II.	including Scotland	8,522,540	0 0
George III. *(ad* 1788)	including Scotland	15,572,971	0 0

' The above is the net, not the groſs, revenue.'

It deſerves, however, to be remarked, that the above view does not exhibit a fair ſtate of the revenue of each prince reſpectively, on two accounts: 1ſt, Becauſe the pound ſterling, at different times, contained different quantities of ſilver;—and, 2d, that the ſame quantity of ſilver bore a different value, when compared with other property at different periods. Thus, in the time of William the Conqueror, the pound contained 5328 grains of ſilver, and was equal in weight to 3l. 2s. of our preſent money. In the time of Henry IV.—— VII. it weighed only 2841.6 grains, and was equal to 1l. 13s. 3d. of our preſent money. At the end of Henry VIIIth's reign, it weighed only 800 grains, and was worth no more than 9s. 3¼d.; and at one time in Edward VIth's reign, it weighed only 400 grains, which was equal to 4s. 7¼d. of our preſent money. The value of the ſame weight of ſilver at theſe different times, would be more difficult to aſcertain: but both ſhould be taken into the account in forming a true eſtimate of the value of the revenue at each of the periods mentioned.

The firſt chapter of this work treats ' *Of the progreſs of the National Income ſince the Union.*' This chapter is introduced by the following reflections:

' Among the various political problems which it would be not a little deſirable to have ſatisfactorily explained, there is none more curious in itſelf, or more truly intereſting to this country, than a ſtatement of the means which have enabled it to bear its progreſſive weight of taxes, but more particularly the heavy burthen to which it is now ſubject. A century has ſcarcely elapſed, ſince a revenue of about two millions was ſuppoſed to be fully equal to its utmoſt ability; nor ſince D'Avenant, the moſt intelligent writer of his time on public queſtions, openly aſſerted, " that the commerce and manufactures of England would ſink under a heavier load *." Whereas now, England alone ſupplies the Treaſury with above *fifteen millions*; and any popular clamour that is heard, is more owing to the manner in which our taxes are laid on, than to the quantum which is levied.'

* D'Avenant's Works, vol. ii. p. 283.

Sir

Digitized by Google

Sir John does not attempt to ſolve this problem, in the preſent work; he only proceeds to ſtate, in a conciſe manner, the amount of the revenue at different periods, with the ſources from which it was derived, interſperſed with judicious remarks, that tend to open the eyes of our legiſlators in regard to circumſtances of importance, which muſt, from the nature of things, too often eſcape their notice, and tend to retard the proſperity of the nation. Such are the following obſervations concerning rock ſalt:

'Among the various advantages which Ireland enjoys, from the manner in which the two countries are at preſent connected, there is none of ſo ſingular a nature as the right which it poſſeſſes, of having rock ſalt exported from England *duty free*; whilſt (with a few exceptions) if carried from one port to another in this country, it is liable to a conſiderable tax. But as ſo peculiar a privilege was owing to neglect, and not deſign, it is to be hoped it will not be perpetuated. By an act paſſed *anno* 1710*, a duty of nine ſhillings per ton was impoſed on all rock ſalt exported to Ireland for thirty-two years, from the 11th of June 1711. Why it was not renewed when it came to expire, is not at preſent known; but juſtice to the people of Great Britain requires the revival of ſo equitable a regulation, or the extenſion of the ſame privilege to the reſt of the kingdom.'

In enumerating the various taxes that have been adopted or aboliſhed, the author offers ſome arguments to ſhew the expediency, or to point out the pernicious tendency, of theſe meaſures. On the ſalt tax, in particular, as being an object of great national importance, he has occaſion to animadvert. In the year 1729, it was, for a time, wholly aboliſhed; on which occaſion, he obſerves:

'The abolition of a tax is ſo uncommon a circumſtance in the modern financial hiſtory of this country, that it merits particular attention whenever it has occurred. The duty upon ſalt had been long complained of as burdenſome to the poor, injurious to many of our manufactures, and fatal to the progreſs of the Britiſh fiſheries, ſo eſſential to our naval ſtrength; and ſuch, it was imagined, was the flouriſhing ſtate of the revenue at the commencement of this reign (Geo. II.), that this duty might be ſafely diſpenſed with. Accordingly, by an act paſſed anno 1729†, both the cuſtoms and exciſe upon ſalt were aboliſhed from Chriſtmas 1730. But before the meaſure could operate beneficially to the nation, the aboliſhed duties were revived‡; at firſt only for three years, though ſince they have been rendered perpetual. Sir Robert Walpole, who was then chancellor of the exchequer, and who had moved the repeal, was not aſhamed of acting the inconſiſtent part of propoſing the revival. His object was, to ingratiate himſelf, by that means, with

* 9th Anne, cap. xxiii. § 44. † 3d Geo. II. cap. xx.
‡ 5th Geo. II. cap. vi.

Digitized by Google

the landed intereſt; for it enabled him to reduce the land tax to one ſhilling in the pound. But it may be aſked, in the words of an author who has given us an account of theſe tranſactions*: "Can we ſuppoſe that any man who is a friend to the fiſhery, or the naval power of this nation, will ever vote for the continuing ſo pernicious a burden?"

'When the ſalt tax was revived, ſome very uſeful regulations were propoſed, to prevent its proving ſo pernicious as it had formerly been. In particular, it was ſuggeſted that all ſalt employed in victualling ſhips, in manuring land, in dreſſing and curing leather, and in making glaſs, and glaſs bottles, ſhould be exempted from duty. But ſuch propoſals were rejected: ſome favour was ſhewn to the fiſheries; but ſuch is the trouble with which receiving drawbacks and bounties is attended, that nothing but a total abolition of the duty once more, or, at leaſt, a commutation of it, in ſo far as reſpects Scotland, can eſtabliſh that moſt eſſential branch of commerce, to the extent to which it might be carried, to the great advantage of this nation†.'

Among the various taxes that have been adopted in modern times, no one ſeems to be attended with more pernicious conſequences than that on ſalt, in this country; yet no miniſter, ſince the period above named, has been found, who would venture even ſo much as to propoſe its abolition; though, it is believed, that no man who ſeriouſly reflects on the ſubject, and who weighs the arguments that have been frequently urged on that head, can entertain a doubt with regard to it. The preſent patriotic author ſeems to be fully ſenſible of the vaſt importance of this article; and he returns to it, with great force of argument, in a ſucceeding part of his work, which we are ſorry our limits forbid us to inſert at length:—we perfectly acquieſce in his concluſion, that it cannot well be accounted an exaggerated calculation, that it occaſions the introduction of commodities into this country which would not otherwiſe be neceſſary, and prevents the creation of wealth which might otherwiſe be acquired, to the amount of at leaſt THREE MILLIONS *per annum*, which are thus ſacrificed for the ſake of the income derived from this branch of our finances.

In the courſe of the firſt chapter of this hiſtory, the curious reader will meet with a very full and ſatisfactory account of the nature of the ſeveral taxes that have been adopted ſince the Revolution, and the gradual increaſe of the revenue ſince that time to the cloſe of the year 1788. The author concludes with the following abſtract of the ſupplies ſince the Revolution:

---

* 'Hiſtory of our National Debts, part iv. pp. 50—58. 64.'

† Page 28.

Supplies

Supplies during the reign of King William,			£. 72,047,369
—	—	— Queen Anne, -	122,373,531
—	—	— George I. - -	79,832,160
—	—	— George II. -	276,349,773
George III. from his acceſſion to Michaelmas 1788,			450,041.321
		Grand total,	£. 1,000,644,154

'Having thus (ſays he) accumulated, with as much accuracy as circumſtances would admit of, the various ſums that have paſſed into the exchequer of this country for this century paſt, I ſhall now proceed to explain in what manner this nation has contrived, in the comparatively ſhort period of one hundred years, to expend above a thouſand millions of Engliſh money, equal to about twenty-four thouſand millions of French livres*.'

The ſecond chapter treats accordingly, '*Of the Progreſs of the Public* EXPENCES *ſince the Revolution.*'

In the courſe of this chapter, as in the former, the author conſiders the expences of each reign ſeparately, and paſſes in review the civil liſt, the army, the navy, the ordnance, miſcellaneous expences, fortifications, colonies, &c. making many pertinent obſervations on each, for which we muſt refer to the work. The chapter concludes with a ſevere reprehenſion of the warlike ſyſtem that has prevailed during that period between Great Britain and the neighbouring ſtates; and with a repreſentation of the benefits that might accrue from a more pacific ſyſtem of politics, founded on more liberal and beneficent principles than have hitherto been adopted.—A friendly commercial treaty with France is ſtrongly recommended†, and a general ſyſtem of colonial emancipation is warmly adviſed. On this ſubject, we cannot deny ourſelves the pleaſure of tranſcribing the following ſpirited remarks on the conduct of Spain, with regard to her colonies; more eſpecially as they have ſuch an immediate reference to ſome recent events, which could not have been in the author's view when they were written:

'With regard to Spain, it is much to be wondered at, that the indignation and reſentment of Europe has not, long ere now, burſt forth againſt that imperious country. The feelings of mankind muſt be callous, indeed, to have ſuffered the moſt fertile and valuable provinces in the world to be ſo long ſubjected to her ſtern and deteſtable domination. With what indignation ought not every nation to be filled, by the arrogant claims of a ſingle monarchy pretending to engroſs ſuch an extent of empire, and to prohibit every other nation in Europe from approaching its ſhores! Had it not been for its oppreſſions and miſgovernment, what myriads of new inhabitants might not have been flouriſhing at this

* Page 33.

† This was written, we are told, in the year 1786, before the treaty of commerce with France was begun.

Digitized by Google

time in those distant regions; and how much would not the enjoyments of Europe have been increased by an intercourse with them! It is full time, therefore, that this tyrannical system of oppression should be abolished, and that its colonies should at last taste some share of liberty and good fortune!'

The third chapter is appropriated to the investigation '*Of the present State of the Public Revenue, and of the different Branches of which it consists.*' Here the ingenious author takes a particular survey of the various sources of revenue in Great Britain; and investigates, with precision, the sums of money produced by each, and the natural tendency that each particular mode of levying money has on the body politic.

He arranges our taxes under two general heads: 1st, Temporary taxes; and, 2d, perpetual taxes.

Of temporary taxes, he first examines the *land* tax. The produce of this tax, he says, when the rate is at 4s. in the pound, should be, for England, 1,989,673l. 7s. 10¼d. and for Scotland, 47,954l. 1s. 2d. making in all 2,037,627l. 9s. 0¼d. Yet this is uniformly deficient to the average amount of 235,746l. 14s. 9d. Whence this deficiency arises, and the means of obviating it, are subjects of important consideration, here fully investigated. Here also the author considers the question concerning the propriety of raising *all* the supplies by a land tax, so warmly contended for by the French philosophers; and he concludes that their arguments are fallacious.

The *malt* tax is the next subject of investigation. This, we are told, was at first estimated at 750,000l. *per ann.* and it also appears that, on an average, from 1716 to 1724, both inclusive, it actually did amount to 755,014l. *per annum.* Here, again, we find a deficiency, of late years, to the amount of 208,974l. *per annum.* This deficiency the author attributes, in a great measure, to the additional duties that have been laid on malt. and with reason.

2d. *Perpetual taxes.* The first tax belonging to this class, (which, by the bye, the author considers as not altogether constitutional,) is the *customs.* His observations on the duties drawn for goods *exported*, discover a liberal mind, and an enlightened understanding. Under the head of *Customs on Goods carried Coastways*, the following remarks are so judicious and important, that we cannot resist inserting them:

'But of all the custom-house duties exacted in Great Britain, there is none so truly exceptionable as that upon coal carried coastways; the tax being equally injurious to the navigation and maritime strength, to the manufactures, the agriculture, and the fisheries of this country.

'The coal trade, it is well known, is the best nursery for British seamen. Sailors bred up in that trade can hardly be equalled for skill,

Digitized by Google

ſkill, ſpirit, and hardineſs in their profeſſion. By taking off the duties upon coals carried coaſtways, an invaluable treaſure of perhaps 10,000 ſeamen, would be added to the maritime force of the country. Nor would the number of ſhipwrights, neceſſary for building the veſſels, in conſequence of ſuch an additional demand for ſhipping, be an unimportant circumſtance.

'It is commonly remarked, that manufactures flouriſh beſt wherever coals are the cheapeſt and moſt abundant. In ſo cold a country as Great Britain, fuel is a real neceſſary of life, and is required in fabricating almoſt all our manufactures. Whilſt this tax continues, the various manufacturing advantages reſulting from the cheapneſs of that article are confined to particular diſtricts. Whereas, by aboliſhing that duty, all places would be more nearly on a footing; and hence induſtry and commerce would ſpread over the face of the whole country.

'Nor is the duty upon coals leſs pernicious to agriculture. It renders it neceſſary, in many parts of the kingdom, to devote conſiderable quantities of improvable ground to rear wood for the purpoſe of firing. And in thoſe parts of the iſland, particularly in the remote parts of Scotland, where peat and turf can be had, the ſummer is not ſpent by the farmer in procuring manure, in fallowing his fields, or in raiſing crops to enrich and fertilize the ſoil, but is principally waſted in collecting firing for the winter ſeaſon.

'If any ſet of men are entitled to public encouragement, ſurely thoſe who maintain themſelves by fiſhing only, who procure a ſubſiſtence in a manner ſo truly precarious, who run ſuch perpetual hazard of being loſt in the little boats in which they truſt themſelves, and who form a ſpecies of naval militia whoſe ſervices the public can at any time command, have by far the beſt founded pretenſions; and of all the encouragements that could be given to them, that of enabling them to ſupply themſelves with firing at an eaſy rate, would perhaps be the moſt acceptable. Their whole labour might then be devoted to their own profeſſion; nor would the miſerable neceſſity of procuring a ſcanty ſupply of fuel, tempt them to waſte ſo conſiderable a portion of their time in any other occupation.

'It is hoped that theſe conſiderations,' (with many others of great weight, we ſhall beg leave to obſerve, that might be urged,) 'will, ſome time or other, occaſion a commutation of this duty, ſince there is hardly any other tax that could prove equally detrimental; and as, without ſome ſubſtitute, ſo important a branch of the revenue, producing above half a million *per annum*, cannot be diſpenſed with*.'

Our limits forbid us to follow the author ſo cloſely through his further remarks on the *cuſtoms*—on the *exciſe*—*ſtamp* duties—*houſe* and *window* tax—*commutation* tax—tax upon *ſervants*—

* 'When theſe obſervations are conſidered, it will hardly be credited, that in 1784 a tax upon the inland conſumption of coals, of 3s. per chaldron, was propoſed to parliament. The plan was fortunately reſiſted, and given up.'

Digitized by Google

ants—horſe tax—royal domains—*ſhop* tax, &c. &c. nor can we ſtop to ſpecify the number of officers employed in collecting the revenue of Great Britain, here particularly enumerated—the proportional expence of collecting the different branches of revenue—the poor's rates,—which, however, we may briefly ſtate, amounted, *anno* 1785, to 2,359,297 l.—nor other ſums levied from the people: we can only in general obſerve, that by a particular account *, the whole money annually paid by the people of Great Britain, for public purpoſes, amounts at preſent to 23,725,349 l.—an immenſe ſum!

Sir J. Sinclair, however, as our readers may remember, from what we have remarked of his former writings, is not one of thoſe gloomy politicians, who are conſtantly predicting ruin. He thinks that though we have not hitherto done what we ought to have done in the financial walk, and that we have thus been brought into difficulties that might eaſily have been avoided, ſtill our caſe is by no means deſperate; that we yet poſſeſs many reſources; and that, by a prudent management, a revenue conſiderably greater than they have yet yielded, may be drawn from the people of this country, without diſtreſſing them;—and the fourth chapter, which treats '*Of the National Reſources,*' is appropriated to a developement of the author's ideas on the means by which this might be effected. The details here are too long to admit of our particular notice.—On the whole, though ſome of the projects may be accounted fanciful and impracticable, and though many important particulars in this department are entirely overlooked, yet a great many ingenious hints are ſuggeſted, which will, we hope, lay the foundation of future improvements, of no little conſequence to this country. Theſe propoſed improvements, the particulars of which we muſt omit, are comprehended under the four following general heads: *viz.*

	Per annum.
1. Œconomical arrangements,	£. 1,037,274
2. Improvements in the exiſting revenue,	700,000
3. New and additional taxes,	5,529,600
4. Lucrative financial projects,	6,530,000
In all,	£. 13,796,874

Chapter 5. is intitled, '*An Analyſis of the preſent National Debt, with ſome Obſervations on the Nature and real Amount of the Burden, and the Means of diſcharging it; together with a State of the Income and Expenditure, compared to that of France.*'

* See p. 164.

Thoſe

Digitized by Google

Thoſe who are unacquainted with the nature of the Britiſh funds, may read this chapter with profit. The author agrees with our miniſter in the propriety of attempting, and in the practicability of extinguiſhing, the national debt: but he totally differs from him in regard to the means that ought to have been adopted for that purpoſe. For the arguments here adduced, in ſupport of this opinion, which would not admit of being compreſſed, we muſt neceſſarily refer the curious reader to the book itſelf. If any part of this performance might have been ſpared, we think it is the concluding part of this chapter, which conſiſts of a ſtatement of the revenues and reſources of France, as contraſted with that of England. The parallel, in the preſent caſe, turns out much in favour of Great Britain; and this will occaſion matter of no ſmall exultation to honeſt John Bull. It amounts, however, on the whole, to no more than this—*we* have hitherto acted fooliſhly—*in France* they have acted more fooliſhly:—we are ſtill poſſeſſed of great reſources, if we know how to avail ourſelves of them;—and who can deny that France poſſeſſes alſo great, very great reſources, if ever ſhe ſhall learn the art of employing them to her beſt advantage? We may add, that neither of theſe nations can be in a train of benefiting themſelves to the utmoſt, while they continue to think that the miſery of their neighbours will add to their own proſperity. They muſt be far from knowing their own intereſt, while this notion prevails.

The ſixth and laſt chapter, which treats of the revenue '*of Scotland*,' contains many curious details and intereſting obſervations. In this part of his work, Sir John Sinclair diſcovers a laudable deſire to vindicate his native country * from ſome injurious reflections that have ſometimes been inadvertently thrown out againſt it, even by members of the Houſe of Commons, who *ought* to have been better informed of its real ſtate. While he admits that the Union has been highly beneficial to every part of our iſland, he contends, nevertheleſs, that it has proved much more beneficial, on the whole, to England than to Scotland. The total revenue drawn from Scotland, for the year 1788, is here ſhewn to be 1,099,148l. 16s. 4½d. though this, he obſerves, is not a fair ſtate of the account; as, beſide the above, the whole of the duties paid for Eaſt India goods conſumed in Scotland, of many articles from Africa, Spain, Portugal, Italy, Hudſon's Bay, Weſt Indies, &c. which being firſt landed in England, there pay the duties, add to the amount of the nominal duties of *England*, though they are, in effect, paid by thoſe who conſume them in *Scotland*. Thus is

* Sir John, we underſtand, is a native of Scotland.

Digitized by Google

the apparent amount of duties in England augmented, while thoſe of Scotland are diminiſhed beyond what either ought to be *.

Sir John Sinclair warmly contends for ſeveral commercial and manufacturing indulgences being extended to Scotland, that are at preſent confined to England; by which the proſperity of that part of the country would be greatly augmented:—nor can we ſee any reaſon why theſe juſt claims ſhould be oppoſed. The ultimate proſperity of every nation, doubtleſs, depends on the vigour and proſperity of all its parts:—whatever regulations, therefore, tend to augment the proſperity of any one part, without diminiſhing that of others, ought, in ſound policy, to be inſtantly adopted.

This volume concludes with an appendix, containing ſeveral curious papers reſpecting various particulars connected with the preceding work.—Among theſe, is a very particular account of the different articles that furniſh a revenue to the ſtate in the United Belgic Provinces, and the means that are adopted there for enforcing the payment of the revenue. The author obſerves, that much uſe of this account has been made by our miniſter, of late. We cannot help ſaying, that we wiſh a ſimilar conduct may not be obſerved in future;—as there are many articles, in the preſent inſtance, which are highly exceptionable in themſelves; and many others, which, though they may not be hurtful in Holland, would prove highly prejudicial in England.

The public are much obliged to Sir John Sinclair for the information contained in this very elaborate and intereſting performance; and we cannot help beſtowing our tribute of applauſe on the man, who, as a member of the legiſlative council of the nation, has employed ſo much of his attention and time on diſquiſitions ſo deſerving of the conſideration of every wiſe legiſlature. Were only a ſmall part of the auguſt body of repreſentatives of the people of this nation to apply their thoughts, with half the intenſity that the worthy author of this performance has done, to ſubjects equally important, we might ſoon expect to ſee a thorough reformation of defec-

* Yet in ſpite of theſe drawbacks, he obſerves, that of the whole revenue of the kingdom, at the preſent time, Scotland pays at leaſt one ſeventeenth part; though, at the Union, it was found that Scotland yielded little more than one thirty-ſixth part of the whole. It would thus appear, that the revenue drawn from Scotland has augmented in a much more rapid progreſſion ſince the Union, than that of England: the revenue of England having increaſed in the ratio of 3 to 1, and that of Scotland nearly in the ratio of $5\frac{1}{2}$ to 1.

tive

Digitized by Google

tive laws, and a ſyſtem of legiſlation adopted, that would be founded on equity; and which would, of courſe, tend to augment the proſperity of every induſtrious citizen, inſtead of retarding it; as, in too many caſes, our commercial and financial regulations are found, at preſent, effectually to do.

ART. II. *An Apology for the Liturgy and Clergy of the Church of England:* in anſwer to a Pamphet, entitled "*Hints, &c. by a Layman.*" In a Letter to the Author, by a Clergyman. 8vo. pp. 95. 2s. Rivingtons. 1790.

THIS clergyman has been ſuppoſed, by Mr. Wakefield *, among others, to be Biſhop Horſley: but we have ſeen the ſuppoſition contradicted, from authority, as it appeared, in the public papers. Whatever connection the Apology may have with the Right Reverend bench—and an attentive and critical reader, perhaps, will ſtill find, or fancy, ſome features of an alliance—we confeſs that we never thought it came from St. David's. Come whence it will, it is a well-written pamphlet. The author diſcovers an intimate knowlege of his ſubject, and diſplays great ability and ingenuity: but it is one thing to be able and ingenious, and another to be ſolid and convincing. The latter often depends as much on the nature of the queſtion, as on the talents of the writer. In the preſent inſtance, the cauſe appears to us to be deſperate. It is no leſs, to borrow the words of a writer on the other ſide, than to ſhew that "every thing is ſo right and ought *to be kept ſo tight* in the worſhip and doctrine of holy church, that nothing can be amended, or ought to be attempted †."

The author of the "*Hints*" produced ſeveral extracts from the writings of the beſt and wiſeſt of the eſtabliſhed clergy, men eminent for their morals, for their learning, and for their rank in the church, who have expreſſed themſelves in favour of a reform. In oppoſition, the apologiſt has brought forward the ſentiments of many, and the names of many more, divines of great reputation, who have ſpoken in terms of the higheſt applauſe, of the wiſdom of our eccleſiaſtical conſtitution. The perſons referred to on both ſides are equally reſpectable; in ſome inſtances, they are the very ſame: but yet their teſtimonies are of different weight in deciding the controverſy. Whoever diſapproves any part of our liturgy, may very fairly and

---

* See the Theological claſs in this month's Catalogue.

† See the "Conſiderations on the Expediency of reviſing the Liturgy and Articles of the Church of England;" Review for laſt month, p. 401.

proper-

Digitized by Google

properly be conſidered as an advocate for its alteration and amendment: but it is by no means to be inferred, that every one who thinks well of it on the whole, is therefore againſt all change or improvement whatſoever.

Of the authorities produced by the apologiſt, many deal entirely in generals. Theſe are nothing to the purpoſe; becauſe no favourer of a reviſal ever thought of denying that the liturgy, in a general view, is a moſt excellent compoſition. Others, though they deſcend more into particulars, ſeem to refer chiefly to our ſeparation from the church of Rome; and amount to no more than a declaration, that there is no part of our liturgy, which recedes ſo far from the doctrine and worſhip of that church, as not to be juſtified by the authority of Chriſt and his apoſtles. In this light, we are to conſider the offer made by Cranmer, to defend the "order of the church of England ſet out by Edward VI." againſt all the world; and in this light, we are to conſider what was ſaid and done by Grindal and Ridley. The time in which theſe events happened, (during the reign of Q. Mary,) ſhew how they are to be conſtrued. In the ſame way, alſo, we muſt underſtand what Chillingworth ſays in his letter to Sheldon; which was written when he ſeems to have been deſirous of vindicating his late renunciation of popery. A third claſs of teſtimonies produced by the apologiſt, go only to prove in his own words (p. 76) that 'the church of England, in its preſent form, is, beyond all compariſon, the ſoundeſt and pureſt of any in the Chriſtian world:' but an aſſertion of this kind is nowiſe inconſiſtent with a perſuaſion that there are many things in it, which ſtand in great need of amendment.

In the liſt of thoſe who are enumerated as friends and admirers of our public worſhip, we were the moſt ſurprized to find the name of Dr. Samuel Clarke; for the apologiſt muſt mean, if he means any thing to the preſent purpoſe, that the doctor was ſo partial to our worſhip, as to diſapprove all change and reformation of it. One would ſuppoſe, if ſuch a thing were poſſible, that this writer had never heard of Dr. Clarke's manuſcript corrections of the common payer, preſerved in the Britiſh Muſeum, and repeatedly communicated to the world ſince his death, through the channel of various publications; corrections ſo numerous and important, that they would, if adopted by the church, go a great way toward ſatisfying the ſcruples of very many objectors. That Dr. Clarke 'continued to officiate in the church of England as long as health and ſtrength were lent him,' is certain: but it is as certain, that he did not embrace the Athanaſian doctrine of the perfect co-equality and co-eternity

Digitized by Google

nity of the three perſons in the Trinity; and ſo far he has been properly claſſed with Unitarians.

In reply to the arguments for a reform, drawn from the vaſt improvements made in knowlege of every kind ſince the laſt reviſal; arguments which, if ſound and good, the apologiſt ſeems to apprehend, and in our idea, juſtly apprehend, would overturn all that he has advanced; he urges the abſurdity of what he calls 'a progreſſive religion;' attempts to ſhew that there is a difference, in this reſpect, between ſacred and profane learning; and contends that human ſcience and literature, though they may be highly uſeful, in confirming the evidence and defending the doctrines of revelation, have no concern with the doctrines themſelves, as they are delivered in ſcripture. Theſe, he ſays, are objects of faith, not of knowlege; and were as intelligible to our anceſtors at the Reformation, as they are, or ever will be, to their poſterity.

To apply this argument to the matter in debate, the author muſt maintain, that human learning is uſeleſs and miſemployed, when it endeavours to aſcertain what are the genuine dictates of revelation, and what have been corruptly taught for ſuch; and when it ſtrives to diſcriminate the commandments of God, from the doctrines of men. If his poſitions are intended to maintain any thing ſhort of this, they will never come up to the point in diſpute: but who does not ſee, that if our firſt reformers had proceeded on ſuch principles, we might all have been Papiſts at this day? It was a proper application of learning to doctrinal texts, (Matt. xxvi. 26, and parallel places,) that brought all Proteſtants to agree that the doctrine of tranſubſtantiation is erroneous and unſcriptural; and who ſhall ſay, that a like application of ſound learning to other texts, (1 John v. 7, 8, and ſimilar paſſages,) may not hereafter bring us all to ſee, that other doctrines are unſcriptural alſo? The ſuppoſition, ſurely, contains nothing impoſſible. The examination, therefore, of theſe texts, contains nothing abſurd, or improper. If there be any doctrinal parts of the ſacred volume, which it would be either preſumptuous, or fruitleſs, to ſubmit to a learned inveſtigation, it would ſave much time and labour, to have them pointed out: but, indeed, if doctrinal texts are to be untouched by the hand of learning, the whole bible may remain unexplored; commentators and expoſitors may lay down their pens, and burn their books: for it would, perhaps, be difficult to mention a verſe, from Geneſis to Revelations, which, by ſome perſons, in ſome ages, or in ſome countries, of Chriſtendom, has not been made the foundation or ſupport of ſome doctrine or other.

When the apologiſt repreſents the doubts that have been felt and ſtated, reſpecting the doctrine of the Trinity, and the authenticity

Digitized by Google

thenticity of the ſuſpected text in the firſt epiſtle of John, as 'ſilly objections, begot by ignorance and nurſed by ſelf-conceit;' he ſurely did not call to mind, for he is too well informed not to know, that his rude and indecent cenſures would fall on Newton, Locke, Whiſton, Clarke, Bentley, Waterland, Clayton, Law, Lardner, Blackburne, and many other illuſtrious men, all of whom have doubted either the doctrine, or the text.

We were ſorry to ſee this author deſcend, at times, to uſe ſneers, taunts, ſarcaſms, and other little arts of controverſy, utterly unworthy of himſelf and his ſubject. When he calls a Unitarian chapel, the 'ſhop in Eſſex-ſtreet;' when he ſtyles a Cambridge profeſſor, the 'egregious Dr. Symonds;' when he talks of an elegant ſcholar, as 'another man who anſwers to the name of Wakefield;' all ſerious and impartial perſons will think that he does no honour to himſelf, and no good to his cauſe. "Such weapons of offence," (obſerves the writer whoſe words we borrowed above,) "even in the mighty hands of Warburton were odious; but in thoſe of his feeble imitators, they are both odious and contemptible."

Excluſively of theſe blemiſhes, we recommend the preſent pamphlet to all who are fond of ſeeing ſkill and dexterity diſplayed in the management of an arduous enterprize; and who are deſirous of knowing every thing that *can* be urged, to induce us to 'preſerve our worſhip in the ſame primitive ſtate in which it was left by thoſe, who cleanſed it from the errors of popery at the end of the 16th century.'

ART. III. M. D'Ohſſon's *Hiſtory of the Othoman Empire*, Vol. I.

[*Article concluded.* See Rev. for June laſt, p. 165.]

To the doctrines, ſucceed the *rites* of Iſlamiſm, which are contained in the 2d ſection of this work. Mohammedans regard the moſt punctual obſervance of theſe, as eſſential to their acceptance with the Supreme Being; hence they have beſtowed peculiar attention on framing a great variety of rules, that all the minutiæ reſpecting them might be accurately adjuſted. It is, indeed, a fact worthy of ſome obſervation, that every religious code, excepting that which is to be found in the authentic records of the Chriſtian faith, labours to impreſs the human mind with a high ſenſe of the importance of its external rites and peculiar inſtitutions. As to the extreme length and minuteneſs of the ceremonial law of Moſes, and the ſingular manner in which its obſervance was inforced, divines have accounted for it by adverting to the ſingular circumſtances

Digitized by Google

ſtances in which it was given, and the temporary purpoſes which it was deſigned to anſwer. Being a part of a religion promulgated to a few tribes, who were juſt detached from one idolatrous nation, and ſurrounded on every ſide by others, its original appointment ſtands juſtified as a prudent meaſure; and as it profeſſes only to be a temporary expedient, having in view a more perfect and unencumbered eſtabliſhment, the ſtreſs which it appears, at firſt ſight, to lay on ordinances, muſt not be regarded as an indiſputable proof of their conſummate importance: but to the Arabian impoſtor and his followers, theſe conſiderations do not ſeem to have preſented themſelves. Notwithſtanding his rejection of moſt of the rites of Judaiſm, he has evidently framed his ſuperſtition on its model; and, unlike the pure and ſpirit-refining ſyſtem of the goſpel, made it to conſiſt, in a great meaſure, in ceremonies and ritual obſervances. About theſe, there have been violent and bloody contentions in the Mohammedan church; and it was the intention of the compilers of this part of their religious code, to terminate diſputes, and to decree what ſhould in future be deemed othodox.

It is obſerved, in the preface to this *ritual* of Muſſulmaniſm, that it has a reference to five general objects; *the profeſſion of faith*, *prayer*, *eleemoſynary tythes*, *faſting*, and *the pilgrimage to Mecca*; the author, however, proceeds immediately to inform us that the firſt of theſe was paſſed over in ſilence by *Ibrahim Haleby*; who, in digeſting the ſyſtem of univerſal legiſlation, ſubſtituted purification in its ſtead, which he conſiders as diſtinct from prayer, though they are comprehended in the ſame article, ſince the law regards luſtration as an act preparatory to the worthy performance of prayer, and of other religious duties.

This ſection of the religious code is divided and ſubdivided into ſeveral books and chapters. The firſt book treats of *purifications*, and conſiſts of five diſtinct chapters. The firſt mentions purifications in general; the ſecond, waters pure or impure, and conſequently fit or unfit for purification; the third, the ſtate of legal impurity of women during particular periods; the fourth, the continued impurity of men and women, on account of different natural cauſes; and the fifth, pulveral purifications.

The Mohammedans are taught to regard the natural ſecretions from the human body, or thoſe of animals, excepting tears, ſweat, ſaliva, and the diſcharge from the noſe, as cauſing ſubſtantial uncleanneſſes, and as rendering the believer legally impure, ſo as to invalidate his prayers, if their quantity exceeds a drachm, either on his body or his clothes, or his oratory, that

Digitized by Google

is the place where he reſts his feet and head, when he is proſtrate, during the prayer *Namaz*. To remove theſe, waſhing is neceſſary.

Ablution is next enjoined, as 'neceſſary for the leſs unſubſtantial uncleanneſſes,' which are, firſt, the common evacuations of the body; ſecondly, accidental evacuations, ſuch as worms, gravel, ſtone, &c. the effect of natural indiſpoſition; thirdly, flatulence; fourthly, blood and whatever iſſues from a wound in the parts conſecrated to this ablution; fifthly, all vomiting of food, blood, water, or bile; ſixthly, madneſs; ſeventhly, intoxication; eighthly, accidental weakneſs or abſence of the underſtanding; ninthly, a burſt of laughter in an adult perſon during the prayer *Namaz*, &c. &c.

From this enumeration, the reader may perceive how frequently the true Muſſulman is obliged to ſubmit to the ceremony of ablution; which conſiſts, firſt, in waſhing the whole face from the top of the forehead to the throat and behind the ears; ſecondly, in dipping three fingers or the whole hand in water, and raiſing it to the head, to waſh at leaſt the fourth part of it; thirdly, in raiſing the hand in the ſame manner to the beard, to waſh it alſo, if not the whole, at leaſt the fourth part of it; fourthly, in waſhing the hands and arms as far as the elbows; and, fifthly, in waſhing the feet up to the ancles. Under the article *lotion*, the Muſſulman is commanded, if he wears a ring, to move it, that the part of his finger which it covers might be bathed.

We ſhould expreſs our ſurpriſe that theſe and many other ridiculous ceremonies here mentioned, ſhould be eſteemed neceſſary to ſecure the efficacy of prayer, with ſuch a Being as the Deity is deſcribed to be in the ſecond article of their faith; did we not recollect that, in decreeing rites and ceremonies, mankind in general appear to regard the Almighty Creator as compoſed of *human parts and paſſions*, rather than as a *pure ſpirit*.

It is impoſſible to peruſe, without a ſmile, the account of pure and impure waters, in chapter 2, in which it is obſerved, that human hair and bones do not make waters impure; becauſe, as the commentary relates, whenever the prophet was ſhaved, his diſciples ſhared among them the ſcrapings of his head.

Pulveral purifications are commanded to be uſed when pure water is wanting. The materials employed on theſe occaſions are ſand, earth, duſt, lime, collyrium, ſtone, aſhes, emeralds, coral, pewter, and copper.

To this book, M. D'Ohſſon has annexed ſome judicious and amuſing obſervations on the modes of Mohammedan luſtration. Cleanlineſs is not, as with us, recommended as

next

Digitized by Google

next to godlineſs, but as eſſential to it; and by the account here given of their baths and bathing, it appears that they have converted this branch of their religion into a great luxury. So delightful is the deſcription given of it, that, were we thrown among the Othomans, we ſhould be diſpoſed to compliment their religion by this act of external conformity.

The ſecond book relates to *prayer*; the particulars reſpecting which are ſo many, that they occupy eighteen chapters, each containing dogmas on various diſtinct articles. We ſhould far exceed our limits, were we to notice in the moſt tranſient manner, the multitude of proſtrations and ceremonies which mark the piety of the Mohammedans. To their definition of prayer, no Chriſtian could make an objection. 'Prayer is the worſhip which the creature pays to the Creator as a token of homage, of gratitude, and of a ſolemn confeſſion of his own nothingneſs when compared with the omnipotence of the eternal Deity,' p. 318. 'When the believer prays, he ſhould be impreſſed with an awful conſciouſneſs of the preſence of the Deity, and entertain the profoundeſt ſentiments of affection, fear, and reverence.' p. 321.

The view, however, which is here exhibited to us of their devotions, ſerves to ſhew that they do not regard their validity as merely reſting on the ſtate and affections of the mind.

The prayer *Namaz* may be conſidered, in ſome meaſure, as conſtituting the whole liturgy of Muſſulmaniſm: but many rites are enjoined as requiſite to make it acceptable. Hence no people are more ceremonious and regular in their devotions, than the followers of Mohammed. Five canonical periods for prayer occur in every twenty-four hours;—in the morning;—at noon;—in the afternoon, (i. e. when the gnomon of the ſun-dial makes a ſhadow of double its own length)—at ſun-ſet,—and at night. For each of theſe, their law adduces a diſtinct authority. The *firſt* they reverence as an inſtitution of *Adam*, who offered up his thankſgivings for the returning light after his expulſion from paradiſe:—the *ſecond* as an inſtitution of *Abraham*, who prayed about this time, after being delivered from offering up his ſon:—the *third*, of *Jonah*, who prayed after coming from the fiſh, (they do not ſay it was a whale, and probably it was not,) that ſwallowed him:—the *fourth*, of *Jeſus Chriſt*, who prayed in conſequence of a celeſtial voice, which addreſſed him about this hour;—and the *fifth*, of *Moſes*, who prayed, having loſt his way after the approach of darkneſs.

That theſe canonical hours may be punctually obſerved, a cryer, (*Muezzinn*,) the uſe of bells being prohibited, is appointed; who, from the little gallery that ſurrounds the Mina-

Digitized by Google

rets, or ſlender ſpires, which decorate the moſques, chaunts aloud at each of theſe periods, the *Ezann* *, or call to prayer. No ſooner is he heard, than all the followers of the prophet, of every rank and deſcription, relinquiſh their occupations; and proſtrating themſelves toward the *keabé* of Mecca, repeat the prayer *Namaz*. Tables, almanacks, or calendars, are conſtructed to aſcertain theſe periods with the greateſt accuracy; which is the more neceſſary, as they have three periods in each day, during which they are forbidden by their law to perform any religious act.

'Without having ſeen this nation, (obſerves our author), an imperfect idea muſt be formed of that uniform and ſcrupulous attention which is paid both by the men and women, the great and ſmall, the rich and poor, the eccleſiaſtics and the laity, to fulfil the duty of theſe daily prayers. This numerous people appear to form only one religious ſociety.

'Miniſters and ſtateſmen throw aſide their pens, and ſuſpend the moſt important occupations, till they have ſaid the *Namaz* on their carpet, *Sedjéadé*, in the apartment where they are engaged with buſineſs, and often before a crowd of officers. When the maſter of the houſe has finiſhed his *Namaz*, he commonly reſigns his place to the moſt diſtinguiſhed among thoſe who are preſent, who diſcharge ſucceſſively this duty. Perſons of an inferior rank retire to another apartment.

'This practice is ſo univerſal, that no one dare omit it, for fear of being accuſed of irreligion. However vicious or incredulous any one may be, he is always attentive to the external duties of religion, eſpecially if he be employed in the public ſervice. In the eye of the nation, this, rather than his merit and talents, decides his character. The eulogy of a man in a high ſituation is uſually thus expreſſed, *He is a good Muſſulman, he never omits any of the five daily* Namazs. When any little irregularity is obſerved in the conduct of any one, they exclaim, *He is infidel, a falſe Muſſulman, who neglects the duties of religion.* It is eaſy to imagine what muſt be the force of this opinion, even on minds the moſt liberal, as well as on thoſe who hold the higheſt rank and ſituations in the empire. Hence, whether from piety or hypocriſy, every Muſſulman pays the ſtricteſt attention to public worſhip †.' p. 370.

Friday

* 'Theſe are the words of the *Ezann*: *Moſt high God! moſt high God! moſt high God! moſt high God! I acknowledge that there is no other God except God: I acknowledge that there is no other God except God! I acknowledge that* Mohammed *is the Prophet of God! Come to prayer; come to prayer! Come to the temple of ſalvation; come to the temple of ſalvation! Great God! great God! there is no God except God.*'

† The great ſtreſs which the Mohammedans place on the regularity of their doctrines, will be beſt explained by the following anecdote:

'*Bayezid*

Digitized by Google

Friday is, with the Mohammedans, the great day of public prayer, in token of homage and gratitude to the Almighty, for having created man on that day: but it can only be kept in cities and in the presence of the sultan; the whole day is not esteemed sacred, it is only during the service in the mosques that the people abstain from their accustomed occupations. They do not, however, like the generality of Christians, content themselves with frequenting the mosques only on this their sabbath, but repair to them daily, to say the prayer *Namaz*.

The following account of the mosques and public service may afford both instruction and entertainment to many of our readers:

'There is the utmost simplicity in this public service, both with regard to the interior appearance of the mosques, and to the dress of the *Imams* and the other ministers of religion, who never wear any sacerdotal habit; yet nothing can be more awful and august than this ceremony, performed with the most silent and profound attention.

'Notwithstanding the simplicity of all their temples, they do not fail, particularly the imperial mosques, by their immense extent and high vaulted-roofs, to excite admiration. The generality of them are adorned with splendid columns of porphyry, of green antique, or of marble. The decorations consist only of small silver lamps, and of small lustres elegantly worked, surrounded by still smaller lamps, and ostriches' eggs, on which passages from the *Cour'ann* are inscribed in letters of gold. Some of these mosques,

---

'*Bayezid I*, devoted to wine and debauchery, neglected the public prayers. We are informed by *Sad'ed-dinn Efendy*, that this monarch had a dispute with the principal *Oulémas* of his court, respecting a cause which interested one of the officers of the palace. It was necessary to produce a second witness to prove judicially the object of the procedure. *Bayezid*, who was acquainted with it, told the *Mollas*, that he knew accurately the circumstance, and would bear testimony to the truth: *We can only believe your word*, replied one of these magistrates, *Fenarizadé Shems'uddinn Efendy*, *Cady* of *Brousse*, then the capital of the empire; *but the evidence of your majesty is not admissible in any judicial question.* On *Bayezid*'s expressing the greatest surprize, the *Cady* very respectfully explained to him, that the law did not allow a Mussulman to be a witness, unless he had been faithful to his religion, and attentive to fulfil all the duties of external worship. *Thus, as your majesty*, added he, *does not join in the five daily* Namazs *in common with the faithful, your testimony is not admissible.* These words made a deep impression on the mind of the Sultan: from that day he determined to be rigorously attentive to this public form of prayer; he commanded even a mosque to be constructed near his palace, where he afterward attended regularly every day, says the same author, to discharge publicly this first duty of Islamism.'

Digitized by Google

particularly that of *Sultan-Ahmed*, have alſo golden lamps enriched with jewels. The walls are in general ornamented only with inſcriptions in large golden letters; ſuch as the name of God, *Allah*, thoſe of the Prophets, of the four firſt *Khalipbs*, and of the Imams *Haſſan* and *Huſſein*, ſons of *Aly*. They exhibit no image, figure, or repreſentation whatever, neither in painting or ſculpture; the law is in this reſpect extremely rigorous.

'Three principal objects, if we may uſe the expreſſion, may be ſaid to characterize all the Mahometan temples; 1. the altar, *Mihbrab*, which is a concavity or niche of ſix or eight feet high cut out of the wall, at the extremity of the edifice, and which ſerves no other purpoſe than to ſhew the geographical ſituation of *Mecca*; 2. the gallery of the *Muezzinns*, *Mahbfill Muezzinn*, always on the left of the altar; 3. the pulpit, *Kurſy*, of the *Scheykbs* who preach; it is elevated by two or three ſteps on the right of the altar. In the principal moſques, where preaching, *Khouthbé*, is allowed at the ſolemn ſervice on Fridays, and on the two feaſts of *Beyram*, there is a ſecond pulpit, called *Minnber*, entirely conſecrated to the miniſter *Khatib*, who diſcharges that important function. This pulpit, of fifteen, twenty, or twenty-three ſteps, in proportion to the height of each moſque, is placed at a certain diſtance from the altar, always on the left hand. The imperial moſques, and thoſe which the Sultan ſometimes honours with his preſence, are alſo decorated with a gallery, *Mahbfil-Padiſchahy*, deſtined for his reception, and for that of the *Khaſs-odalys*, or gentlemen of the bed-chamber. It has gilt grated windows, and is placed on the right of the altar, oppoſite the pulpit of the *Khatibs*.

'In the day, the ſervice is performed without tapers or flambeaux; and at the firſt, fourth, and fifth *Namazs*, they light only a part of the ſmall lamps ſuſpended from the ceiling, and the tapers placed near the altar. Of theſe there is in general only two, one on the right, the other on the left of the *Mihbrab*: they have been given by the founders of the moſques. Pious Muſſulmen are, however, permitted to increaſe their number by donations equally perpetual. Thus ſome moſques have four, ſix, eight, ten, &c.: they are always placed by the ſide of the two firſt, in a right line, along the wall; the number of them, however, never exceeds eighteen, nine on each ſide of the altar. In caſe of additional donations, the *Caiym Baſchy* of the moſque, inſtead of increaſing the number, cauſes new ones of a larger ſize to be made, compoſed of theſe and the former, in the form of flambeaux. The candleſticks are generally of copper, a very few of the moſques have them of ſilver: that of *Saint-Sophia* has two of maſſive gold; a ſad monument of the ſpoils of Hungary, when *Buda*, its capital, fell into the hands of *Suleyman I*: ſuch is at leaſt the opinion of the people, and of the miniſters who perform ſervice in that moſque.

'In all the Mahometan temples there are neither benches nor chairs: the uſe of theſe would be incompatible both with the manners of the people, and with the nature of their worſhip, which conſiſts in inclinations and proſtrations. The great and the ſmall, all are ſeated, without diſtinction, on the carpets or mats with

Digitized by Google

which the moſques are furniſhed at all ſeaſons of the year; thus no one ever enters without leaving his outermoſt ſlippers at the door, both in ſummer and winter.' p. 374.

By the plates repreſenting the inſide of the moſques of *Saint-Sophia* and *Sultan-Ahmed*, the ſubject is more particularly illuſtrated: but for this gratification we muſt refer to the work.

We muſt paſs over their two feſtivals of *Beyram* and their faſt *Ramazann*, with obſerving that as they have no public ſpectacles and amuſements, their feſtivals, which in the whole year occupy only *ſeven days*, are ſpent with the utmoſt gravity and tranquillity. Their only recreation, on theſe days, conſiſts in walking with ſlow pace, ſmoaking, taking coffee, and converſing on public affairs. Such gloomy carnivals would be condemned by jolly Chriſtians as very heterodox; and if the feaſts of Muſſulmen would fail to draw their admiration, much leſs would their faſt of Ramazann delight them; during the thirty days of which, they religiouſly abſtain, from ſun-riſe to ſun-ſet, from all food, not taſting ſo much as a drop of water.

The author's account of their circumciſion, with all the ceremonies and ſacrifices accompanying it, would make an amuſing extract: but too much remains unnoticed to authorize its inſertion.

Under the eighteenth chapter, which relates to *prayers for the dying and the dead*, we meet with much information reſpecting the modes of Mohammedan ſepulture. It is impoſſible to approve of the precipitation with which this law commands the burial of the dead *; one of its maxims, however, we moſt devoutly wiſh that all Chriſtian countries would adopt. 'A corpſe muſt never be carried into a moſque, for the temple of the lord is deſigned for the living, not for the dead.'

Not only the interment, but alſo the funeral prayer, is prohibited in the moſques.

'The bodies are carried immediately from the houſes to the public burying-grounds: theſe are beyond the limits of the cities, and moſt of them have the appearance of parks; they are planted with linden-trees, elms, oaks, but particularly with cypreſs, which is a favourite tree with the Mahometans. The principal burying-grounds of *Conſtantinople* are, 1. thoſe of *Eyub*, on account of the body of that ſaint, one of the firſt Mahometan apoſtles, who is buried in the ſuburb which bears his name; 2. thoſe of *Aïwann-Seraïb*, where are depoſited the remains of the twenty-ſix other diſciples of the Prophet, who died under the walls of Conſtantinople, in the firſt attemps of the Mahometans againſt that city, under the

* The day of a Muſſulman's death is the day of his interment, of whatever ſex, rank, or condition.

Digitized by Google

Khaliphat of *Muawiyé I*; and, 3. those of *Scutary* in Asia, a suburb separated from Constantinople by the Thracian Bosphorus. Almost all the *Oulémas*, nobles, and principal citizens, chuse to be interred in the burying-grounds of *Scutary*, as making part of the continent on which are situated the two sacred Arabian cities. This pious prevailing opinion is founded on a belief that Asia is the only true country of the Mahometans; that it is the chosen continent reserved for Islamism by the special favour of Providence; and that the remains of Mussulmen rest there in much greater security than in European ground, where, with more religion than policy, they consider the Othoman power as less durable than in the Asiatic countries.

'All the graves are, in general, covered with earth, and raised above the ground, to prevent any one from walking over the bodies of Mussulmen. There is no marble plate or monument whatever over the grave; it is covered with flowers or with the apples of myrtle, yew, box, &c. Those of the common people have only two flat or oval stones, placed vertically, at the extremities of the grave. Those of the opulent citizens, and of persons of a certain rank, are distinguished by pieces of fine marble, of which that at the head is crowned with a marble turban. The form of this shews the rank and condition of the deceased, because the different classes of citizens are distinguished as much by the turban as by the rest of their dress. The tombs of the women differ from those of the men only in having the two socles uniform, flat, and terminated in a point.

'On each, epitaphs are engraved in golden characters: they express in general only the name of the deceased, his rank, the day of his death, and an exhortation to passengers to recite the *Fatihha* *. Some of them exhibit distichs, quatrains, and stanzas of different length. Some describe the fragility of the world, the duration of eternity, and express wishes for the eternal felicity of the deceased. They are as follows: *May the Almighty deign to wrap his soul in a cloud of mercy and gladness, and cover his tomb with the splendour of unceasing light!* Others represent death as the limit of human miseries in this short and transitory life, congratulate the deceased upon his happiness, and compare his soul to a nightingale in paradise, *Djenneth-bulbuly*. Others mention his virtues and his attachment to religion, and exhort those who pass by to pray for the repose of his soul, that he may better deserve, on the day of judgement, the intercession of the Prophet at the throne of the Almighty. Sometimes they consist only of two verses, *This world is transitory, it has no continuance; to-day for me, to-morrow for thee.* Upon those of children of both sexes, the grief of their parents is commonly expressed by lamentations against fate, which has had the cruelty, it is said, *to pluck the rose from the garden of delight and beauty, to tear a tender shrub from the bosom of its mother, and to cast its unfortunate parents into the flaming furnace of grief and despair.*'

The *third* book, on *Eleemosynary tythes*, is divided into five

* Or funeral prayer.

, chapters;

Digitized by Google

chapters; the firſt treats of tythes in general; the ſecond, of paſchal alms; the third, of paſchal ſacrifice; the fourth, of funds or pious donations; and the fifth, of temples.

Having deſcanted ſo much on the preceding books, our limits will only allow us to mention the ſubjects of this. The two remaining books, belonging to this ſection, in order to complete the Mohammedan ritual, are to be expected in the ſecond volume.

Before we take our leave of M. D'Ohſſon, we muſt offer him our thanks for the diligence and accuracy with which he appears to have proſecuted his ſubject. Among the obſervations ſubjoined to the text of this code, the reader will find much Mohammedan learning, and ſome curious hiſtorical anecdotes.

Such a full-length picture of Iſlamiſm merits the moſt attentive examination. It diſcovers the genius and addreſs of the Arabian impoſtor, opens to our view the ſources whence he drew his materials, and at the ſame time convinces the Chriſtian of the ſuperior ſimplicity and excellence of his own religion.

Thoſe who are anxious for the progreſs of human improvement, will lament the inveterate prejudices and ſuperſtitions that muſt obſtruct it in the Othoman Empire. The preſent author intimates a probability of diffuſing ſcience among its numerous ſubjects: but the very principle of their religion, which conſiders the *Cour'ann* as the baſis of all wiſdom, and many of their rites, founded as they conceive on a theocratic law, will oppoſe their adoption of ſyſtems which can find no foundation in one, and their yielding to practices expreſsly prohibited by the other. Nothing takes ſtronger hold of the minds of the common people, than religion; and when a code, on which a people build their faith, is not only eſteemed as a rule of piety, but as including every ſpecies of information, even its errors will turn them with diſguſt from the diſcoveries of philoſophy, and prompt them to prefer ignorance to knowlege.

M. D'Ohſſon appears with credit in his Engliſh dreſs.

The plates accompanying this work, are well executed, and greatly illuſtrate the ſubject.

ART. IV. *Appendix or Supplement to Dr. D. Monro's Treatiſe on Medical and Pharmaceutical Chemiſtry, and the Materia Medica*, &c. Making Vol. IV. 8vo. pp. 310. 5s. Boards. Cadell. 1790.

WE have already given our account of the three volumes of the uſeful work to which the publication before us is a ſupplement. It is intended to ſupply defects and to add ſubſequent

Digitized by Google

ſequent improvements. Dr. Monro divides this volume into four parts, namely, an account of ſome articles omitted; a ſketch of the new ſyſtem of chemiſtry; the application of it to the former parts of this work; and a general index to the four volumes.

The principal part of the work conſiſts of extracts from M. Lavoiſier's ſyſtem, from Mr. Cavendiſh's and Dr. Prieſtley's late papers, from Mr. Kirwan's Eſſay on the Conſtitution of Acids, beſide a number of obſervations by Meſſrs. Berthollet, Gadolin, Fourcroy, De la Metherie, and Morveau; which will be extremely uſeful to thoſe who cannot reſort to the original ſources.

Dr. Monro has, in general, accurately related the obſervations of thoſe authors. He might have obſerved, however, the diſtinction between the hydrogene and inflammable air, and between the oxigene and pure air, as well as between the azote and impure air: he has mentioned theſe as ſynonymous; whereas they are terms that expreſs baſes or ſubſtances in a concrete ſtate, and the compounds of theſe ſubſtances and heat, when they aſſume the form of gas or elaſtic fluids. In ſpeaking of the acid of phoſphorus, he ſays, phoſphorus may likewiſe be converted into phoſphoric acid by *diſtilling it*, when mixed either with the nitrous acid, or the oxygenated muriatic acid, from which one would ſuppoſe the phoſphoric acid was diſtilled; whereas, as he explains, in deſcribing the operation, the acid remains in the retort, and decompoſed nitrous acid is diſtilled from it. The author ſhould have noticed the ſpecific gravities and quantities of the acid of nitre for making the phoſphoric acid, and the ſpecific gravity of it for the phoſphorated ſoda. In the ſection p. 253, Dr. Monro ſays, 'the acid (muriatic) acts remarkably upon it (quickſilver) in a *divided ſtate*; as may be ſeen by dropping it into a ſolution of quickſilver in the nitrous acid; when each drop of it lays hold of ſome of the diſſolved quickſilver, and precipitates with it in form of a white powder.' The metal here does not unite with the acid becauſe it is in a *divided* ſtate, but becauſe it is *calcined*. Theſe, however, are chiefly inaccuracies of chemical language, and can lead to no material errors, becauſe the general context corrects ſuch paſſages.

Dr. Monro gives an account of the effects of arſenic in intermittents, and mentions a preparation of the medicine called *Taſteleſs Ague and Fever Drops*. We think he would have gratified many readers by relating the receipt from the ſpecification; by which they might judge better whether it be white arſenic combined with alkali of tartar, as Dr. Fowler ſuppoſes, or ſome other preparation. Though Dr. Monro ſeems to apprehend

Digitized by Google

prehend deleterious conſequences from its uſe, there have been no deciſive inſtances of ſuch bad effects, notwithſtanding its late extenſive exhibition. We do not heſitate to declare, that, in our opinion, the charges againſt the arſenic have no better foundation than thoſe alledged with regard to the Peruvian bark by * Plempius, and againſt mercury and antimony by the Galenical phyſicians, in oppoſition to Valentine and Paracelſus.

Several valuable and uſeful facts are related in this volume. A ſurgeon of character informed Dr. Monro that he had removed ſmall ſteatomatous tumours from the face, by applying to them the coagulum aluminoſum mixed with conſerve of roſes, and renewing the application daily for ſome time. In page 21, under the article *porum*, the author mentions its effects in the dropſy: 'About twenty-one or twenty-two years ago, two gentlemen, whom I knew, were freed *of* the dropſy by taking from one to three table ſpoonfuls of the juice of leeks, mixed with about a fifth part of gin, two or three times in the day; while they took ſome doſes of phyſic at proper intervals; they both remained free *of* the dropſical complaints for near three years, but then both relapſed, and died of the diſorder. A third perſon, ſoon after their recovery, tried the ſame remedy, got well, and is ſtill alive.' In Mrs. Tyler's caſe of aſcites, this medicine was ſucceſsfully exhibited. It operated as a diuretic.

Dr. Monro takes notice of the very expenſive, unneceſſary, and unchemical proceſs in the London Pharmacopœia, for the *oleum vini*; and 'on enquiring at Apothecary's Hall, and of Mr. Godfrey and other Chymiſts, he was informed that the product of oil of wine obtained by this proceſs is ſo ſmall, as to render it a much dearer medicine than that got by diſtilling from the materials which remain after the diſtillation of the dulcified ſpirit, and that it is not better in quality.'

We wiſh Dr. Monro had explained more clearly the method of preparing the acid of tartar, and had decompoſed the tartar by lime; as, by this ſubſtance, double the quantity of acid is procured, to that by means of chalk.

---

* A writer in the year 1665, who had the happineſs of endeavouring to ſhew that the bark was of a *poiſonous* nature, and that there was no circulation of the blood, as Harvey pretended.

ART.

Digitized by Google

ART. V. *Travels into the Interior Parts of Africa*, by the Way of the Cape of Good Hope; in the Years 1780, 81, 82, 83, 84, and 85. Tranſlated from the French of M. Le Vaillant. Illuſtrated with twelve elegant Copper Plates. 8vo. 2 Vols. about 400 Pages in each. 12s. Boards. Robinſons.

ART. VI. *Travels from the Cape of Good Hope into the Interior Parts of Africa*, including many intereſting Anecdotes. With elegant Plates, deſcriptive of the Country and Inhabitants: inſcribed, by Permiſſion, to his Grace the (late) Duke of Montagu. Tranſlated from the French of Monſieur Vaillant. 8vo. 2 Vols. about 450 Pages in each. 12s. Boards. Lane.

HAVING in our laſt Appendix, p. 481, given a general idea of M. le Vaillant's character, with a few extracts from his inſtructive and amuſing travels, we are now to eſtimate the merits of the above-mentioned two tranſlations of them. In language, they are nearly equal, and have each given the miſcellaneous engravings; and ſo far either of them might be accepted by the Engliſh reader, with one diſtinction, which, with ſome degree of reluctance, we find it incumbent on us to note: they are not calculated for the ſame claſs of readers; the latter may indeed ſerve to entertain the general reader, but the former only is faithful enough to ſatisfy the curious enquirer into natural hiſtory, for whom the work was written. The public have been ſo long abuſed with miſrepreſentations of the natives of this obſcure extremity of Africa, that every remark of an intelligent traveller becomes intereſting: we are therefore ſorry to find the latter of theſe tranſlations was undertaken by a female pen, the dedication to the Duke of Montagu being ſigned Elizabeth Helme.

The natural hiſtorian knows no indecency in his reſearches, whatever may be the object; when, therefore, an obſerving traveller attempts to rectify the miſtakes of former writers, and a lady profeſſes to give a tranſlation of ſuch a work, he will naturally be ſorry to find himſelf defrauded under the plea of female delicacy! This lady aſſerts indeed,—'that nothing has been expunged that could be either an aid to ſcience, inform the naturaliſt, or even gratify a laudable curioſity:' but there are many who may diſpute the right of a tranſlator to decide on theſe points: fair dealing at leaſt required that this aſſumed privilege ſhould have been declared in the title page, that the purchaſer might have the option of ſubmitting to it or not. In a work of information, the paſſages, moſt open to ſuch exceptions, are thoſe moſt likely to aid ſcience, to inform the naturaliſt, and to gratify laudable curioſity, for all curioſity is laudable in this view. We could point out many inſtances

Digitized by Google

where the information of the traveller is accommodated to the ſcruples of the tranſlator; one in particular, where ſeven or eight pages, in no reſpect licentious or ludicrous, are ſuppreſſed, and one of the plates falſified, to qualify the work for the appearance of *her* name to it: is this fidelity to the writer and juſtice to the reader? Beſide all this, the tranſlator has arbitrarily rejected the author's preface, ſubſtituted one of her own, and formed a diviſion of the whole work into chapters according to *her own* ideas. If this lady ſaw that juſtice to the reader was incompatible with juſtice to herſelf, the prudent line would have been to have declined the taſk which ſhe could not execute fairly; and not have violated that delicacy to her author and reader, which ſhe claims in her own right. That complaiſance, otherwiſe due to a lady's performance, cannot be extended to her under ſuch circumſtances.

Mrs. Helme's edition poſſeſſes a frontiſpiece to vol. I. repreſenting the author's attack of a tyger, which is not given in the other tranſlation.

ART. VII. *A Picture of England:* containing a Deſcription of the Laws, Cuſtoms, and Manners of England. Interſperſed with curious and intereſting Anecdotes, &c. By M. D'Archenholz, formerly a Captain in the Service of the King of Pruſſia. Tranſlated from the French. 12mo. 2 vols. about 215 pages in each. 6s. ſewed. Jeffery.

THE original publication of M. D'Archenholz was in the German, his native language; and we gave an account of the French tranſlation of it, which was the firſt notice we received of the work, in our Review, vol. lxxx. p. 590. The foreign editions include England and Italy, but the Engliſh tranſlator has only ſupplied his countrymen with that part which deſcribes their own character. We have acknowleged, and are greatly flattered by, this traveller's partiality to us and our iſland: but to be impartial ourſelves, it becomes us to practiſe a little ſelf-denial, by obſerving not only that an eulogium is rarely confined within the ſtrict boundaries of truth, becauſe the very deſire to extol, imperceptibly tends to exaggeration; but alſo that, by attempting too great minuteneſs in deſcription, a foreigner is unavoidably expoſed to miſapprehenſion, and conſequent miſrepreſentation.

We have not the leaſt wiſh to depreciate or diſcourage a lively, intelligent, and obſerving writer, who often ſhews great acuteneſs in his remarks; and yet we muſt add, to what we have already ſaid, that he has been led aſtray by ſeriouſly truſting to an Engliſh guide, whoſe humourous intentions he was too much a ſtranger to underſtand, and from whom he has inaccurately

Digitized by Google

inaccurately copied, in his account of the building the Manſion-houſe at London *. Travellers, who undertake to deſcribe the characters and manners of the people whom they tranſiently viſit, often greatly miſconceive what they mean to deſcribe; and yet may cite facts to ſupport their aſſertions, that cannot be poſitively denied; and by raſhly forming general concluſions from particular inſtances, make a work, intended to furniſh information, read like an Eaſtern tale. Let us produce two or three ſhort examples:

'No part of Europe exhibits ſuch luxury and magnificence as the Engliſh diſplay within the walls of their dwelling houſes. The ſtair-caſe, which is covered with the richeſt carpets, is ſupported by a baluſtrade of the fineſt Indian wood, curiouſly conſtructed, and lighted by lamps contained in cryſtal vaſes. The landing-places are adorned with buſts, pictures and medallions; the wainſcot and ceilings of the apartments are covered with the fineſt varniſh, and enriched with gold, bas reliefs, and the moſt happy attempts in painting and ſculpture. The chimneys are of Italian marble, on which flowers and figures, cut in the moſt exquiſite ſtile, form the chief ornaments; the locks of the doors are of ſteel damaſked with gold. Carpets which often coſt three hundred pounds a-piece, and which one ſcruples to touch with his foot, cover all the rooms; the richeſt ſtuffs from the looms of Aſia are employed as window curtains; and the clocks and watches with which the apartments are furniſhed, aſtoniſh by their magnificence, and the ingenious complication of their mechaniſm.'

If the author had been deſcribing the houſes of our nobility and opulent gentry in the principal ſquares, this might have paſſed: but ſtanding in a looſe general manner, it is no better than rhodomontade.

'Weſtminſter abby alſo contains the bodies of many ſovereigns; among others are the monuments of Henry VII. and Henry VIII. Their ſucceſſors have not been equally honoured. Elizabeth herſelf has only a ſimple epitaph. Inſtead of ſculpture, they have of late adopted the ſingular and childiſh cuſtom of placing a portrait in wax over the grave, which becomes hideous at the end of a few years.'

Queen Elizabeth then has no monument! yet Mr. Ralph found one, erected in a ſtyle that he ſeverely condemns, and M. D'Archenholz may ſee a print of it in Dart's Antiquities of Weſtminſter, and in Rapin's Hiſtory of England. The childiſh ſtory of the wax dolls, exiſts only in his own confuſed recollection and imagination.

'It is common to ſee clergymen fight duels;—I ſhall ſay nothing of their drunkenneſs, and a thouſand other ſcandalous vices which they practiſe without ſhame. They are often impriſoned for debt;

* Vol. i. p. 145. from *Critical Obſervations on the Buildings and Improvements of London.* See Review, vol. xliv. p. 279.

and

Digitized by Google

and it is only twenty years ſince, that they uſed to adminiſter one of the moſt awful ceremonies of religion, for a mere trifle.'

Were we hardy enough to appeal to the exemplary lives of our clergy, in oppoſition to this groſs calumny, it would only be putting as much weight into the oppoſite ſcale, to reſtore the balance, and leave them *as they really are.* A few public inſtances of recent date might poſſibly betray a ſuperficial traveller into the above harſh opinion: but a ſcrupulous writer would have been cautious of throwing out ſuch a random national ſtigma.

'Deiſm is in a great degree the cauſe of ſuicide—a crime at preſent ſo common in England. The Engliſh have actually a form of prayer, in which they beſeech God to baniſh from the hearts of his ſervants ſuch a frightful tempation!'

Did any of our readers ever ſee this form of prayer?

Once more.

'The proneneſs of the whole nation to melancholy, renders the women grave and ſerious; their minds are leſs occupied about pleaſures, than in ſolicitude for the happineſs of their huſbands, and the management of their domeſtic concerns. Even women of quality ſuckle their children; they think that the name and duties of a *mother* have nothing in them which they ought to bluſh at, and that no ſtation on earth is comparable to the pleaſures of maternal tenderneſs, and the agreeable reflections which reſult from it.'

Moſt devoutly do we wiſh that all this were generally true! but, alas! it looks ſomewhat like irony.

If we have only produced exceptionable paſſages, and if ſeveral miſtakes might be pointed out in his anecdotes, careleſsly tranſcribed from careleſs information, it is becauſe they were blemiſhes in an ingenious and amuſing work, which we could not commend, and yet ſuffer *them* to paſs unobſerved. By finding frequent errors, in an otherwiſe intelligent foreigner, we may infer how likely we are to be miſled in our conceptions of foreign nations, when deſcribed by Engliſh travellers, even of merit. We ſhould be ſincerely glad if we could honeſtly produce the following reflections, here given as ſpecimens of the work and of the tranſlation, as farther inſtances of a miſinformed judgment:

'If the reader will give himſelf the trouble to weigh with care the great number of facts and anecdotes with which I have been anxious to interſperſe my obſervations on England, he will find that the pretended declenſion of that empire, foretold and announced by ſo many contemporary writers, has not as yet taken place.

'That kingdom, however, is at this very moment in a critical, if not a deſperate ſituation, notwithſtanding her foreign connections, her riches, her commerce, and her influence.

'Great Britain, which cannot naturally be conſidered, in the balance of Europe, but as belonging to the ſecond order of kingdoms,

Digitized by Google

doms, has been elevated to the rank of one of the firſt powers in the world by bravery, wealth, liberty, and the happy conſequences of an excellent political ſyſtem. For many years that iſland wielded the trident of Neptune in her victorious hand, and, abſolute miſtreſs of the ocean, covered every ſea with her fleets. It will be a problem for poſterity to ſolve, how that ſtate has created and maintained ſuch an extenſive commerce, and amaſſed ſuch immenſe riches, at a time when the ſpirit of induſtry had made ſo great a progreſs among her neighbours, and even Holland herſelf had procured a decided ſuperiority over all the other powers on the continent.

'But although the ſun of Engliſh greatneſs is not yet ſet, it is probable that in a few years we ſhall ſee the power of that people extinguiſhed; not inſenſibly, but all at once. The very firſt war that they are ſo raſh as to engage in, will, perhaps, whatever may be its event, precipitate this fatal and too certain cataſtrophe. In the political, as in the natural world, death has planted the ſeeds of deſtruction along with thoſe of exiſtence; and, though thoſe may diſcover and unfold themſelves, either ſooner or later, yet in the end they will never loſe their effect.

'Let us recollect that, but a very few years ſince, a national debt of a hundred millions gave the utmoſt tenſion that it was then ſuſceptible of, to the ſpring of this political machine. The facility, however, with which they found means to pay off the intereſt of this immenſe ſum, made them believe, that they poſſeſſed an inexhauſtible ſource of riches, and begat the moſt dangerous ſecurity. They are now, however, though perhaps too late, recovered from this fatal error: a national debt, amounting to the immenſe ſum of two hundred and ſixty millions, has at length opened their eyes: the annual revenue is at preſent incompetent to ſupply the annual expenditure, which, even in time of peace, amounts to more than fourteen millions. If we add to this, the intereſt of a debt of one hundred millions, which England muſt contract the firſt war ſhe is involved in, it will be politically impoſſible for the nation to ſuſtain ſuch an additional burthen without becoming bankrupt.

'If any unforeſeen circumſtance ſhould occaſion this war, the conſequence would be terrible. The ruin of the richeſt and moſt diſtinguiſhed families would inevitably enſue: the commerce and the maritime greatneſs of the Engliſh would be attacked in their moſt mortal parts; and that nation, now ſo powerful, would be reduced for ever among the ſecond order of European ſtates.

'It is perhaps impoſſible to avert this frightful cataſtrophe; the ſageſt precautions could ſcarce diminiſh the evil, or render the conſequences leſs terrible. This awful moment is approaching with the moſt rapid and alarming celerity; no one, however, has the reſolution to oppoſe it, and all ſeem to allow themſelves blindly to be led towards the horrid abyſs.'

This German writer is a bye-ſtander; we are playing the deſperate game, and muſt abide by the reſult of it; whether we can make any profitable uſe of his obſervations or not, he is intitled to our thanks for his warning.

ART.

Digitized by Google

ART. VIII. Mr. Bruce's *Travels into Abyſſinia.*

[*Article continued. See our laſt Month's Review.*]

THE *fourth* volume is chiefly employed in giving an account of the author's return to Cairo. He came to Gondar, by the way of the Red Sea; and determined, for the ſake of examining the country, to proceed to Egypt through the kingdom of Sennaar, the ancient iſland of Meroe, and the great Nubian deſert. In this long and dangerous journey, we meet with a moſt melancholy picture of human manners; in which, avarice, cruelty, and treachery, are uniformly conſpicuous. Fortified with the adamantine ſhield of courage and conduct, our hero, like another Amadis, paſſes unhurt through this region of giants and devils. His laſt tranſactions at Teawa, where he had been long detained by the Shekh, or prince, Fidele, will give the reader an idea of the dangers to which he was expoſed, and the means by which he ſurmounted them:

'On the 8th, in the evening, a little before ſix o'clock, when I was making ready to go to the Shekh, a meſſage came, that he was buſy, and could not ſee me; with which, for a time, I was very well pleaſed. About ten, arrived a naked, very ill-looking fellow, more like an executioner than any other ſort of man, with a large broad-ſword in his hand, and ſeemingly very drunk. He ſaid he was one of the Shekhs of Jehaina, and in a little time became extremely inſolent. He firſt demanded coffee, which was given him, then a new coat, then ſome civet, and, laſt of all, drawing his ſword, that we ſhould inſtantly provide him with a new ſcabbard, his own being but a piece of common leather, which he threw with a kind of indignation down upon the floor. Till that time I had been writing theſe very memoirs, at leaſt the journal of the day. I was not any way afraid of one drunkard, but laid down my pen, wondering where this inſolence was to end. Before I had time to ſpeak a word, I heard my old Turk, the ſheriffe, Hagi Iſmael, ſay, "You are of the Jehaina, are you? then I am of the Daveina;" and with that he caught the ſtranger by the throat, taking his ſword from him, which he threw out of the houſe, after caſting the owner violently upon the floor. The fellow crept out upon all four, and, as ſoon as he had picked up his ſword, attempted again to enter the houſe, which Soliman perceiving, ſnatched his own ſhort crooked ſword, from a pin where it hung, and ran readily to meet him, and would very ſpeedily have made an end of him, had I not cried out, "For God's ſake, Soliman, don't hurt him; remember where you are." Indeed, there was little reaſon for the caution; for when the Arab obſerved a drawn ſword in the Turk's hand, he preſently ran away towards the town, crying, Ullah! Ullah! Ullah! which was, God! God! God! an exclamation of terror, and we ſaw no more of him; whilſt, inſtead of a new ſcabbard, he left his old one in the houſe. Seeing at once the cowardice and malice of our enemies, we were now apprehenſive of fire, things were come to ſuch an extremity; and as our houſe was compoſed of nothing but dry canes, it ſeemed the only obvious way of deſtroying us.

'On the 9th, in the morning, I ſent Soliman with the ſcabbard to Fidele, and a grievous complaint againſt the ſuppoſed Shekh of the Jehaina for his inſolence the night before. Shekh Fidele pretended to be utterly ignorant of the whole, made light of what had paſſed, and ſaid the fellow was a fool. But a violent altercation took place between him and my ſer-

Digitized by Google

vant black Soliman, who then told him all his mind, threatening him with Yasine's immediate vengeance, and assuring him he was, before this, fully informed of his behaviour. They, however, both cooled before parting. Fidele only recommended to Soliman to persuade me to give him 2000 piastres, without which he swore I should never go alive out of Atbara. Soliman, on the other hand, declared, that I was a man that set no value on money, and therefore carried it not about with me, otherwise I should not refuse what he desired, but warned him to think well before he uttered such expressions as he now had done.

'In the course of conversation, as Soliman told me, the Shekh gave him several hints, that, if he would agree with him, and help to rob and murder me, he should share the booty with him, and it never would be known. But Soliman pretended not to understand this, always assuring him that I was not the man he took me for; and that, except the king's present, all I had was brass, iron, and glass bottles, of no value to any but myself, who only knew how to use them. They then finished their discourse; and he desired Soliman to tell me, that he expected me at the usual hour of 6 o'clock to-morrow evening, which was Friday the 10th.

'This seemed to me an extraordinary appointment, because Friday is their festival, when they eat and drink heartily, nor did I ever remember any of them take medicine upon that day. But with Fidele all was festival, not even their annual solemn feast of Ramadan did he ever keep, but was universally known to be an unbeliever, even in what was called his own religion. I had still this farther objection to wait upon him at night, that he had gone so far as to solicit Soliman to assist him in murdering me. But I considered at last, that we could not escape from his hands; and that the only way to avoid the danger was to brave it. Providence, indeed, seemed all along to have reserved our deliverance for our own exertions, under its direction, as all the ways we had taken to get relief from others had hitherto, in appearance at least, miscarried. However, it was resolved to go armed, for fear of the worst; but to conceal our weapons, so as to give no umbrage. I had a small Brescian blunderbuss, about 22 inches in the barrel, which had a joint in the stock, so that it folded double. It hung by an iron hook to a thin belt under my left arm, close to my side, quite unperceived, like a cutlass. I likewise took a pair of pistols in my girdle, and my knife as usual. All these were perfectly covered by my burnoose; so that, with a little attention, when I sat down, it was impossible to discover my having any weapons about me. Hagi Ismael the Turk, Soliman my servant, and two other Mooriſh servants, took also their fire-arms, small and great, and swords, along with them. We all went to the house of the Shekh a little before seven o'clock in the evening. I entered the back door into the square where the women's house was; but declined going so far as their apartment without leave, turning to the left hand into the side of the square where he usually staid. I was surprised to meet but one servant, a black boy, in the whole house, and he carried me to the Shekh, my servants remaining at the outer-door.

'Fidele was sitting in a spacious room, in an alcove, on a large broad sofa like a bed, with India curtains gathered on each side into festoons. Upon seeing the boy, in a very surly tone he called for a pipe; and, in much the same voice, said to me, "What! alone?" I said, "Yes, what were his commands with me?" I saw he either was, or affected to be, drunk, and which ever was the case, I knew it would lead to mischief; I therefore repented heartily of having come into the house alone.

'After he had taken two whiffs of his pipe, and the slave had left the room, "Are you prepared? says he; have you brought the *needful* along with you?" I wished to have occasion to join Soliman, and answered, "My servants are at the outer door, and have the vomit you wanted."—

"D—n

"D—n you and the vomit too, says he with great passion, I want money, and not poison. Where are your piastres?"—"I am a bad person, said I, Fidele, to furnish you with either. I have neither money nor poison; but I advise you to drink a little warm water to clear your stomach, cool your head, and then lie down and compose yourself, I will see you to-morrow morning." I was going out. "Hakim, says he, infidel, or devil, or whatever is your name, hearken to what I say. Consider where you are; this is the room where Mek Baady, a king, was slain by the hand of my father: look at his blood, where it has stained the floor, which never could be washed out. I am informed you have 20,000 piastres in gold with you; either give me 2000 before you go out of this chamber, or you shall die; I will put you to death with my own hand." Upon this he took up his sword, that was lying at the head of his sofa, and, drawing it with a bravado, threw the scabbard into the middle of the room; and, tucking the sleeve of his shirt above his elbow like a butcher, said, "I wait your answer."

'I now stept one pace backwards, and dropt the burnoose behind me, holding the little blunderbuss in my hand, without taking it off the belt. I said, in a firm tone of voice, "This is my answer: I am not a man, as I have told you before, to die like a beast by the hand of a drunkard; on your life, I charge you, stir not from your sofa." I had no need to give this injunction; he heard the noise which the closing the joint in the stock of the blunderbuss made, and thought I had cocked it, and was instantly to fire. He let his sword drop, and threw himself on his back on the sofa, crying, "For God's sake, Hakim, I was but jesting." At the same time, with all his might, he cried, "Brahim! Mahomet! El coom! El coom*!—"If one of your servants approach me, said I, that instant I blow you to pieces; not one of them shall enter this room till they bring in my servants with them; I have a number of them armed at your gate, who will break in the instant they hear me fire."

'The women had come to the door. My servants were admitted, each having a blunderbuss in his hand and pistols at his girdle. We were now greatly an overmatch for the Shekh, who sat far back on the sofa, and pretended that all he had done was in joke, in which his servants joined, and a very confused, desultory discourse followed, till the Turk, sherriffe Ismael, happened to observe the Shekh's scabbard of his sword thrown upon the floor, on which he fell into a violent fit of laughter. He spoke very bad Arabic, mixed with Turkish, as I have often observed. He endeavoured to make the Shekh understand, that drunkards and cowards had more need of the scabbard than the sword; that he, Fidele, and the other drunkard that came to our house two or three nights before, who said he was Shekh of the Jehaina, were just possessed of the same portion of courage and insolence.

'As no good could be expected from this expostulation, I stopt it, and took my leave, desiring the Shekh to go to bed and compose himself, and not try any more of these experiments, which would certainly end in his shame, if not in his punishment. He made no answer, only wished us good night.'

The measure of human wretchedness, and of the author's dangers, becomes complete at Sennaar; of which kingdom Mr. B. sums up his account in the following expressive words:

'War and treason seem to be the only employment of this horrid people, whom Heaven has separated by almost impassible deserts, from the rest of mankind, confining them to an accursed spot, seemingly to give

* El coom, that is, all his servants.

Digitized by Google

them an earneſt in time, of the only other worſe which he has reſerved to them for an eternal hereafter.'

This obſervation reminds us of a ſhort ſtory of the celebrated Abbé Fuggini, who, having written a book to trace St. Peter's journey to Rome, *ſtage* by *ſtage*, ſoon after publiſhed another volume to ſettle the number of the damned, both of which works he dedicated to his patron, Pope Lambertini, of facetious memory; who, on receiving the laſt performance, obſerved how whimſical it was, that the good Abbé, who had been St. Peter's poſtilion, ſhould ſo ſoon become the devil's accountant. Mr. B. by thus aſſigning to the devil the whole kingdom of Sennaar, after he had ſo ſkilfully traced the famous voyage to Ophir and Tarſhiſh, from *port to port*, as juſtly to merit the appellation of Solomon's pilot*, expoſes himſelf to the ſame lively obſervation, which, probably, will not eſcape the learned prelate (the Biſhop of Carliſle), to whom he has dedicated this chart of that celebrated voyage.

We could ſcarcely credit the information of our eyes, when, on a ſecond peruſal of the paſſage, we found that Mr. B. was not only King Solomon's but King David's pilot. We entertained a notion, that King David never had a ſhip in his life. Mr. B. ſays, 'King David took poſſeſſion of two ports, Eloth and Eziongaber, from which he carried on the trade to Ophir and Tarſhiſh, to a very great extent, to the day of his death.' His authorities are, 1 Kings, ix. 26. and 2 Chron. viii. 17. Now in both theſe texts, Mr. B. has ſubſtituted the name of David for that of Solomon. Another miſtake, equally groſs, which diſgraces the author's moſt ingenious account of the trade to Ophir and Tarſhiſh, is, that he makes the ſacred ſcriptures repreſent 'Paleſtine, in the earlieſt ages, as not only full of poliſhed, powerful, and orderly ſtates, but abounding in gold and ſilver, in a greater proportion, than is to be found at this day in any ſtate of Europe.' Vol. i. p. 366. We turned to the text to which he refers, Exodus, xxxviii. 39. As the chapter has not 39 verſes, we ſoon found that he ought to have referred to verſes 24 and 25, which run as follows: "All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary. And the ſilver of them that were numbered of the congregation, was an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary."

To facilitate the computation, we may omit the odd ſhekels, 3000 of which make but one talent; the Alexandrian or

* Vol. i. p. 429.

Jewiſh

Digitized by Google

Jewish talent of silver, is equal to 450l. and therefore the hundred silver talents are equal to 45,000l. In early times, the proportion of gold to silver was ten to one; therefore, the twenty-nine talents of gold are equal to 130,500l. Sum total, 175,000l. A sum which by no means justifies Mr. B.'s assertion. Instead of citing Exodus, xxxviii. he ought, therefore, to have referred to 1 Chron. xxii. 14. & seq. which passages, indeed, he mentions on a future occasion, p. 429, vol. i. but insinuates, we think, with great propriety, that the talent there meant, is not the Hebrew talent, but a weight of the same denomination, of which the value was less.

Mr. Bruce's journey through the Nubian desert is peculiarly interesting. In this part of his work, he shews himself not only an intrepid traveller, but a skilful historian. By preceding conversations and reports, the mind of the reader is admirably well prepared for the adventures with which he is to meet; the plot commences at Teawa, thickens at Sennaar, and reaches the highest pitch of interest, at the author's conversation with Sittina Queen of Chendi. Then follow the dreadful distresses and dangers of the desert: the camels die, and the baggage is abandoned.

At length the *περιπετεια*, *the revolution of the piece*, happens—the author is kindly received at Assouan, recovers what he had lost, and proceeds safely to Cairo.

Where all is excellent, selection is not easy; but our readers would have reason to complain, if we did not insert the following pages:

'On the 14th, at seven in the morning, we left Assa Nagga, our course being due north. At one o'clock we alighted among some acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness: at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable degree of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the

Digitized by Google

camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them.

'The effect this stupendous sight had upon Idris was to set him to his prayers, indeed rather to his charms; for, besides the name of God and Mahomet, all the rest of the words were mere gibberish and nonsense. This created a violent altercation between him and Ismael the Turk, who abused him for not praying in the words of the Koran, maintaining, with apparent great wisdom at the same time, that nobody had charms to stop these moving sands but the inhabitants of Arabia Deserta.

'The Arabs to whom this inhospitable spot belongs are the Adelaia. They, too, are Jaheleen, or Arabs of Beni Koreish. They are said to be a harmless race, and to do no hurt to the caravans they meet; yet I very much doubt, had we fallen in with them, they would not have deserved the good name that was given them. We went very slowly to-day, our feet being sore and greatly swelled. The whole of our company were much disheartened, (except Idris) and imagined that they were advancing into whirlwinds of moving sand, from which they should never be able to extricate themselves; but before four o'clock in the afternoon these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to Waadi Dimokea, where we passed the night, much disheartened, and our fear more increased, when we found, upon wakening in the morning, that one side was perfectly buried in the sand, that the wind had blown above us in the night.

'From this day, subordination, though not entirely ceased, was fast on the decline; all was discontent, murmuring, and fear. Our water was greatly diminished, and that terrible death by thirst began to stare us in the face, and this was owing in a great measure to our own imprudence. Ismael, who had been left centinel over the skins of water, had slept so soundly, that this had given an opportunity to a Tucorory to open one of the skins that had not been touched, and serve himself out of it at his own discretion. I suppose that, hearing somebody stir, and fearing detection, he had withdrawn himself as speedily as possible, without taking time to tie the mouth of the girba, which we found in the morning with scarce a quart of water in it.

'On the 15th, at a quarter past seven in the morning, we left Waadi Dimokea, keeping a little to the westward of north, as far as I could judge, just upon the line of Syene. The same ridge of hills being on our right and left as yesterday, in the centre of these appeared Del Aned. At twenty minutes past two o'clock in the afternoon we came to an opening in the ridge of rocks; the passage is about a mile broad, through which we continued till we alighted at the foot of the mountain Del Aned. The place is called Waadi Del Aned.

'The same appearance of moving pillars of sand presented themselves to us this day in form and disposition like those we had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon us; that is, I believe, within less than two miles. They began, immediately after sun-rise, like a thick wood, and almost darkened the sun: his rays shining through them for near an hour, gave them an appearance of pillars of fire. Our people now became desperate: the Greeks shrieked out, and said it was the day of judgment, Ismael pronounced it to be hell, and the Tucorories, that the world was on fire. I asked Idris if ever he had before seen such a sight? He said he had often seen them as terrible, though never worse; but what he feared most was that extreme redness in the air, which was a sure presage of the coming of the simoom. I begged and entreated Idris that he would not say one word of that in the hearing of the people, for they had already felt it at Imhanzara in their way from Ras el Feel to Teawa, and

Digitized by Google

and again at the Acaba of Gerri, before we came to Chendi, and they were already nearly distracted at the apprehension of finding it here.

'At half past four o'clock in the afternoon we left Waadi Del Aned, our course a little more to the westward than the direction of Syene. The sands which had disappeared yesterday scarcely shewed themselves at all this day, and a great distance from the horizon. This was, however, a comfort but of short duration. I observed Idris took no part in it, but only warned me and the servants, that, upon the coming of the simoom, we should fall upon our faces, with our mouths upon the earth, so as not to partake of the outward air as long as we could hold our breath. We alighted at six o'clock at a small rock in the sandy ground, without trees or herbage, so that our camels fasted all that night. This place is called Ras el Seah, or, by the Bimareen, El Mout, which signifies death, a name of bad omen.

'On the 16th, at half past ten in the forenoon, we left El Mout, standing in the direction close upon Syene. Our men, if not gay, were however in better spirits than I had seen them since we left Gooz. One of our Barbarins had even attempted a song; but Hagi Ismael very gravely reproved him, by telling him, that singing in such a situation was a tempting of Providence. There is, indeed, nothing more different than active and passive courage. Hagi Ismael would fight, but he had not strength of mind to suffer. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggre, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, with a loud voice, Fall upon your faces, for here is the simoom. I saw from the S. E. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterwards.

'An universal despondency had taken possession of our people. They ceased to speak to one another, and when they did, it was in whispers, by which I easily guessed their discourse was not favourable to me, or else that they were increasing each others fears, by vain suggestions calculated to sink each others spirits still further, but from which no earthly good could possibly result. I called them together, and both reprimanded and exhorted them in the strongest manner I could; I bade them attend to me, who had nearly lost my voice by the simoom, and desired them to look at my face, so swelled as scarcely to permit me to see; my neck covered with blisters, my feet swelled and inflamed, and bleeding with many wounds. In answer to the lamentation that the water was exhausted, and that we were upon the point of dying with thirst, I ordered each man a gourd full of water more than he had the preceding day, and shewed them, at no great distance, the bare, black, and sharp point of the rock Chiggre, wherein was the well at which we were again to fill our gimbas, and thereby banish the fear of dying by thirst in the desert. I believe I never was at any time more eloquent, and never had eloquence a more sudden effect. They all protested and declared their concern chiefly arose from the situation they saw me in; that they feared not death or hardship, provided I would submit a little to their direction in the taking a proper care of myself.

Digitized by Google

ſelf. They intreated me to uſe one of the camels, and throw off the load that it carried, that it would eaſe me of the wounds in my feet, by riding at leaſt part of the day. This I poſitively refuſed to do, but recommended to them to be ſtrong of heart, and to ſpare the camels for the laſt reſource, if any ſhould be taken ill and unable to walk any longer.

'This phænomenon of the ſimoom, unexpected by us, though foreſeen by Idris, cauſed us all to relapſe into our former deſpondency. It ſtill continued to blow, ſo as to exhauſt us entirely, though the blaſt was ſo weak as ſcarcely would have raiſed a leaf from the ground. At twenty minutes before five the ſimoom ceaſed, and a comfortable and cooling breeze came by ſtarts from the north, blowing five or ſix minutes at a time, and then falling calm. We were now come to the Acaba, the aſcent before we arrived at Chiggre, where we intended to have ſtopt that night, but we all moved on with tacit conſent, nor did one perſon pretend to ſay how far he gueſſed we were to go.

'At thirteen minutes paſt eight, we alighted in a ſandy plain abſolutely without herbage, covered with looſe ſtones, a quarter of a mile due north of the well, which is in the narrow gorge, forming the ſouthern outlet of this ſmall plain. Though we had travelled thirteen hours and a quarter this day, it was but at a ſlow pace, our camels being famiſhed, as well as tired, and lamed likewiſe by the ſharp ſtones with which the ground in all places was covered. The country, for three days paſt, had been deſtitute of herbage of any kind, entirely deſert, and abandoned to the moving ſands. We ſaw this day, after paſſing Ras el Seah, large blocks and ſtrata of pure white marble, equal to any in colour that ever came from Paros.

'Chiggre is a ſmall narrow valley, cloſely covered up and ſurrounded with barren rocks. The wells are ten in number, and the narrow gorge which opens to them is not ten yards broad. The ſprings, however, are very abundant. Wherever a pit is dug five or ſix feet deep, it is immediately filled with water. The principal pool is about forty yards ſquare and five feet deep; but the beſt taſted water was in the cleft of a rock, about 30 yards higher, on the weſt ſide of this narrow outlet. All the water, however, was very foul, with a number of animals both aquatic and land. It was impoſſible to drink without putting a piece of our cotton girdle over our mouths, to keep, by filtration, the filth of dead animals out of it. We ſaw a great many partridges upon the face of the bare rock; but what they fed upon I could not gueſs, unleſs upon inſects. We did not dare to ſhoot at them, for fear of being heard by the wandering Arabs that might be ſomewhere in the neighbourhood; for Chiggre is a haunt of the Biſhareen of the tribe of Abou Bertran, who, though they do not make it a ſtation, becauſe there is no paſture in the neighbourhood, nor can any thing grow there, yet it is one of the moſt valuable places of refreſhment, on account of the great quantity of water, being nearly half way, when they drive their cattle from the borders of the Red Sea to the banks of the Nile; as alſo in their expeditions from ſouth to north, when they leave their encampments in Barbar, to rob the Ababdé Arabs on the frontiers of Egypt.

'Our firſt attention was to our camels, to whom we gave that day a double feed of dora, that they might drink for the reſt of their journey, ſhould the wells in the way prove ſcant of water. We then waſhed in a large pool, the coldeſt water, I think, I ever felt, on account of its being in a cave covered with rock, and was inacceſſible to the ſun in any direction. All my people ſeemed to be greatly recovered by this refrigeration, but from ſome cauſe or other, it fared otherwiſe with the Tucorory; one of whom died about an hour after our arrival, and another early the next morning.

'Subordination,

Digitized by Google

'Subordination, if now not entirely gone, was expiring, so that I scarcely expected to have interest enough with my own servants to help me to set up my large quadrant: yet I was exceedingly curious to know the situation of this remarkable place, which Idris the Hybeer declared to be half-way to Assouan. But it seems their curiosity was not less than mine; above all, they wanted to prove that Idris was mistaken, and that we were considerably nearer to Egypt than we were to Barbar. While Idris and the men filled the skins with water, the Greeks and I set up the quadrant, and, by observation of the two bright stars of Orion, I found the latitude of Chiggre to be 20° 58′ 30″ N.; so that, allowing even some small error in the position of Syene in the French maps, Idris's guess was very near the truth, and both the latitude and longitude of Chiggre and Syene seemed to require no further investigation.

'During the whole time of the observation, an antelope, of a very large kind, went several times round and round the quadrant; and at the time when my eyes were fixed upon the star, came so near as to bite a part of my cotton cloth which I had spread like a carpet to kneel on. Even when I stirred, it would leap about two or three yards from me, and then stand and gaze with such attention, that it would have appeared to bystanders (had there been any) that we had been a long time acquainted. The first idea was the common one, to kill it. I easily could have done this with a lance; but it seemed so interested in what I was doing, that I began to think it might perhaps be my good genius which had come to visit, protect, and encourage me in the desperate situation in which I then was.'

Interesting as this passage is, there is another towards the conclusion of the work, that still surpasses it; and which paints both the face of the country, and the manners of its inhabitants, with a power of pencil, which the greatest masters would not be ashamed to admire:

'Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing then upon the geographical difficulties just mentioned, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosing them, and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chain, as if from a pretty sharp blow, and immediately after a movement among the camels. I then rose, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner he had done before. As I was on guard between the baggage and the camels, I was consequently armed, and advanced deliberately some steps, as far as the light of the fire shone, on purpose to discover how many they were, and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me cry, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through

Digitized by Google

a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore another fire on the other side of the camels with branches of the acacia tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous, near the baggage, a little after four in the morning.

'The Barbarins, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themselves new ones at Sennaar, which were to defend them from the simoom and the sand, and all the dangers of the desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to assuage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

'That desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jaheleen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture of strangers, or softened by society, even with their own nation after they were polished; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God*. If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the bloody character which these wretches naturally bear, there could be no reason

Digitized by Google

reaſon for letting us live: we could be of no ſervice to them as ſlaves; and to have ſent us into Egypt, after having firſt rifled and deſtroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that laſt virtue they had not even heard the name. Our only chance then remaining was, that their number might be ſo ſmall, that, by our great ſuperiority in fire-arms and in courage, we might turn the misfortune upon the aggreſſors, deprive them of their camels and means of carrying water, and leave them ſcattered in the deſert, to that death which either they or we, without alternative, muſt ſuffer.

'I explained myſelf to this purpoſe, briefly to the people, on which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Iſmael ſeemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, ſo we placed ourſelves a little within the edge of the trees. The embers of our two fires were on our front; our tents, baggage, and boxes, on each ſide of us, between the opening of the trees; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A ſkin of water, and two wooden bowls beſide it, was left open for thoſe that ſhould need to drink. We had finiſhed our breakfaſt before day-break, and I had given all the men directions to fire ſeparately, not together, at the ſame ſet of people; and thoſe who had the blunderbuſſes to fire where they ſaw a number of camels and men together, and eſpecially at any camels they ſaw with girbas upon them, or where there was the greateſt confuſion.

'The day broke; no Arabs appeared; all was ſtill. The danger which occurred to our minds then was, leſt, if they were few, by tarrying we ſhould give them time to ſend off meſſengers to bring aſſiſtance. I then took Iſmael and two Barbarins along with me, to ſee who theſe neighbours of ours could be. We ſoon traced in the ſand the footſteps of the man who had been at our camels; and, following them behind the point of a rock, which ſeemed calculated for concealing thieves, we ſaw two ragged, old, dirty tents, pitched with graſs cords.

'The two Barbarins entered one of them, and found a naked woman there. Iſmael and I ran briſkly into the largeſt, where we ſaw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitants of this world. The man was partly ſitting on his hams; a child, ſeemingly of the age to ſuck, was on a rag at the corner, and the woman looked as if ſhe wiſhed to hide herſelf. I ſprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, ſetting my foot upon his breaſt, and pointing my knife to his throat; I ſaid to him ſternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was ſo frightened, he ſcarce could beg us to ſpare his life; but the woman, as it afterwards appeared, the mother of the ſucking child, did not ſeem to copy the paſſive diſpoſition of her huſband; ſhe ran to the corner of the tent, where was an old lance, with which, I doubt not, ſhe would have ſufficiently diſtinguiſhed herſelf, but it happened to be entangled with the cloth of the tent, and Iſmael felled her to the ground with the butt-end of his blunderbuſs, and wreſted the lance from her. A violent howl was ſet up by the remaining woman like the cries of thoſe in torment. "Tie them, ſaid I, Iſmael; keep them ſeparate, and carry them to the baggage till I ſettle accounts with this camel-ſtealer, and then you ſhall ſtrike their three heads off, where they intended to leave us miſerably to periſh with hunger; but keep them ſeparate." While the Barbarins were tying the woman, the one that was the nurſe of the child turned to her huſband, and ſaid, in a moſt

Digitized by Google

moſt mournful, deſpairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

'Our people had come to ſee what had paſſed, and I ſent the women away, ordering them to be kept ſeparate, out of the hearing of one another, to judge if their anſwers did not prevaricate. The woman deſired to have her child with her, which I granted. The little creature, inſtead of being frighted, crowed, and held out its little hands as it paſſed me. We faſtened the Arab with the chain of the camels, and ſo far was well; but ſtill we did not know how near the Biſhareen might be, nor who theſe were, nor whether they had ſent off any intelligence in the night. Until we were informed of this, our caſe was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be loſt, but that they ſhould all be put to death as ſoon as the camels were loaded, before we ſet out on our journey; and, indeed, at firſt view of the thing, ſelf preſervation, the firſt law of nature, ſeemed ſtrongly to require it. Hagi Iſmael was ſo determined on the execution that he was already ſeeking a knife ſharper than his own. "We will ſtay, Hagi Iſmael, ſaid I, till we ſee if this thief is a liar alſo. If he prevaricates in the anſwers he gives to my queſtions, you ſhall then cut his head off, and we will conſign him with the lie in his mouth, ſoul and body to hell, to his maſter whom he ſerves." Iſmael anſwered. "The truth is the truth; if he lies, he can deſerve no better."

'The reader will eaſily underſtand the neceſſity of my ſpeaking at that moment in terms not only unuſual for a Chriſtian, but even in any ſociety or converſation; and if the ferocity and brutality of the diſcourſe ſhould ſhock any, eſpecially my fair readers, they will remember, that theſe were intended for a good and humane purpoſe, to produce fear in thoſe upon whom we had no other tie, and thereby extort a confeſſion of the truth; which might anſwer two purpoſes, the ſaving the effuſion of their blood, and providing for our own preſervation. "You ſee, ſaid I, placing the man upon his knees, your time is ſhort, the ſword is now drawn which is to make an end of you, take time, anſwer diſtinctly and deliberately, for the firſt trip or lie that you make, is the laſt word that you will utter in this world. Your wife ſhall have her fair chance likewiſe, and your child; you and all ſhall go together, unleſs you tell me the naked truth. Here, Iſmael, ſtand by him, and take my ſword, it is, I believe, the ſharpeſt in the company."

"Now I aſk you, at your peril, Who was the good man your wife reproached you with having murdered? where was it, and when, and who were your accomplices? He anſwered trembling, and indiſtinctly, through fear, "It was a black, an Aga from Chendi." "Mahomet Towaſh, ſays Iſmael; Ullah Kerim! God is merciful!" "The ſame," ſays the Biſhareen. He then related the particulars of his death in the manner in which I ſhall have occaſion to ſtate afterwards. "Where is the Biſhareen, continued I; where is Abou Bertran? how ſoon will a light camel and meſſenger arrive where he now is?" "In leſs than two days; perhaps, ſays he, in a day and a half, if he is very diligent and the camel good." "Take care, ſaid I, you are in danger. Where did you and your women come from, and when?" "From Abou Bertran, ſays he; we arrived here at noon on the 5th day*, but the camels were all ſhe-camels; they are favourite camels of Shekh Seide; we drove them ſoftly; the two you ſaw at the tents are lame; beſides there were ſome others unſound; there were alſo women and children." "Where did that party, and their camels,

* 'It is not here to be underſtood that the Arab deſcribed the day by the 5th, but by an interval of time which we knew correſponded to the 5th.'

go

Digitized by Google

go to from this? and what number of men was there with them?" "There were about three hundred camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them two; they had no shields or other arms." "What did you intend last night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What must have become of me in that case? we must have died?" He did not answer. "Take care, said I, the thing is now over, and you are in my hands; take care what you say." "Why, certainly, says he, you must have died, you could not live, you could not go anywhere else." "If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bisharеen with them." A violent cry of condemnation immediately followed. "Now attend and understand me distinctly, said I, for upon these two questions hangs your life: Do you know of any party of Bisharеen who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody anywhere; our camels are lame; we were to follow, as soon as they could be able to travel, to join those at the Nile. The parties of the Bisharеen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grass is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababdé. When they pass by them with cattle they are always in great numbers, and a Sheikh along with them; but those wells are now so scanty they have not water for any number, and they must therefore all pass this way."

'I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clapsed round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story.

'I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be cruelly put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towash, for she only heard it in conversation from her husband, who was there, after he had come home." I then, word for word, put those questions to her that I had done to her husband, and had precisely the same answers. The only difference was, that she believed a party of the Ababdé would pass Chiggre soon; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion: shrieking out to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me, in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child,—and spare my husband."

'Though

'Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at once so forcible and so simple. I found myself so much moved, and my tears came so fast, that it was in vain to endeavour to carry on a farce under such tragical appearances, "Woman, said I, I am not a Turk, nor do I make slaves, or kill children. It is your Arabs that force me to this; it was you that attacked me last night, it was you that murdered Mahomet Towash, one of your own religion, and busied in his duty. I am a stranger, seeking my own safety, but you are all murderers and thieves."—"It is true, says she, they are all murderers and liars, and my husband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not." Day was now advancing apace, and no resolution taken, whilst our present situation was a very unsafe one. We carried the three prisoners bound, and set George, the Greek, centinel over them. I then called the people together.

'I stated fairly, in a council held among ourselves, the horror of slaughtering the women and child, or even leaving them to starve with hunger by killing their camels, from whom they got their only sustenance; for, though we should not stain our hands with their blood, it was the same thing to leave them to perish: that we were strangers, and had fallen upon them by accident, but they were in their own country. On the contrary, suppose we only slew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Bisharеen, who would send a party and cut us off at the next well, where we must pass, and where it would be impossible to escape them. I must say, there was a considerable majority for sparing the women and child, and not one but who willingly decreed the death of the man, who had confessed he was endeavouring to steal our camels, and that he intended to carry them to his party at the Nile; in which case the loss of all our lives was certain, as we should have been starved to death, or murdered by the Arabs.

'The very recital of this attempt so enraged Hagi Ismael that he desired he might have the preference in cutting off his head. The Barbarins, too, were angry for the loss of their bracelets. Indeed every one's opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death I, for my own part, cannot say I thought myself under any obligation to revenge.

"Since you are differing in your opinions, and there is no time to lose, said I, allow me to give mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God's protection, when we should have lost our lives if we had gone by the rules of our own judgment only. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God's protection, or whether we believe our safety owing to our own foresight and courage. If the man's life be now taken away, to-morrow we may meet the Bisharеen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God's hands, whether in the house or in the desert; and not in those of the Bisharеen, or of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done, nor design, wrong to no man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer:

we

Digitized by Google

we are ragged and tattered in our clothes, and no prize to any one, nor do I think we shall be found a party of pleasure for any set of wild young men, to leave their own homes, with javelins and lances to waylay us at the well for sport and diversion, since gain and profit are out of the question. But this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight the Bisharеen boldly and chearfully, without a doubt of beating them with ease. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man, and will oppose his being put to death by every means in my power."

'It was easy to see, that fear of their own lives only, and not cruelty, was the reason they sought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bisharеen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two Hybeers instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons, that day we meet one Bisharеen, the man that is chained with him, and conducts him, shall instantly stab him to the heart, so that he shall not see, much less triumph in, the success of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, keeping us rather by scanty wells than abundant ones, on the day I arrive safe in Egypt I will cloath him anew, as also his women, give him a good camel for himself, and a load of dora for them all. As for the camels we leave here, they are she-ones, and necessary to give the women food. They are not lame, it is said, but we shall lame them in earnest, so that they shall not be able to carry a messenger to the Bisharеen before they die with thirst in the way, both they and their riders, if they should attempt it."

'An universal applause followed this speech; Idris, above all, declared his warmest approbation. The man and the women were sent for, and had their sentence repeated to them. They all subscribed to the conditions chearfully; and the woman declared she would as soon see her child die as be an instrument of any harm befalling us, and that, if a thousand Bisharеens should pass, she knew how to mislead them all, and that none of them should follow us till we were far out of danger.'

It would be doing injustice to Mr. Bruce to omit mentioning that, at his return to Cairo, by his manly and generous behaviour, he so much won the heart of Mahomet Bey, that he obtained the firman of that prince, permitting the commanders of English vessels belonging to Bombay and Bengal, to bring their ships and merchandize to Suez; a place far preferable, in all respects, to Jidda, to which they were formerly confined. Of this permission, which no European nation could

Digitized by Google

could ever before acquire, many Engliſh veſſels have already availed themſelves; and it has proved peculiarly uſeful both in public and private diſpatches. Such was the worthy concluſion of this memorable journey through the deſert, which terminated in obtaining this great national benefit!

[*To be continued.*]

ART. IX. *Invocations, addreſſed to the Deity, the Ocean, and to Woman:* to which is added, the Diſſolution, a Fragment. 12mo. pp. 69. 1s. 6d. Stalker. 1790.

'THE following ſpecies of compoſition very few have attempted, and in it ſtill fewer have ſucceeded.' Thus far the author: but before we proceed, let us inform our readers what this ſpecies of compoſition is. It is the true Bathos, concerning which our old friend Martinus Scriblerus uſed to talk; and in which we muſt confeſs this writer has made unuſual progreſs: but leſt every reader may not be able to 'find beauties hidden from the common eye,' we ſhall endeavour, like another Newton, to ſtrengthen their ſight.—'God ſaid let there be light, and Newton couched the powers of man's perception!'

Now there are three kinds of invocation: the *admiring*, the *complaining*, and the *abuſive*: in the latter of theſe, our author chiefly excels, and, therefore, to it we confine our remarks.

The abuſive invocation delights in an abrupt, rattling beginning; yet as the very genius of it is violence, and as violence is never ſteady, the addreſs muſt not long be directed to the perſonage invoked, but muſt ſpeedily vary to ſome object, as little connected with that perſonage as poſſible. What a beautiful ſpecimen of this we have in the invocation to the Ocean!

'Rude, rough, rugged tyrant—beguiling grave of mortals. But hark! how diſſonant thy ſwelling ſurges, how awful thoſe claſhing waters!—that fierce face that frowns on man, at times aſſumes the hypocrite, and as the Syrens, enticeth to deſtruction!

'O Demoſthenes, father of oratory! thou didſt right to aſſail this roaring bully, to enure thee to the turbulent and diſcontented ſpirits of an irreſolute and falling people.'

Next, we are to dwell on the *powers* of the *invoked*, that they may give greater ſplendor to the future enumeration of miſchiefs, and ſhew, in a ſtronger light, the boldneſs of the *invoker*:

'Great thy power, and cruel is thy will—we truſt in thee, and are deceived we have faith, and yield our all, our life, to thy appetite - but never art thou ſatisfied.

'When, on thy briny field, the proud veſſel bends her onward way—when ſhe, triumphant, ploughs along—borne by the weſtern gale, and ſeems to ride aloof, the pride of power—her hoarſe-

ſounding

Digitized by Google

ſounding throats arrang'd on either ſide—vomiting forth *fire*—and lording o'er the cock-boat, ſhiv'ring at her threats—or when the numerous fleet, array'd for ſturdy conteſt, the colours wafting in the wind, ſends forth blood and deſolation, crimſoning thy verdant waters——Imperious thou, and aggravated by polluted billows, doth ſhew *thy* power——how infinitely more grievous is *thy* anger!'

Then comes the pathetic enumeration of miſeries endured!

'Yet thy anger oft is wreaked on the *fair* merchant'—

'At times, for leagues he gently ſtems the current of thy waves, and, when ſerenity around doth ſeem ſubſervient to his hopes, when the azure ſky, emblem of peace, doth line the horizon, till loſt in the diſtant miſt, to the impervious eye; when through the tackle Sol doth dart his beams, as the *ignis fatuus*, corruſcating on the deck, and, to the harden'd ſeaman, yields a bronze equal to Arabia's plains; then doth he reckon all his freight, the wealth that he'll accumulate by this proſperous venture; and, fraught with the hopes of future ſuch, draws a veil o'er his former troubles, conſidering, for his hoary age, abundance is in ſtore.'

'Thus does the merchant build like Babel's ambitious ſons, until a ſtorm involves the bright hemiſphere in dreary darkneſs, and on the approaching night, heav'n, as if in uniſon, with thundering horrors darts forth fire on the devoted veſſel.——E'en rough Boreas inflates his jaws, and glories in the fray; then doſt thou, old green-ey'd monſter, ſwell thy frothy mountains in contact with the ſwoln clouds.

'A little while ſhe ſcuds it on, and, confident in her oaken ſides, braves the horrors of the ſtorm;—the ſails, grown ponderous with the briny waters, divide the ſtubborn yard, and torrents ſhower upon the labouring ſeaman;—the bow-ſprit, unus'd to bend, now feels the weight of concuſſing elements, and the tall main-maſt, that aſſail'd the ſky, diſjointed from its ſtation, with a ſailor clinging round its knotted ſtrength, floateth o'er the deep.

'Yet Hope, ſtill buoyant in their minds, preſerves her reign o'er the faſcinated crew. The pilot yet exerts his ſway, in hopes of pleaſing proſpects on the wiſh'd-for morn.

'But, how dread a landſcape does Aurora's beams unfold to theſe diſtracted ſons of woe!—The ſteep, rude rock that towers on high, in whoſe caverns pitchy darkneſs holds deſpotic ſway, and frothy ſurges bound from ſide to ſide; where the backward crab finds an habitation in the receſſes perforated by the deep, and the monarch of the ſkies builds his neſt on the pinnacle of deſtruction—there, to feel pangs of premature death, after ſtruggling with thy damn'd deſpotiſm, after buffeting thy fierce colleague Æolus, after being delug'd by the floating iſlands of the air, to be ſplinter'd by the unpoliſh'd marble's rugged ſides, is more than e'en Seneca or Socrates were fortified to bear.'

What a beautiful deſcription! what an artful ſelection of *circumſtances!* The ignis fatuus, the ſeaman's bronze, rough Boreas, the old green-eyed monſter, the clinging ſailor, the

Digitized by Google

backward crab, the floating iſlands of the air, and the marble rock; and then Seneca and Socrates! what a delightful,—what an affecting combination!

Now comes the *peroratio abuſiva*; which muſt always begin with a ſimile.

'As the blood-thirſty tyger ſeeks his prey, wantonly and unprovok'd—as cruelty delights his ſavage breaſt, form'd for hatred, for murder ſenſual and unprofitable; as he hides beneath the plaited bramble, fiery phrenzy flaſhing from his ſcowling eyes,—damn'd jealouſy rankling in his ſoul at the happineſs he views around, till pouncing on his devoted prey, the clotted gore yields but a ſhort reſpite to the victims of his future tyranny—Thus, ungenerouſly thou domineereſt o'er the human race: He, ſomething more noble, ſhews his haggard eye, his deſtructive talon, as beacons to his mind; but thou art all deceit—gently thy waters undulate from ſhore to ſhore—enticement dwells upon thy ſurface, while pleaſure ſmiles around.

'But in thy heart are lodg'd the keeneſt arrows of deſtruction;—to thee is granted power which thou knoweſt not how to uſe;—all mankind are one to thee;—equally thou haſt pain'd the orphan, widow, parent;——at one fiat haſt thou doom'd thouſands to wretchedneſs who liv'd in happineſs, in innocence;—who ne'er diſputed thy tyrannic will—who ne'er queſtioned thy deſpotic power—who ne'er inſulted thy polluted billows.

'Green-ey'd monſter, yield up all thy prey—ſhew lifeleſs carcaſes, diſſever'd wrecks, unbounded wealth, veil'd by thy verdant curtain from human inquiſition; let all thy deſtructive deeds paſs in review before us;—no longer let the painter's mockery pourtray, what thou can'ſt ſhew beyond deſcription.

'The Father of Heav'ns who made thee, gave thee power, and thou haſt uſed it. He told thee thou ſhould'ſt be to all mankind a bleſſing;—he ſupply'd thee with abundance to diſpenſe thy favors equally;—haſt thou done it?—No. The hour that gave thee birth, made thee a monſter—a devil—colleagu'd with thy brother Æolus, to torture man.

'Sometimes, forſooth, a fit of kindneſs ſwells thy boſom;—ſometimes the mariner feels not thy damn'd phrenzy, at the very time thou art brooding ill to half the world.'

After ſo ſublime an inſtance of ſplendid diction, who, without indignation, can behold the Invoker ſinking into the meanneſs of ſupplication? 'Grant, old Ocean! that as we confide in thee, we may find mercy.'—We truſt, however, that old Ocean is not ſuch a fool as ſo eaſily to *make it up*.

It is time, however, that we retreat; for really our little critical '*cock boat*' is '*emerged in*' terrors at the 'fiery throat' of this ranting, bluſtering firſt-rate.

ART.

Digitized by Google

ART. X. *Adriano*; or, the Firſt of June, a Poem. By the Author of the Village Curate. 8vo. pp. 105. 2s. 6d. ſewed. Johnſon. 1790.

IN reviewing the former poem of this author *, we ventured, from that ſpecimen of the powers of a bard, unknown to us, to predict his future eminence: nor has the preſent production, though it has diſappointed our expectations, altered our opinion of his abilities. In it, we ſee the ſame actual obſervance of nature; while, by attending to the emotions of his own mind, and by deſcribing what he himſelf feels, he irreſiſtibly calls forth ſimilar feelings in his readers. The poem is not, however, without numerous defects; and by occaſionally noticeing ſome of them, we only offer that advice which, in our turn, we ſhould be glad to receive.

Conſidered as a *whole*, Adriano poſſeſſes an advantage which the *Village Curate* wanted; it has a regular fable, without which the beſt poetry, after a time, becomes inſipid, and even fatiguing. Independently, however, of this, the preſent work loſes its ſuperiority; its beauties are fewer, and its blemiſhes are more conſpicuous.

The fable is ſimple; it is, as the title implies, an hiſtory of the occurrences of the ſummer's day: the adventures, indeed, are numerous, and might, perhaps, never happen: but ſtill they are not ſo far removed from the limits of probability as to create diſguſt. The poem opens with a deſcription of Adriano's cottage:

'Far in the boſom of an ancient wood,
Whoſe frowning oaks in a deep valley grew
Between two lofty cliffs, and to the ſea
Stretch'd out their broad impenetrable ſhade,
There ſtood a cottage. 'Twas the lone abode
Of Adriano and his only child
Maria. Here had they been loſt, till time
Had hurried to oblivion twenty years.
'Twas all his care to nouriſh her, all her's
To cheriſh him. He taught her to be good,
To love retirement and the quiet cell,
And ſhield her virtue from the ſight of men.
She heard and heeded, and no pleaſure knew
Apart from ſolitude and Adriano.
Her only walk without him and alone
Was to a village near, to purchaſe food,
Or what domeſtic want might farther need,
And her own induſtry could ill ſupply.
And ever as ſhe jocund trip'd it home,
Her ozier baſket dangling on her arm,

* See Rev. vol. lxxxi. p. 214.

Digitized by Google

And Frisk behind her barking at her heels,
She met her sire in tears. Constant was he
To meet his child returning, and his tears
As duly shed. Oft had she ask'd the cause,
But ask'd in vain; till one fair summer's eve
(The last that followed in the train of May)
She urg'd her suit once more, and not in vain.
He smil'd, and told her he had things to tell
Would wake attention in the senseless rock.
" To-morrow, child, 'tis one-and-twenty years
Since to this wretched world thy mother bare thee,
And, as I oft have told thee weeping, died.
She was—I cannot say how good—God knows.
I could have borne the loss. For tho' she died
To me and thee, she liv'd to peace and Heav'n.
Such virtue could not perish, but be sure
Is as the heav'ns eternal, and shall die
Never. Yes, yes, I could have borne the loss,
And thought it much to have thee left behind
Helpless and ever-crying. 'Twas enough.
I might have train'd thee to thy mother's virtue,
And satisfied to see her live again
In a deserving daughter, have gone down
In humble quiet to my grave; secure
That hungry penury should never haunt
And tempt thy goodness. For I had, my child,
Enough of Fortune's bounty to supply
My ev'ry want, and something for the hand
Of the lean beggar, who now shuns my door
Or asks in vain. I had, my child, enough;
And would I had it still. For when swift time
Has counted all my days, and these grey locks
Are call'd to shelter in the silent grave,
When this resulting heart shall cease to beat,
And this warm hand that now encloses thine
Be cold and lifeless, how shall thy poor self
Escape the lion-tooth of craving want?
Who will protect thee from the winning baits
Of greedy lust? Who clothe these tender limbs?
Who give thee food?"

Adriano then continues to inform Maria that his poverty was the effect of the extravagance of his son, who, after spending the greater part of his father's fortune, ended his life in a duel, leaving behind him debts, which swallowed up the remainder. The departure of the son to college is thus related:

' With warm heart
He' (Adriano) 'drew his purse strings, and the utmost doit
Pour'd in the youngster's palm. " Away, he cries,
Go to the seat of learning, boy. Be good,
Be wise, be frugal, for 'tis all I can."
" I will," said *Toby*, as he bang'd the door,
And wink'd, and snap'd his finger, " Sir, I will."

Now

Digitized by Google

Now exclusively of the ridiculous name of *Toby*, and of the coarse terms in the two last lines, by the means of which, what was intended to be familiar, becomes disgusting, is it probable that a father should relate these circumstances to his daughter; or in the situation of mind, in which he is pictured, should dwell on such scenes as the following?

'So joyful he to Alma Mater went
A sturdy fresh-man. See him just arriv'd,
Receiv'd, matriculated, and resolv'd
To drown his freshness in a pipe of port.
"Quick, Mr. Vintner, twenty dozen more;
Some claret too. Here's to our friends at home.
There let 'em doze. Be it our nobler aim
To live—where stands the bottle?"

We are soon, however, amply repaid for any disappointment, which we may have experienced in the foregoing passages:

'He said and ended, and beheld the moon
Thro' the dark branches of a quiv'ring beech
In mellow glory rising. Day was fled,
Th' expiring ray of the departed sun
Glow'd faintly in the west, and the clear star
That leads him up or lights him to his bed
Was sinking fast into the smiling sea.
He rose, and with his daughter sought repose,
Ne'er sought in vain under the cottage roof.
'Sleep on, ye happy cottagers, sleep on;
A wakeful eye regards you, sleep in peace.
Ye shall not sleep again 'till sorrow cease,
'Till Providence reward your faith and truth,
And with a world of joy repay your tears.'

On the following morning, which was Maria's birth-day, she was surprized by a serenade from the inhabitants of a neighbouring cottage, young Gilbert, and his sisters, Anna and Sophia.

'Maria heard, and startled at the sound
Sprung from her chair and threw her book aside.
For she had risen, as her custom was,
At that fine hour when never loit'ring day
Forsakes his chamber, and the glorious sun
Shames the dull taper Dissipation holds
To light her closing revels. To the door
She trip'd, and gently peeping saw unseen
Who sung, who play'd. Her little heart was glad,
And flutter'd with impatience, like a bird
Newly imprison'd. With supreme delight
She mark'd the song and hearken'd to its close:
Then lifting cautiously the wooden latch,
The door with silence open'd, stood reveal'd,
And bade her friends good-morrow, with a smile
Improv'd and heighten'd by a glowing blush
Might teach the morning envy.'——

Digitized by Google

We pass over the amusements of Maria and her fair companions to attend to Gilbert, who was engaged on a morning's cruize on the sea:

'So from the shore they launch'd——
——— 'Pleas'd was the youth;
With utmost joy he saw the wood recede,
Beheld his cottage dwindled to a speck,
Observ'd the snow-white cliffs to right and left
Unfolding their wide barrier to his view,
And felt the boat bound gaily o'er the waves
Light as a cork. He took the helm rejoic'd,
And right before the wind held on his course
Unheeding. 'Twas in vain his busy friends
Advis'd a diff'rent course, to gain with ease
The shore he left. He carlessly went on,
And never dream'd of danger and delay
Never experienc'd. Fast into the waves
Sinks the far distant shore. The lofty cliff
Stoops to the water, and his hoary brow
At ev'ry wave seems buried in the flood.
And now the gloomy clouds collect. A storm
Comes mutt'ring o'er the deep, and hides the sun.
Hush'd is the breeze, and the high-lifted wave,
Portending speedy danger, to the shore
In lurid silence rolls. In tenfold gloom
The stormy south is wrapt, and his grim frown
Imparts unusual horror to the deep.
Now to the shore too late young Gilbert turns.
The breeze is sunk, and o'er the mounting waves
Labours the bark in vain. To the stout oar
The fisher and his son repair, and pull,
Alarm'd for safety, till their flowing brows
Trickle with dew. And oft the anxious youth
Looks back amaz'd, and sees the lightning play,
And hears the thunder, and beholds a sea
Ready to burst upon him. Oft he thinks
Of Anna and Sophia, and of thee
Much-lov'd Maria, and thy aged sire,
Never perhaps again to walk with you,
To hear you speak, to live upon your smiles.
Ye hapless pair, what shall become of you,
No brother to defend you, and no father?'

'At length the storm abates. The furious wind
No longer howls. The lightning faintly gleams,
And the retiring thunder scarce is heard.
The shower ceases, and the glowing sun
Bursts from the cloud and hangs the wood with pearls
Fast falling to the ground. On the dark cloud
His wat'ry ray impress'd, in brilliant hues
Paints the gay rainbow. All is calm and clear,
The blackbird sings, and nothing of the storm

It

Digitized by Google

Is heard, save the grand surge whose heavy fall
Sounds awful tho' remote, and as it sinks
With harsh concussion rakes the flinty beach.'

Along the beach, stray Adriano and his mourning companions, asking all whom they meet for news of Gilbert. Here they accost a stranger, who informs them that a youth, whom, from his description, they conclude to be Gilbert, was thrown on the shore, drowned. It is surely, however, unnatural that the stranger should have buried this youth in the sand while he was 'yet warm with life;' nor is it a probable circumstance, that he should also prove to be the old friend of Gilbert, and the favoured lover of the lady, to whom he is talking, without knowing her, or being himself known. The death of Gilbert, likewise, is too easily credited, and his loss too soon forgotten; and the trifling marks of joy and surprize, which are manifested on his re-appearance, are really wonderful. Neither was it well judged in the poet to make the lovely Sophia, within an hour from her brother's death, enter into a critical disquisition on the merits of a novel; nor are we quite convinced that the poem would be injured, if the conversation on duelling, though we applaud the sentiments, had been omitted.

Before we hasten to the conclusion, however, let us indulge ourselves with another extract, and contemplate once more the tear of grief, before we are called to witness the equally fast-flowing tear of rapture:

'O grief, thou blessing and thou curse, how fair
How charming art thou, sitting thus in state
Upon the eyelid of ingenuous youth,
Wat'ring the roses of a healthful cheek
With dews of silver! O for Lely's art
To touch the canvas with a tender hand,
And give a faithful portrait of thy charms
Seen thro' the veil of grief, sweet maid, Sophia.
O for the pen of Milton, to describe
Thy winning sadness, thy subduing sigh,
Gentle Maria; to describe thy pains,
Assiduous Frederic, to alleviate grief
And hang a smile upon thy Anna's brow;
To paint the sweet composure of thy looks,
Experienc'd Adriano, thy attempt
To waken cheerfulness, and frequent eye
Stealing aside in pity to Maria.
"Be comforted," he said, and in the sound
Was music ev'ry ear was pleas'd to hear.
But thy availing voice was not like his
Who bade the deep be still and it obeyed.
A transient gleam of peace one moment shone,
But sorrow came the next.'

Digitized by Google

Gilbert's return soon restored happiness to the sorrowing party: it was critical also, as it served to protect his Maria from the rude assault of Ronsart, 'an unmanner'd youth.' From that time, all is joy.

'Then all were cheerful and the kiss of love
Went round. Good humour sat on ev'ry cheek,
And ev'ry eye was merry. The clear moon
Rose on the wood, and disappearing half
Under the border of a sable cloud,
Hung like a drop of gold. The pleasing sight
All saw delighted, Adriano most,
Who first perceiv'd the silent orb had ris'n
And ev'ning stol'n upon them. With gay heart
He summons to the cottage, there to sit
To eat, to drink, and while away an hour
Before they rest.'

The following is a finely animated passage:

"O I abhor,"
Said Fred'ric hastily, "the moody shout
Of popular applause, which falls by chance
On virtue or on vice, and not discerns
The better claim of the devout and good.
For all the praises of a world like this
Who would be great? Give me a thousand tomes
Of such applause, I'll tear 'em piece by piece
And trample all my honour in the dust.
Is there a man whose judgment is exact?
To earn his praise I'd climb the arduous top
Of burning Ætna, were it thrice as high
As yon bright moon, and one eternal snow
To the last foot; I'd dive into the deep,
I'd dig down to the center of the earth,
I'd take the eagle's wings and mount the skies,
And follow virtue to her seat in heaven."

Nor can the charming elegance of what follows be too much admired:

'He said, and scarce had ended, when the sound
Of footsteps nimbly pacing reach'd his ear.
The hazels rustled, and with cheerful smile
Sophia from the shade emerg'd. The moon
Shone full upon her, and her mellow beams
Improv'd a countenance serene as her's.
She seem'd an angel stepping from the clouds
With happiness for man: And why! she said,
"Why do you loiter here? O we have long'd,
Have long'd to see you. We have danc'd an age,
And wish'd for you to help. Come, Sir, and see
How gracefully Maria leads the dance.
She's life itself. I never saw a foot
So nimble and so eloquent. It speaks,
And the sweet whisp'ring poetry it makes
Shames the musician."

We

Digitized by Google

We muſt finiſh our extracts with the beautiful cloſe of the poem.

'One deſirous look
Back on the lonely cot Maria caſt,
And ſhed a tear at parting. Due regret
Good Adriano felt, and his moiſt eye
And fault'ring tongue confeſs'd the ſwelling heart
Unwillingly betray'd. Ah! they are gone.
'Deſerted roof, O how ſhall I forſake
Thee the beſt ornament my ſong can boaſt,
Parent of happineſs that ſeldom fail'd,
Source of ſweet peace that never ceas'd and fled
But to return with tranſport. Who ſhall lead
The vine's luxuriant branch and purple fruit
About thy caſements now? Who ſhall regard
The creeping ivy round thy chimney wound,
And o'er thy thatch in dark profuſion ſpread?
Who ſhall invite the oak's umbrageous arm?
Who ſhall frequent the beech, and on the bench
Under his wholeſome ſhade ſweet lectures read,
To guide his offspring in the ways of truth?
Who ſhall improve thy bow'r, and turn thy ſoil,
Who prune thy fruit-trees, and protect thy flow'rs,
Who weed the gravel at thy door? All this
Will I—O undiſturb'd retreat, thy ſtill,
Thy ſecret pleaſures ſhall be all I aſk,
Shut out for ever from the noiſe of men.
'But thou art dumb—thy books, thy walks, thy views,
Have no ſweet voice to captivate my ear.
Thy muſic does not ſpeak. I ſmile indeed
And ſee thee ſmile again, but all thy ſounds
Are but the feeble echoes of my own.
My ear is hungry and my eye athirſt
For her whom Adam, earth's primeval lord,
Found wanting never ſeen, and without whom
E'en Paradiſe was painful. Let me feaſt
On the ſweet tones of melody and ſenſe
In ſoft perſuaſion dropping from the tongue
Of lovely woman; let me drink her ſmiles,
The beverage of love, and from her eye
See my own joy reflected and thence doubled.
Without her all thy charms, forſaken cot,
Court me in vain. Adieu then, humble roof,
Not to be ſought ſince not to be enjoy'd
Alone. A little longer with the world
I mix; a little longer hear the ſhout
Of clam'rous, factious, diſcontented man;
A little longer bear the beldam's frown,
The hiſs of ſlander, and the ſneer of pride.
Then ſhall thy door receive me, never more
To quit thy peaceful ſhadows, till kind Heav'n,
With her the ſole ſweet partner of my joys,
Tranſplant me (of indulgence not deſerv'd)

Into

Digitized by Google

Into a world where charity abounds,
And love shall live for ever and for ever.
' So sang the poet, and with speedy step
Went forward to the world. He sought the church,
And saw Maria issue from the porch
In transport led by Gilbert. Anna next
Came smiling forth, to Fred'rick wedded. Then
Cheerful tho' single and the only maid
Without a mate, Sophia trip'd along.
The good man followed with a face of joy,
And Ronsart. Show'rs of roses strew'd the path,
And sprigs of myrtle, lavender, and bay.
The chaises both are fill'd, the steeds remounted,
And thro' the village street I saw them pass,
While ev'ry door and ev'ry window throng'd,
And ev'ry countenance was full of mirth,
And merrily the bells rang round. And I
Stood thrilling as they went, for in my soul
I love the sight of happiness enjoy'd;
Would it were lasting, and not quickly past,
Short as the transports of a wedding-day.
' Nor stood I long, for at the wedding feast
I knew this face was welcome, and I went.
And I beheld young Ronsart as he rode
And chatted with Sophia. I beheld
His bashful look and unaffected tears
When warm with love he loiter'd far behind,
Bewail'd his folly, and in humble tone
Besought the fair one, if her gen'rous heart
Could e'er forget the wickedness he thought,
Could love a stranger of his deeds asham'd,
She would regard his unabating sighs
And with her hand reward him. I beheld
Sophia's cheek with ardent blushes spread.
I heard her tell him of a man she lov'd,
And he had long lov'd her, and yester-night
The letter Fred'ric brought was penn'd by him,
And he was constant still. Then Ronsart bow'd,
And wav'd his claim, and to his fate resign'd.
' To Gilbert's house they came, and I was there,
And shook thy hand, Sophia, and thy lips
Kiss'd with a lover's warmth. I saw the tear
Run trickling from thy eye. I felt thy hand
In extacy press mine. I saw thy tongue,
Eager to tell me of an age of news,
Could utter nothing, and was bound like mine
In chains of joy and undissembled love.
I sat beside thee at the feast. I serv'd,
I cheer'd thee and was cheer'd. I fill'd thy glass.
I pledg'd thy toast. I reach'd thee fruit. I drank,
And with thee sang. I led thee to the walk,
I led thee home, I led thee to the dance.

Time

Digitized by Google

Time had no durance; with a prater's tongue
He counted his ſhort hours, and ſpeedy Night
Gallop'd her courſers to conclude the day.
'Surely the time ſhall come, when once again
Thou ſhalt adorn the feaſt, and lead the dance,
Thyſelf the wedded fair. Cords of reſtraint
Shall ceaſe to bind me, and the lonely cot
Yield all its pleaſures to thy lip and mine.'

We have now furniſhed our readers with ſufficient ſpecimens of the poet's excellences: we ſhall conclude with a hint concerning his imperfections. As his endeavour ſeems to be to unite the natural and the ſimple, we would adviſe him to be careful, leſt, by overſtepping the mark, he deviates into the mean, and the rude. He muſt be conſcious, on a reviſal, that he has frequently done ſo in the poem before us. Neither can he be ignorant that his language is ſometimes inaccurate, ungrammatical, and vulgar. We ſelect no particular inſtances in proof of this aſſertion, as the good taſte of the author will point them out wherever they occur; and the attentive reader cannot fail to have noticed ſome, even in the extracts which we have already given. Juſtice obliges us to repeat, that Adriano is, on the whole, very inferior to the former production of this poet.

ART. XI. *The Hiſtory of France.*

[*Article concluded, from the Number for Auguſt*, p. 447.]

THE extracts from this pleaſing and inſtructive work, which we laid before our readers in our laſt Review, have enabled them to form a judgment of the author's ſkill in the compoſition of hiſtorical narrative. We will now give them an opportunity of eſtimating his abilities in the delineation of character. For this purpoſe, we ſhall ſelect his account of that conſtellation of illuſtrious perſons, whoſe ſuperior genius and talents illumined, whoſe reſtleſs ambition and intrigues embroiled, or whoſe ſteady virtues and integrity adorned, the ſhort and feeble, but turbulent and buſy, reign of Francis the Second:

'Catherine of Medicis, from her rank as mother to the young king, might juſtly urge her ſuperior pretenſions to power. Her rival, Diana de Poitiers, on the death of Henry, abandoned by the minions of her proſperity, had ſunk into obſcurity, and was permitted to paſs the remainder of her days in retirement. The talents of Catherine, which had been overſhadowed by the charms of Diana, now ſhone forth in full luſtre. Bold, enterpriſing, and ſagacious, her courage was never diſconcerted, and her penetration was ſeldom eluded. Inſinuating in her manners, magnificent in her diſpoſition, and liberal to profuſion; a generous patroneſs of the arts and ſciences, amidſt the horrors of war, ſhe foſtered and protected the ſeeds of learning, which had been introduced in the reigns

Digitized by Google

reigns of Francis and Henry; but reverſe the medal, and ſhe was cruel, rapacious, and deceitful; profligate in her morals, and unbounded in her ambition; without ſentiment, without feeling, without religion, her prejudices and her paſſions were equally abſorbed by an inordinate luſt of dominion.

'The Duke of Guiſe, and the Cardinal of Lorrain, as the uncles of Mary of Scotland, found an eaſy acceſs to the perſon of their ſovereign, and might claim with propriety the firſt employments of the ſtate. The former by the defence of Metz, and the recovery of Calais, had eſtabliſhed his military renown, and ſecured the attachment of the army; his humanity, courteſy, and liberality, equally endeared him to the people; zealous for the eſtabliſhed religion, his ambition might have been reſtrained by duty and gratitude, had it not been inflamed by his brother the Cardinal of Lorrain. That prelate was venerated by the clergy as the guardian of their immunities, and by the catholics as the champion of their faith; verſed in the wiles of courts, fruitful in expedients, and eloquent in debate, he was too readily elated by ſucceſs, and too eaſily depreſſed by defeat. His perſonal courage was ever doubted; his vindictive temper was ever dreaded; and the diſſolute pleaſures of his private life, vied with the preſumption of his public conduct.

'To oppoſe three ſuch formidable candidates for miniſterial power, the conſtable Montmorency, grown grey in the ſervice of Francis and Henry, could only rely on the merit of former actions, and the conſciouſneſs of his own integrity. Haughty and inflexible in his diſpoſition, ſevere to the failings of others and to his own, he was ill calculated for thoſe delicate intrigues which require a flexible temper and inſinuating addreſs. Accuſtomed to be placed at the head of affairs, he regarded it as his due; yet his ardour for the ſupport of the eſtabliſhed religion, prevented him from embracing the only means by which he could attain it, a ſtrict alliance with the princes of the blood.

'Of theſe Anthony of Bourbon king of Navarre, was the firſt, and derived additional luſtre from his pretenſions to that kingdom, and an increaſe of conſequence from the poſſeſſion of Bearn. Nature had endowed him with a diſpoſition mild, humane, and eaſily wrought on; but had denied the commanding genius requiſite to curb the aſpiring ſpirit of the age. Timid and irreſolute, he fluctuated between the two religions of catholic and hugonot; and indulgent to the pleaſures of love, his political engagements were often diſſolved by the charms of the fair.

'From this ſtain, the character of his brother Lewis, Prince of Condè, was not free; and though his perſon was ungraceful and diminutive, he received from women the moſt flattering proofs of their affection; but an amourous complexion was the only foil to qualities the moſt ſplendid, and virtues the moſt heroic. Of high and determined courage, he was formed to ſhine in camps as well as courts; and though his income was narrow, he diſplayed a magnificence of temper worthy his birth and ſtation. He had early attached himſelf to the doctrines of the reformed, from which no arts could allure him; and his ſteadineſs to thoſe religious principles might

Digitized by Google

might probably be confirmed by the oppoſite conduct in the Duke of Guiſe, whom he conſidered through life as the rival of his fame and fortune.

'The admiral Coligny had diſtinguiſhed himſelf by the defence of St. Quintin; but his perſonal courage was the leaſt of the numerous qualities which adorned him. He, of all the chiefs, perhaps alone, from conviction, had renounced the errors of the church of Rome, and embraced the doctrines of Calvin. Brave, generous, and ſincere, he was actuated by no ſelfiſh views, he was impelled by no baſe or private paſſions. To obtain liberty of conſcience for himſelf, and for thoſe who profeſſed the ſame tenets, was all that he required; and it was with the reluctance of a patriot that he found himſelf compelled to ſeek it amidſt the horrors of civil war. The pious ſcruples of his brother d'Andelot had already expoſed him to the diſpleaſure of the late king; and zealous in the cauſe of religious freedom, he ſeemed to court danger with an enthuſiaſtic valour.'

To theſe we will add the character of Cardinal Richelieu, the celebrated miniſter of Lewis the Thirteenth:

'From the tedious and unintereſting annals of a monarch whoſe perſonal courage alone faintly gilds the gloom of the political horizon, the hiſtorian with pleaſure haſtens to the vigorous counſels and aſpiring ſpirit of his miniſter, whoſe commanding genius burſt the narrow limits of the cloyſter, and awed and aſtoniſhed the nations of Europe with the blaze of its meridian luſtre. Born to ſteer the veſſel of ſtate amidſt ſtorms and quickſands, the political talents of cardinal Richelieu, have to the preſent moment extorted the praiſe and admiration of poſterity; frequently ſucceſsful, and always great in his deſigns, he roſe with accumulated ſtrength from defeat; and the ambitious prelate had no ſooner exchanged the crozier for the ſeals, than his open and ſecret enemies were overwhelmed by the torrent of his ambition. During eighteen years he maintained his aſcendency over the jealous mind of his ſovereign; the reformed, who had triumphed over the artifices of Catherine of Medicis, and the bloody rage of Charles the Ninth, were broken by his invincible arm; and the houſe of Auſtria, defeated and depreſſed, was forced to yield to his ſuperior fortune, that which the valour and virtues of Francis the Firſt and Henry the Fourth had in vain attempted.'

The friends of humanity and freedom, who muſt have felt themſelves moſt deeply intereſted in thoſe great, uncommon, and awful events which have ſo lately dignified the annals of France, and which have arreſted the attention, awakened the hopes or the fears, and filled with anxious expectation the minds, of all Europe, will be pleaſed with tracing the ſeeds of the late revolution in the diſputes between Lewis the Fifteenth and his parliaments. The hiſtorian, after recording the expulſion of the Jeſuits in the year 1762, thus continues his narrative:

'But

Digitized by Google

'But the king of France, while he repoſed in the arms of beauty, little thought that in joining to ſuppreſs a religious order, he had kindled a flame which might prove fatal to deſpotic government. The French parliament, elated by their victory over eccleſiaſtical tyranny, now attempted to ſet bounds to the abſolute power of the crown, and ſeemed determined to confine it within the limits of the law. An edict which Lewis iſſued for the continuance of ſome taxes which were to have ended with the war, was conſidered by the parliaments as an unwarrantable burthen; and a ſecond edict, which enabled the crown to redeem its debts at an inadequate price, was repreſented as a violation of the public faith. The flame rapidly ſpread through the kingdom; the different parliaments ſtrongly remonſtrated againſt, and ultimately refuſed to regiſter, the edicts; and thoſe of Paris and Rouen diſtinguiſhed themſelves by their firm and animated language. "The ſubject," ſaid the latter, "has a right to the eaſieſt and leaſt burthenſome method of contributing to the wants of the ſtate. This right, which is founded in nature, belongs to every nation in the world, whatever may be its form of government; it is principally the right of the French; and in a more eſpecial manner that of your province of Normandy. The Norman charter furniſhes on this head the moſt reſpectable monuments of our national immunities, and of the JUSTICE of the kings, your auguſt predeceſſors. We there find that no tax can be laid on your ſubjects of this province, unleſs it be agreed to in the aſſembly of *the people of the three eſtates. This charter ſubſiſts in its full force; it makes part of your people's rights, which you ſwore to maintain before Him* BY WHOM KINGS REIGN."

'From the ſouth they echoed, without any diminution, the voice of the northern parliaments; and that of Bourdeaux heſitated not to declare, that it was their duty in regiſtering an edict to bear witneſs to the people that the tax was juſt, and to the king, that his people are ſtill able to furniſh the ſupplies; at Thouloufe, at Grenoble, and Beſançon, they purſued the ſame meaſures, and held the ſame language.

'The court, to combat this oppoſition, ſent down the different governors of the provinces, with orders in the king's name to regiſter the edicts by force, and to cauſe them to be obeyed. The duke of Fitz-James accordingly repaired to Thouloufe, the duke of Harcourt to Rouen, and Monſieur Meſnil to Grenoble. The former in vain ſet guards upon the houſes of the principal magiſtrates, and menaced the reſt with the ſame reſtraint; the patriotic party was provoked rather than intimidated by this rigour: The neighbouring parliament of Provence eſpouſed with ardour the cauſe of their brethren of Thouloufe; they declared, that by the outrage in the capital of Languedoc, the whole nation, and the throne itſelf, was wounded by tyrannical acts; the members of the parliament of Thouloufe, animated by the friendly aſſurances of Provence, as ſoon as they could aſſemble, came to more effectual reſolutions, and determined to arreſt their governor, though acting

Digitized by Google

with the authority and under the immediate direction of the crown, and to proceed againſt him as a criminal.

'The duke of Harcourt and Monſieur Meſnil, in Rouen and Grenoble, imitated the conduct of the duke of Fitz-James, and were encountered by a ſimilar oppoſition; their reſpective parliaments commanded their bodies to be ſeized, and brought to the priſons of the court; and in caſe they could not be apprehended, their eſtates and effects were to be confiſcated, or put under the adminiſtration of a legal commiſſary.'

In the year 1766, the parliament of Brittany, in conſequence of with-holding from the crown a free gift of 700,000 livres, was diſſolved; and the counſellors who refuſed to plead before the commiſſion which the King had appointed in its room, were drafted into the militia, or enrolled among the city guards. The diſcontent which communicated itſelf to the parliament of Paris, was, for a time, over-awed by the imperious conduct of Lewis: but broke out afreſh on occaſion of an edict being iſſued for transferring ſome new and extraordinary powers to the grand council. The King now thought it prudent to ſoothe the minds of his irritated ſubjects, by granting, of his own accord, what he had long refuſed to their ſolicitations; and reſtored the parliament of Brittany, whoſe members, not intimidated by their late ill uſage, ſcarcely reſumed their ſeats in 1770, before they commenced a proſecution againſt the Duke d'Aiguillon, who had long ruled that province with a rod of iron.

That refuge from the vengeance of inſulted juſtice, which the culprit knew he had no right to expect from his own innocence, he eagerly ſought and obtained from the powerful protection of his royal maſter; who, by a violent exertion of his authority, put a total ſtop to the whole courſe of law; and conſcious of the unfriendly diſpoſition of the princes of the blood toward his guilty minion, forbad their attendance at the tribunal before which the proſecution had been carried on. Stung by ſuch arbitrary and unjuſtifiable meaſures, the parliament of Paris ſuſpended the Duke from exerciſing the functions of his peerage, till he ſhould clear his character by a fair and open trial. The monarch, in conſequence, arreſted two of their members, and ſent them to the caſtle of Vincennes: but finding this inſufficient to deter them from their oppoſition, he came in perſon to the houſe of aſſembly, ſurrounded it with guards, ſeverely reproached the members, diſmiſſed the two chambers of Inqueſts and Requeſts, and commanded all proceedings againſt the Duke d'Aiguillon to be for ever eraſed from their regiſters.

The provincial parliaments of Brittany, Metz, and Beſançon, who had taken part in the conteſt, were outraged and inſulted by

Digitized by Google

by similar acts of violence and contumely. Rouen, however, with a determined fortitude, persevered in its complaints; and was seconded and warmly supported by the chamber of Aids at Paris, who, after vainly seeking access to the throne, to the amazement and confusion of the court, printed its remonstrance. Under these circumstances of indignity and oppression, the parliament, notwithstanding, still continued their sessions, till a dearth, which happened about this time, together with a new and more arbitrary edict, issued in 1771, by which those assemblies were required to acknowlege themselves bound in future to register all the King's edicts, even against their own remonstrances, revived, with an increase of heat and blaze, the declining embers of resistance. The tyrannical and intolerable edict was long withstood: but by the immediate presence of the monarch, gained, at last, a place on the journals. At their next meeting, however, the parliament of Paris loudly declared, that a consent which had been extorted could never be legal; and appointed a deputation to wait on the King, which addressed him in the following words: "Your edict, Sire, is destructive of all law; your parliament is charged to maintain the law; and the law perishing, they should perish with it: These are, Sire, the last words of your parliament."

Enraged at this language, which, though moderate and just, would naturally sound harshly in the ears of a despot, the haughty sovereign gave way to all the violence of offended tyranny. Guards were dispatched, in the dead of night, to every member of the parliament, with a lettre de cachet, enjoining them to declare whether they would resume the administration of justice which they had abandoned, or persist in their refusal. As they continued steadfast in their opinion, they were ordered to attend the court; and maintaining their firmness, even in the presence of the monarch, the whole body were banished from the capital. A temporary tribunal was erected, and at a bed of justice, which Lewis held in this assembly, three decrees were issued; the first, for dissolving the parliament; the second, for suppressing the court of aids; and, the third, for converting the grand council into a new parliament. The King closed the assembly with these decisive expressions: "You have just heard my intentions; it is my will that they should be executed. I command you to begin your functions next Monday; my chancellor will go to install you. I forbid all deliberations contrary to my will, and all representations in favour of the ancient parliament; for I will *never* change." The new parliament was shortly after divided into

Digitized by Google

ſix others, to be held at ſix different places, and to be regulated and governed by a new code of laws.

At Beſançon, Bourdeaux, Aix, Thouloufe, and Brittany, the old parliaments were totally ſuppreſſed, the members driven into exile, and new courts erected in their ſtead. Rouen, which, from its inceſſant vigilance to maintain unſullied the reputation for independence that it inherited from the lofty genius of its anceſtors, had been long marked out as the object of regal abhorrence, was indebted for its preſervation to the generous refuſal of the Duke of Harcourt to command the troops deſtined to trample into ſubjection the powerful and high-ſpirited duchy of Normandy. Lewis, not contented with this triumph over his parliaments, wantonly inſulted the feelings of his proſtrate ſubjects, by advancing the Duke d'Aiguillon to the poſt of miniſter for foreign affairs, and by conferring on him every poſſible mark of royal approbation. All tokens of favour, however, which he could beſtow, diſgraceful alike to him who gave and him who received them, ſerved only to draw down a greater weight of odium on a wretched delinquent, whoſe miſerable ſituation was well deſcribed by the Duke of Briſſac, when he ſaid, "*that he had indeed ſaved his head, but that his neck had been twiſted.*"

In this ſtate, matters remained till the acceſſion of Lewis the Sixteenth, in 1774; when the new parliament was ſummoned to aſſiſt at the funeral proceſſion of the late king to the abbey church of St. Denys. The Duke of Orleans, refuſing to appear, or to act in any manner in conjunction with that body, was, together with his ſon the Duke de Chartres, exiled from court. The great and general diſſatisfaction excited by this ſtep, induced the youthful monarch, who, at the commencement of his reign, had, in ſeveral inſtances, ſhewn himſelf deſirous of conciliating the affections of his ſubjects, not only to recall the baniſhed Dukes, but alſo to confine the Grand Council within its former conſtitutional limits, and to reſtore the ancient and legitimate parliaments.

'But though the prudence of Lewis had ſuggeſted to him this compliance with the ardent deſires of his ſubjects, he endeavoured ſtill to preſerve pure and undiminiſhed the royal authority, and was equally averſe with his predeceſſor to granting to theſe popular aſſemblies any power that could poſſibly circumſcribe his own. He explained his intentions by the ſpeech in which he addreſſed that auguſt body. The ſtep that he had taken to enſure the tranquillity and happineſs of his ſubjects, ought not, he obſerved, to invalidate his own authority; and he hoped, from the zeal and attachment of the preſent aſſembly, an example of ſubmiſſion to the reſt of his ſubjects. Their repeated reſiſtance to the commands of his grandfather had compelled that monarch to maintain his prerogative by

Digitized by Google

their baniſhment; and they are now recalled, in the expectation that they would quietly exerciſe their functions, and diſplay their gratitude by their obedience. He concluded with declaring, that it was his deſire to bury in oblivion all paſt grievances; that he ſhould ever behold with extreme diſapprobation whatever might tend to create diviſions and diſturb the general tranquillity; and that his chancellor would read his ordinance to the aſſembly, from which they might be aſſured he would not ſuffer the ſmalleſt deviation to be made.

'That ordinance was couched in the moſt explicit terms, and was immediately regiſtered by the king's command: The articles of it limited within very narrow bounds the pretenſions of the parliament of Paris; the members were forbidden to look upon themſelves as one body with the other parliaments of the kingdom, or to take any ſtep, or aſſume any title, that might tend towards, or imply, ſuch an union: They were enjoined never to relinquiſh the adminiſtration of public juſtice, except in caſes of abſolute neceſſity, for which the firſt preſident was to be reſponſible to the king; and it was added, that on their diſobedience the Grand Council might replace the parliament, without any new edict for the purpoſe.

'They were ſtill however permitted to enjoy the right of remonſtrating before the regiſtering of any edicts or letters patent, which they might conceive injurious to the welfare of the people, provided they preſerved in their repreſentations the reſpect due to the throne. But theſe remonſtrances were not to be repeated; and the parliament, if they proved ineffectual, were to regiſter the edict objected to within a month at fartheſt from the firſt day of its being publiſhed: They were ſtrictly forbidden to iſſue any arrets which might excite trouble, or in any manner retard the execution of the king's ordinances; and they were aſſured by the king himſelf, at the concluſion of this code for their future conduct, *that* as long as they adhered to the bounds preſcribed, and attempted not to enlarge the power granted to them, *that* they might depend upon his protection and countenance.'

A weak attempt, which the parliament of Paris ſoon after made to reſume its former tone of independence, was inſtantly repreſſed by the deciſive conduct of the monarch, whoſe commanding voice, proclaiming with ſtern reſolution, *that he muſt be obeyed*, effectually ſilenced every riſing murmur. All reſiſtance ſeemed now to be for ever cruſhed; and the yoke of deſpotiſm appeared to be firmly rivetted on the paſſive neck of an obedient people.

Appearances, however, which would lead a ſuperficial obſerver to infer that a nation had abandoned all hope of reclaiming what they had been reluctantly compelled to reſign, after having once known, felt, and enjoyed it as their right, are ſeen by the philoſophic eye to be fallacious and deceitful. When we have once attained to a thorough knowlege of our rights,

Digitized by Google

rights, we never ceaſe to pant for the poſſeſſion of them. The bondage of ſlavery never long ſurvives the bondage of ignorance. Man, when he caſts off the cloud from his mind, inevitably looſens the only faſtening that can render permanent and indiſſoluble the fetters of his body. That liberty and independence, which nature has ordained to conſtitute the happineſs of the human race, and to which, perhaps, with a ſilent and ſlow, but with a continual and irreſiſtible, progreſs, ſhe is benevolently and impartially conducting all her children without exception or diſtinction, the combined folly and wickedneſs of a fellow-mortal may with-hold from his brethren, while they are degraded below the dignity of their ſpecies: but when once they have riſen to their proper level in the creation, however he may contrive, for a time, to wreſt from their graſp, he can never ultimately wreſt from their aim, rights, which it is the will of their Creator to confer and diffuſe, and the duty of the creature to aſſert and defend.

The truth of theſe obſervations is amply proved by the ſubſequent events in the hiſtory of France. The ſound of freedom, which was firſt ſtilled by the arbitrary and over-bearing dictates of the monarch, and afterward drowned, for a while, by the clamours of war, broke forth, and was heard with double ſtrength, on the return of peace: at the cloſe of the American conteſt, which was followed by the diſturbances in Holland, in both of which France took a warm and active part, the debts and diſtreſſes of the nation induced Monſ. de Calonne, who then preſided over the department of finance, to call together the aſſembly of *Notables*, in the month of January 1787, as the only probable reſource to extricate himſelf and his countrymen from their difficulties. Unable, however, to bend this body to his purpoſes, and deſpairing of his ability to break the oppoſition which his adverſaries had excited againſt him, that miniſter thought it prudent to retire from the impending ſtorm, and to ſeek ſhelter in England. The *Notables* were ſoon after diſmiſſed; and the King, in his exigencies, was obliged again to recur to his parliament. Some obnoxious taxes, and particularly a ſtamp duty, which they refuſed to regiſter, Lewis, by his perſonal attendance at the parliament of Paris, and by holding a bed of juſtice, compelled them to enroll: but, on the day following, they declared that the edict had been regiſtered againſt their approbation and conſent; that it neither ought to have, nor *ſhould* have, any force; and that whoever attempted to carry it into execution, ſhould be adjudged a traitor, and condemned to the gallies. They were, in conſequence, baniſhed to Troyes: but at the expiration of a

Digitized by Google

month, they were, from neceſſity, recalled; and the taxes, which had been the ſources of the diſpute, were given up.

The harmony which was thus reſtored, was but of ſhort duration. In November 1787, the King was obliged to apply to his parliament for the enrollment of a loan of about nineteen millions ſterling: to ſecure their more ready concurrence with his wiſhes, he went in perſon to the houſe: but after liſtening to their debates for nine hours, wearied with oppoſition, and irritated by the ſtrong and energetic language of ſome of the members, he roſe in a heat, and commanding them peremptorily to regiſter his edict, abruptly left the aſſembly. Before the departure of his Majeſty, the Duke de Chartres, now become Duke of Orleans by the death of his father, unexpectedly got up, to complain of the royal interpoſition, as an infringement of the privileges of parliament; and proteſted againſt the whole proceedings of the day, as being influenced and conſtrained, and therefore null and void. The parliament confirmed the proteſt of the Duke; to whom a letter was the next morning delivered, by the Baron de Breteuil, ordering him to retire during the King's pleaſure, to one of his country ſeats. Two of the members, the Abbé Sabatiere, and Monſ. Freteau, were at the ſame time conveyed to ſeparate priſons: but the parliament approaching the throne with a remonſtrance, and having agreed among themſelves, in conſideration of the public neceſſities, to regiſter the loan, Lewis, more flexible in diſpoſition than his grandfather, releaſed the priſoners, and permitted the Duke of Orleans to return to court, and ſoon after, at his own requeſt, to come over to England.

The returning ſpirit of manlineſs and liberality had now taught the parliament of Paris to inquire into, and to attempt a redreſs of, ſome further grievances, beſide the late immediate violation of their own privileges in the perſons of their members. In conjunction with the provincial aſſembly at Grenoble, they inveighed loudly againſt the execution of thoſe abominable inſtruments of miniſterial vengeance, *lettres de cachet*. The debates, which were warm and animated, gave great offence to the court; and Meſſrs. d'Eſpremenil and Monſambert, who were diſtinguiſhed above the reſt for the bold and undaunted manner in which they delivered their ſentiments, were ſeized by the King's order, and conducted, the former to the ſtate priſon of the iſland of St. Marguerite, and the latter to that of Pierre Enciſe. Rouſed by theſe repeated infringements of every principle of juſtice and decency, the parliament, incapable of repreſſing any longer the honeſt indignation of their hearts, or of veiling their ſenſe of the monarch's conduct in the ſmooth

Digitized by Google

and courtly guise of flattery and dissimulation, presented themselves at the throne with a remonstrance couched in plain, but respectful terms, calmly and firmly declaring, "that the fundamental laws of the kingdom *must* not be trampled on; and that the *royal authority could only be esteemed as long as it was tempered with justice.*"

Alarmed at the resolute and decided tone in which he was addressed, Lewis a second time convoked the *Notables*; proposed to them the establishment of a *cour pleniere*, or supreme council, to be composed of the most distinguished persons in the kingdom, and to be invested with full powers to inquire into every grievance, and to consult on the most effectual way to settle and compose the distracted state of the country. This project was strenuously resisted by the parliament, and several peers of the realm; and the attempt to carry it into execution gave such general disgust, that, in many parts, the populace broke out into open acts of violence and outrage.

Defeated in his views, and destitute of every other expedient, the King, whose natural humanity and goodness sometimes triumphed over the prejudices of his rank and education, and taught him to reject the arbitrary suggestions of his despotic counsellors, resolved at last to comply with the united wishes of his subjects, and to call together the STATES-GENERAL: a measure which had been repeatedly and ardently demanded from every quarter of the kingdom. That august assembly, which never met since the year 1614, was composed of above a thousand deputies, selected from all that was great, wise, and good, in the nation; and was opened, for the dispatch of business, in the month of May, 1789.

Some jealousies and contentions between the different orders of the States, conspiring with a scarcity of corn, which prevailed throughout the country, produced great discontent, accompanied with loud murmurs. The want of harmony in the assembly was attributed to the intrigues of the court; and the King, foreseeing, from the temper and complexion of the meeting, that he should certainly not increase his own influence and authority, and apparently give but little satisfaction to his subjects, repented of what he had granted to the entreaties of his people; and yielding to the advice of the Queen and the aristocratical faction, determined to make a last effort to prop his falling prerogative. He dismissed from his councils the celebrated Monsieur Necker, whose wisdom and abilities had planned and digested the mode of convoking the National Assembly.

The removal of this popular minister threw the city of Paris into the most violent and alarming commotion. The flames

Digitized by Google

of diſcord and inſurrection ſpread rapidly, in every direction, from the capital to the remoteſt provinces. The military were called forth to quell the inſurgents: but, to their eternal honour, they magnanimouſly and gallantly refuſed to embrue their hands in the blood of their fellow-citizens. The Count d'Artois, and the moſt obnoxious of the ariſtocracy, perceiving that all was over, ſought their own ſafety by flight, and prudently retreated from the indignation of an injured and enraged multitude, who, in the firſt tranſports of their fury, might perhaps have called on them to anſwer with their lives for having adviſed a diſmiſſion, which, inſtead of retarding and defeating, only haſtened and ſecured, a REVOLUTION that reſtored the French nation to the long-loſt exerciſe of their deareſt rights; and which raiſed to the honourable rank of free-men, to the immediate preſent poſſeſſion of liberty, and, we hope and truſt, to the certain future proſpect of ſettled, laſting, and peaceful virtue and happineſs, more than twenty-ſix millions of people *.

The hiſtory of theſe intereſting proceedings is detailed more at length in the author's third volume, which, though it is ſaid to be drawn up by a different hand, appears to us to be executed with equal ability, if not with equal care, with the preceding. The ſtyle of this laſt is not, indeed, ſo much laboured and poliſhed as that of the two former. To many readers, this circumſtance will be no objection; as they may poſſibly think the language of thoſe rather too *fine*. It muſt be confeſſed, that they partake much of the faſhion of the day, which we fear is rather in danger of vitiating, than improving, our hiſtorical taſte, by diverting our attention from the facts and incidents, to the ſentiments and expreſſions of the writer; by which means, the narrative is frequently more overwhelmed, than adorned, by the ſplendor of the diction; and though the reader's fancy may be more dazzled and amuſed during the peruſal of ſuch compoſitions, his mind is leſs informed, and his memory is leſs impreſſed, at the concluſion of them.

Some things, alſo, in this laſt volume, might, we think, have been omitted, as belonging more properly to a hiſtory of Europe, than to a hiſtory of France: but notwithſtanding theſe ſmall drawbacks, we do not ſcruple to recommend the work as a uſeful and judicious compendium of French hiſtory, which, to the natives of this iſland, muſt become every day

* Some writers eſtimate the inhabitants of France at twenty-four millions, while others, and among them Dr. Price, make them amount to above thirty millions. We have choſen an intermediate number.

more

Digitized by Google

more and more intereſting. We conſider it, in particular, as excellently calculated to be put into the hands of young perſons of both ſexes; and we think it might be introduced, with great benefit, into the higher claſſes of the numerous ſchools throughout the kingdom; in very many of which, hiſtory now properly conſtitutes an important part of education: but we do not mean to ſay that it is a mere ſchool-book: it is capable of anſwering a much higher purpoſe; and will be found eminently ſerviceable to perſons of every age and deſcription, who are deſirous of acquiring, in a ſhort time and compaſs, a general and comprehenſive acquaintance with a ſubject, which they may not happen to know already, or which they may chance to have forgotten.

Art. XII. *Arthur*; or, the Northern Enchantment. A poetical Romance, in Seven Books. By Richard Hole, LL.B. 8vo. pp. 253. 4s. Boards. Robinſons.

Poetry may be ſaid to delight in fiction. Creation, as the word implies, is its chief object. Soaring on the wings of fancy and imagination, new worlds and new Beings preſent themſelves to the poet's view. To the *realities*, he adds all the *poſſibilities*, of exiſtence; and unſatisfied *pedeſtribus hiſtoriis*, with plain narrations in which only human actors and human exploits are exhibited, he enriches his ſcene, and intereſts the reader, by the introduction of preternatural beings. Homer could not ſing of the contentions between the Grecian and the Dardan hoſts, at the ſiege of Troy, without elevating his ſubject by aſſociating divinities with heroes, and forcing the gods themſelves to bear a part in the mighty conflict. He employed the popular ſuperſtitions to give a grandeur and ſolemnity to his ſubject, ſelecting, from the mythology which then prevailed, the machinery of his immortal poem.

The divinities of Greece having been tranſported to, and worſhipped at, Rome, the Latin epic poets were forced to adopt the machinery, as well as to follow the plans, of Homer. They had little left, excepting to be ſervile copyiſts of this great original: but when the Muſes began to be courted by our northern anceſtors, poetry was obliged to have recourſe, for its machinery, to new ſuperſtitions, and to ſubſtitute Gothic demons in the place of Grecian deities. In this we are of opinion, that poetry ſuſtained no loſs. Nothing is, perhaps, more truly adapted to its genius, than the Gothic fictions and manners. The military inſtitutions and cuſtoms of chivalry, united with the gloomy theology and fables of the North,

Digitized by Google

which included a ſyſtem of magic, enchantment, and prodigy, opened a ſpacious field to the epic adventurer. The old romancers, though they wanted powers to cultivate it to perfection, ſerve to demonſtrate to the diſcerning critic, its extenſive *capabilities*. Arioſto, Taſſo, and our Spencer, have employed them to ſingular advantage; and had Homer flouriſhed in the Gothic age, the ſuppoſition is not extravagant, that he might have produced a work ſuperior to the Iliad itſelf, as he would certainly have found greater ſcope for his genius. In the refined gallantry and military fanaticiſm of this period, there was more of the tender as well as of the terrific; and more to engage the ſofter affections of the heart, as well as to harrow up the ſoul, than the civil and religious ſtate of ancient Greece preſented to his obſervation or to his fancy.

Milton's fondneſs for the old romance, is demonſtrated by his poems. That he even had it in contemplation to employ his Muſe on that part of our fabulous hiſtory which includes the exploits of King Arthur, he expreſsly tells us in his *Epitaphium Damonis*. It were uſeleſs now to inquire what diverted him from the execution of a work, the plan of which he ſeems to have projected: our buſineſs is rather to inquire how far Mr. Hole may be conſidered as compenſating for the loſs.

Mr. H. carries us back to thoſe Gothic times of which our immortal bard purpoſed to have ſung; and we have no doubt, had his object been to have delineated the Arthur of the old hiſtories and romances, that he would have been found equal to the taſk: but it muſt be obſerved that the *Arthur* of Mr. Hole's poem is an ideal perſonage, and that his atchievements are groundleſs and imaginary; they are not, therefore, to be examined at the bar of hiſtoric truth, but of poetic credibility. Mr. Hole further adds, at the concluſion of his preface, 'his performance is chiefly referred to the tribunal of fancy, and if there condemned, it makes no farther appeal.'

Of its condemnation, there is no fear. If not intitled to the firſt praiſe, it has, however, conſiderable merit; in the appretiation of which, it is requiſite to advert to the author's intention.

'His poem, then, is deſigned as an imitation of the old metrical Romance, with ſome of its harſher features ſoftened and modified, the incidents in this poem are extravagant, and its heroes rather thoſe of Arioſto than of Homer; not becauſe the deſultory wildneſs of the one, is preferred to the correct fancy of the other, for nothing new, probably, can be added to improve the plan of the regular epic as conceived by the latter, and every imitation muſt fall ſhort of the original.—To follow his ſteps cloſely, would, however, ſhow but little genius; and to deviate widely from the path chalked out by him, as little judgment.—But the old Gothic fables exhibit a pe-

Digitized by Google

a peculiarity of manners and ſituation, which, if not from their intrinſic excellence, may, from their being leſs hackneyed, afford more materials for the writer's imagination, and contribute more to the reader's entertainment. Some paſſages in theſe tales are, indeed, evidently derived from the claſſics, but moſt probably through the medium of Arabian authors; who, when Europe was ſunk in ignorance, cultivated literature, and were no leſs remarkable for invention and fancy, than the Greeks and Romans for taſte and judgment.'

The Weird Siſters, or the Northern *Parcæ*, occupy a conſpicuous place in Mr. Hole's poem, and, indeed, cauſe the hero *double, double, toil and trouble:* but it is obſerved, that the idea given of them is neither conſiſtent with the Scandinavian mythology, in which they are repreſented as beautiful virgins, dwelling in Aſgard, the city of the gods; nor with the witches in Macbeth; of whom they are evidently the prototypes: it is rather formed out of both, and adapted, as well as the author could adapt it, to the genius of his poem.

The action of the poem might be ſaid to ariſe from the enmity which theſe potent dames bore to Arthur, and from their partiality to his opponent, Hengiſt, the Saxon King. '*This Tale of other days*,' commences with a deſcription of theſe *Weird Siſters** in myſtic dance on the mountain Conagra, in the Weſtern Iſles, raiſing a ſtorm:

'Three female forms appear'd; in myſtic rite
Engag'd, they traced the mountain's dizzy height
In circling courſe; whilſt wide behind them flew
Their ſable locks, and robes of ruſſet hue,
As with demeanor wild, and outſtretch'd arms
They rouz'd th' infernal powers:—their direful charms
At length prevail. Th' increaſing ſhades of night
Cloſe dark around, and veil them from his ſight.
'Now, by the potency of magic ſound,
Th' aſpiring mountain to its baſe profound
Convulſive ſhook: the birds that uſed to ſweep
In crowded flight around the dizzy ſteep,
(As grey-robed vapors, driven before the ſtorm,
Float on the winds in many a varied form,)
Rous'd from their ſecret clefts, with piercing cry,
Thro' the dun air in countleſs myriads fly.
From ev'ry point of heav'n red meteors glide
In ſtreaming radiance to the mountain's ſide,
Thick and more thick; then to its height aſpire,
And form a rampart of encircling fire.'

Ivar, ſon of Melaſchlen, chief of the Ebudæ, or Weſtern Iſles, as he was walking, toward night, by the ſea-ſhore, be-

* Their names are *Urda, Valdandi*, and *Skulda*. The Scandinavian reſembles the Grecian mythology in the number of the Parcæ, but, in their names, there is no ſimilarity.

holds

Digitized by Google

holds theſe Parcæ; and, at the ſame time, views a fleet at a diſtance:—a tempeſt, in conſequence of their incantations, enſues:—on a warrior's being caſt on ſhore, the tempeſt ſubſides:—Ivar approaches him in a friendly manner; invites him to the hall of Melaſchlen, where he was then feaſting with his chiefs:—Melaſchlen endeavours to conſole his gueſt, who informs him that he is Arthur, heir to the throne of Britain, perſecuted by the enmity of men and demons:—he repines at Providence:—a dark cloud involves the room:—Merlin appears, rebukes him for his raſhneſs and credulity, in giving way to magic illuſions, againſt which he had been forewarned; aſſures him that his fleet was in ſafety; and recommends reſignation and fortitude:—the prince, in obedience to him, retires to reſt.

Such is the opening of this poetical romance, by which it might be perceived, that Merlin is to aſſiſt prince Arthur againſt the demons and Weird Siſters, who oppoſe his happineſs.

The following portrait of Merlin is too well drawn to be paſſed over in ſilence:

' ——— For lo! in ſudden gloom
A ruſhing cloud involves the ſpacious room;
And, quick-diſperſing, by his ſide is ſeen
A reverend ſage of awe-commanding mien.
Robes, whoſe pure whiteneſs match'd the new-fall'n ſnow,
Inveſt his form, and on the pavement flow:
The purple girdle that around his waiſt,
Studded with ſparkling gems the veſture braced,
Shot mingled beams of light: his head was bare;
His brow imprinted with the tracks of care:
A few grey locks his temples crown'd; *the wreath*
Of honoured age: his ample cheſt beneath,
White as the thiſtle's ſilv'ry down, that plays
On zephyr's wing amid the ſummer rays,
His flowing beard deſcended: in his hand
Appear'd, with myſtic figures graved, a wand
Of wond'rous power.—Whilſt in his breaſt the ſighs
Of pity roſe, wrath ſparkled in his eyes:
Full on the prince he turn'd their piercing light,
Who ſhrunk abaſh'd, aſtoniſh'd at the ſight.'

The poet is happy in ſtyling *grey hairs*, the *wreath of honoured age*; and alſo in the line, p. 72, which deſcribes the introduction of Chriſtianity into the North:

' And Sion's ſacred ſong burſt from the Celtic lyre.'

Arthur, in conſequence of having broken his promiſe, by deſerting the troops collected to oppoſe Hengiſt, is informed by Merlin, that he muſt traverſe Britain, if he preferred glory to ſafety, unattended, and expoſed to the wiles and the force of men

Digitized by Google

and demons. Arthur accepts the offer; and hence the hero, in the progreſs of the poem, is thrown into ſome perilous and alarming ſituations. Like the knights of Arioſto and Taſſo, he attacks a caſtle defended by demons, and ſhews his proweſs in war. At laſt, after having been perſecuted by the Weird Siſters, he is informed by Merlin, that their malice, which was deſigned to retard, has, in fact, advanced, his happineſs; that they were doomed to the caverns of Hecla; and that he was ſecure of poſſeſſing his miſtreſs Inogen.

All epic writers make a point of trying their ſkill in the exhibition of a battle. Mr. Hole has imitated their example:—the following lines, extracted from Book V. will evince with what degree of ſucceſs:

'Norwegia's leader thundering thro' the field,
Againſt the warrior's breaſt the lance impell'd.
Unwounded he ſuſtain'd the mighty ſhock;
The pointed lance on his ſtrong corſlet broke.
Hacon again, his courſer check'd, prepares
T' aſſail the chief; his flaming falchion bares,
Then forward ſpurs the ſteed: his mace on high
Fiacha lifts—As hiſſing thro' the ſky
Th' impetuous bolt deſcends, the blow he ſped
Full on th' advancing courſer's mail clad head:
Breathleſs he ſunk, and headlong on the plain
The monarch hurl'd: Emania's lord again
Lift's the dread mace,—What now, O king! avail
Thy numerous warriors, and thy temper'd mail.
No temper'd mail reſiſts Fiacha's might;
Thy warriors diſtant tremble at the ſight.
'But generous Sweno marks thee lowly laid,
And haſtes with pious valour to thy aid.
Beneath the lifted arm he ſwift addreſt
The levell'd ſpear: thro' great Fiacha's cheſt
Its furious way the vengeful weapon tore,
And iſſued far beyond, embath'd in gore.
Thundering he falls, the ponderous mace forgoes,
And o'er his eyes the ſhades of darkneſs cloſe.
'Ierne's bands in terror quit the field:
Maronan, Adamar, reluctant yield.
Oft lion-like they turn, and, in the ſtriſe,
Gore the proud hunters that purſue their life.
'Lo! darting thro' the plain, in arms whoſe blaze
Rivall'd the ſummer's ſun's meridian rays,
A ſtately knight, on his hot courſer borne,
That champ'd the golden bit he ſeem'd to ſcorn,
Appear'd, and loudly thus: "To pale affright
Shall Arthur's friends ſubmit in Arthur's ſight?
The daſtard meets the fate he ſhuns; the brave
By generous conteſt triumph o'er the grave."

'Enraptur'd

'Enraptur'd they behold, enraptur'd hear
The hero's voice, and ſcorn their former fear.
Again they turn, they form the deepning line,
And cloſe-wedg'd ſhields a glittering rampart ſhine.
'Chill, watry vapours thus that float on high,
Their grey robes waving thro' the wintry ſky,
From ice-clad realms when burſts the polar blaſt,
Condenſe, then gathering ſhade on ſhade, o'ercaſt
The front of heaven; and on the ravag'd vale
Pour the ſharp ſleet, and loud-reſounding hail.
'Meanwhile the prince darts furious on his foes;
A grove of ſpears the dauntleſs prince incloſe:
He braves, he meets the ſhock; and whirls around
His dreadful ſword that gives no ſecond wound:
Burſts unreſiſted thro' the black array;
His courſe is mark'd with death, and terror points his way!
An eagle thus, when o'er Plinlimmon's head
Deſcending clouds a robe of darkneſs ſpread,
Wings thro' th' encircling gloom his rapid flight,
Then ſoars exulting mid the fields of light.
'Can words his actions paint, when valor's flame
Glow'd in his eyes, and lighten'd in his frame?
Where'er he ruſh'd, more fierce the tumult roar'd,
Around his courſe the blood of thouſands pour'd.
Beneath th' ethereal fire's reſiſtleſs ſtroke,
As ſinks the lofty pine, the knotted oak,
Heroes and kings beneath his matchleſs might
Beſtrew the plain: the crowded ranks of fight
Like ſun-drawn miſts diſſolve. The pitying muſe
Death's waſteful courſe reluctantly purſues.'

The deſcription of a cave in Lapland, belonging to the Weird Siſters, muſt conclude our extracts:

'There, a vaſt cave, unknown to mortal eyes,
Deep-buried in a pathleſs foreſt lies:
Huge icicles, impending from the height
Of beetling cliffs, ting'd with tranſparent light,
Like poliſh'd ſpears revers'd, its jaws ſurround,
And ſhoot their many-colour'd rays around.
But darkneſs reign'd within; ſave when retir'd,
With quenchleſs hatred to mankind inſpir'd,
The ſiſters meet; then mix'd with vap'rous gloom
Flames burſting thro' the central point, illume
The diſmal cavern; while from realms profound
Spirits unbleſt ariſe, and wheel around
In myſtic dance.'

Mr. Hole appears to have made northern antiquities his ſtudy; and by his reſearches into them, he has been enabled to delineate the cuſtoms and manners of the *æra* in which he has placed his hero. The notes with which the poem is enriched, are amuſing and inſtructive. After what he has obſerved in his

Digitized by Google

his preface, it would be invidious to point out his frequent imitations of the Italian epic poets; inſtead of doing this, we will take the liberty of ſuggeſting it as our opinion, that the plan of the poem, in which Arthur is repreſented as traverſing the whole kingdom of Britain, requires his being placed in more ſituations, and exerciſed with a greater variety of adventures. Had Arioſto executed Mr. Hole's plan, he would, probably, have extended the poem to a much greater length, and have exhibited the hero to our view in all his perilous rambles. This would certainly have made it more intereſting, and have led on the reader with more earneſtneſs and pleaſure than he always feels in peruſing the Arthur now before us.

In reſpect of the poetry, we may obſerve that Mr. Hole, though generally, is not uniformly, nice in his rhimes; and that ſome of his lines are feeble and proſaic; as,

——— ——— 'alas! too ſure a ſign
He cried, that Inogen's no longer mine.' P. 231.

——— ——— 'the fleeting ſcene
Shall change, and be as *thou hadſt* never been.' P. 244.

It certainly tires the ear to have the ſenſe and the period always finiſhing at the end of a line, and poets ſhould endeavour to avoid that uniformity and monotony: but they ſhould, at the ſame time, remember what Horace ſays,

" *In vitium ducit culpæ fuga, ſi caret arte;*"

and not, by attempting to avoid a uniformity of cadence, too often interrupt the harmonious flow of the verſe. Mr. Hole makes his periods frequently run over the couplet into the third line. This conſtant endeavour to avoid a fault, creates one.

Theſe blemiſhes, however, will not be thought materially to affect the merit of the poem, which does great credit to Mr. Hole's imagination and fancy; and though it muſt be allowed, to adopt the words of Dr. Johnſon, that all epic writers, ſubſequent to Homer, have done " *little more than tranſpoſe his incidents, new-name his characters, and paraphraſe his ſentiments,*" yet, when they ſucceed in any tolerable degree, they are at leaſt entitled to the praiſe of having well copied that which the experience of ages has proved it impoſſible to ſurpaſs.

ART. XIII. *An Hiſtory of the Chriſtian Church,* from the earlieſt Periods to the Preſent Time. 12mo. 2 Vols. pp. 430 in each. 8s. Boards. Kearſley. 1790.

A MORE valuable ſervice can ſcarcely be rendered to the public, than to exhibit uſeful knowlege in ſo convenient a form, and compriſe important information in ſo narrow a compaſs,

Digitized by Google

paſs, that they may become acceſſible to the generality of readers. Ample ſtores of every kind have long ſince been provided for the benefit of the learned; and it now becomes the great object of attention, with thoſe who honeſtly wiſh to ſee the world further enlightened, and mankind more perfectly emancipated from civil and religious tyranny, to diſperſe among that numerous body of people, whoſe ſecular engagements leave them little leiſure for ſtudy, ſuch books as may enable them, with no material expence of time, to form a tolerable acquaintance with the great events in the hiſtory of the world, and to judge for themſelves, on the leading points on which perſonal and ſocial happineſs depend. It is chiefly by this method, that the great maſs of the people may be made acquainted with their own intereſts, and ſenſible of their rights; and that the way may be prepared for important improvements in the ſtate of ſociety.

The ſtudy of eccleſiaſtical hiſtory, and of many other branches of knowlege, have been, hitherto, commonly confined to the clergy, or to men who have enjoyed the benefit of what is uſually called a learned education; and it has been thought preſumption, or, at beſt, folly, for perſons who are buſily occupied in the affairs of the world, to turn their attention to ſubjects, which the learned themſelves have found ſufficiently embarraſſing. It is now, however, pretty generally perceived, that mankind at large are intereſted in the knowlege of events, which have ſo largely contributed toward forming the preſent ſtate of religious opinions and cuſtoms; and that one of the firſt ſteps toward correcting errors, and reforming abuſes, is to be made ſenſible that they are ſuch, by obſerving the manner in which they were introduced. In this view, a general acquaintance with the hiſtory of the Chriſtian church, in which we are ſo emphatically taught the abſurdity as well as the cruelty of perſecution, the miſchievous effects of ſuperſtition and enthuſiaſm, the danger of a tame acquieſcence in the claims of prieſtly domination, and many other important leſſons, becomes exceedingly deſirable.

We therefore entirely approve the deſign which Dr. GREGORY (the author of this work) has here undertaken, to bring the hiſtory of the great events of the Chriſtian church within a moderate compaſs, and to preſent them to the reader in a clear and methodical form. The plan of the work is this: the hiſtory is divided into centuries; in each of which are conſidered, in diſtinct chapters, the general ſtate of the church; its doctrines, government, diſcipline, and ceremonies; the different ſects which have appeared; and the ſtate of learning, with ſome account of the principal learned men. By this arrangement,

Digitized by Google

arrangement, the several objects of attention are kept distinct; and it becomes easy for the reader, either to follow the chronological order, or to trace the progress of events, of sects, or of learning, in one continued view. The work concludes with an account of the present state of religious sects, chiefly in Great Britain.

From a publication of this nature, which admits so little novelty, large extracts are unnecessary. We shall content ourselves with the author's relation of the Council of Nice, and his account of the modern enthusiast Swedenborg, and his sect.

'The Trinitarian controversy was a deluge which overflowed the whole Christian world. Arius, a presbyter of the Church of Alexandria, acute, eloquent, and subtil, contended, in opposition to his bishop, Alexander, in an assembly of the presbyters, "that the Son was essentially distinct from the Father: that he was a dependent spontaneous production, created by the will of the Father from nothing: that he had been begotten before all worlds; but that there had been a time when he was not: that the Father had impressed upon him the effulgence of his glory, and transfused into him his ample spirit. That he was the framer of the world, and governed the universe, in obedience to the will of his Father and Monarch." As every innovation will find some favourers, especially if supported by ingenuity, the party of Arius soon became very considerable, and was countenanced by two bishops, and by numbers distinguished both by rank and abilities. Alexander, together with the inferior ministers of the Alexandrian Church, exhorted the apostate presbyter to renounce his errors, and return to the church; but finding this ineffectual, the zealous bishop assembled a council of his brethren, composed of an hundred, who, after hearing Arius persist in his opinions, publicly condemned them. Not discouraged, however, by this act of authority, Arius retired into Palestine, where he was received into communion, and made considerable accessions to his cause, notwithstanding the excommunications which were fulminated by Alexander against both him and his schismatic followers *.

* 'It does not appear that in all respects the faith of Alexander himself reached the standard of orthodoxy. His opinions indeed seem to have been not very different from those of the Semi-Arians. But a charge of a still heavier nature has been exhibited against this prelate, by Philostorgius—that he was indebted for his bishopric to Arius, who, when he might himself have obtained the see, declined the honour, and preferred Alexander. Were this charge substantiated, however we might be inclined to think the good bishop's zeal was according to knowledge, we should still not conceive it according to gratitude. But we must remember, that though this tale was related at a time when the event was recent, and by one who openly blames Arius where he conceived him wrong, yet it was written by a professed Arian, and, as such, an enemy to Alexander.'

'These

Digitized by Google

'These disputes, in which many wise and good men were engaged on both sides, and in which the angry combatants assailed each other with the utmost opprobrium and contumely, attracted the attention of Constantine, who, in order to quiet a disturbance so disgraceful to the Church, wrote both to the bishop and the presbyter, reprimanding them for their intemperance, and exhorting them to peace. But the words of the Emperor were not sufficiently powerful to extinguish a flame which had been too long permitted, and which, at that period, raged with the utmost violence. In the year 325, therefore, he convened a general council of the eastern and western bishops, to meet at Nice in Bithinia. Before this council Arius appeared, declared his opinions, and, with his friends the bishops of Ptolemais and Marmorica, who refused to subscribe to the Nicene faith, was condemned. The apostate presbyter was banished; his writings were committed to the flames, and capital punishments were denounced against all in whose possession they might be found. A party of the bishops, who had assisted at the Nicene council, and subscribed to its creed, secretly favoured the cause of Arius; and Eusebius, bishop of Nicomedia, and Theognis, bishop of Nice, afforded protection to the persecuted Arius, for which they were banished into Gaul. The faith of Constantine appears, in this instance, to have been rather uncertain and wavering; he understood not this perplexed controversy, and acted, at different times, as he was influenced by the ecclesiastics of each party, who accused one another not only of heterodoxy, but of disaffection to the Emperor. One of the followers of Arius, who, by the dying words of his sister Constantia had been recommended to the Emperor, had the address to persuade him that the sentence of Arius was unjust. The Emperor on this, after an exile of three years, recalled the presbyter, who presented his confession of faith (which appeared orthodox to Constantine), and sought to be received into communion in the Alexandrian Church. Athanasius, who had succeeded Alexander in that see, rejected his application; but this resistance was so little agreeable to the Emperor, that the Arian bishops easily procured from him a decree for the banishment of the Alexandrian bishop. Arius and his adherents were received into the communion of the Church at Jerusalem; but were still rejected by that of Alexandria. The Emperor, however, sent for him to Constantinople, and issued an absolute command for his admission into the Constantinopolitan Church. This honour was prevented by the unexpected death of Arius, which his enemies ascribed to the judgments of God against him for his impieties: his friends, however, had but too much reason for believing, that he had fallen the miserable victim of his implacable enemies.

'The Arians found in the successor of Constantine a protector and a friend. Their great patron, the bishop of Nicomedia, was promoted to the Constantinopolitan see: and while the western emperors, steadily attached to the Nicene faith, were advancing its progress by all possible means, Constantius was no less zealous in his opposition to that, and his attachment to the Arian cause.

During

Digitized by Google

During the remainder of this century, except in the reign of Julian, the Nicene and the Arian parties were at different times protected by the different emperors, and the ſucceſsful party invariably and brutally triumphed in the commiſſion of every act of unkindneſs and ſeverity that could diſturb and diſtreſs their adverſaries.'

The learned reader will eaſily perceive that this account is much too ſlight for an affair which was ſo important in itſelf, and pregnant with ſuch ſerious conſequences. The hiſtorian neither ſtates, (in this place,) the fact concerning the number of biſhops convened at this council; nor mentions the influence which the Emperor's opinion appears to have had in its deciſions; nor takes notice of the different propoſals which were made by Euſebius, Athanaſius, and others, in the courſe of the deliberations. The leading events of this early period ſhould certainly have been given more at large; ſince it is impoſſible for the reader to form any idea of the manner in which various opinions aroſe in the Church, unleſs he ſees the facts in a connected and circumſtantial ſeries.

At the cloſe of the work, Dr. G. gives the following account of Baron Swedenborg:

'The Hon. Emanuel Swedenborg, was the ſon of Jeſper Swedenborg, biſhop of Weſt Gothia. He appears to have had an uncommonly good education, for his learning was extenſive in almoſt every branch; and at a very early period of life he became remarkable for his abilities at the court of Sweden. His firſt and favourite purſuit was natural knowledge, on which he publiſhed ſeveral excellent treatiſes. He was intimate with the celebrated Charles XII. who appointed him to the office of aſſeſſor to the metallic college; and in 1719, he was ennobled by Queen Ulrica Eleanora, and named Baron Swedenborg.

'In the year 1743, he profeſſed to have been favoured with a particular revelation, and a ſight of the inviſible world. From that period he devoted himſelf to theological ſtudies, and compoſed an incredible number of books upon thoſe ſubjects, in good Latin (but without any ornaments of ſtyle), which he wrote with the utmoſt facility, and ſeldom blotted or corrected a line. He lived and died in the Lutheran communion, but always profeſſed the higheſt reſpect and veneration for the Church of England.

'The theology of Baron Swedenborg is in many inſtances abſtruſe and myſtical. He carried his reſpect for the perſon and divinity of Jeſus Chriſt to the higheſt point of veneration, conſidering him altogether as "God manifeſted in the fleſh, and as the fulneſs of the Godhead united to the man Chriſt Jeſus." With reſpect therefore to the ſacred Trinity, though he rejected the idea of three diſtinct perſons, as deſtructive of the unity of the Godhead, he admitted three diſtinct eſſences, principles, or characters, as exiſting in it, namely the divine eſſence, or character, in virtue of which he

Digitized by Google

is called the *Father*, or *Creator*; the human essence, principle, or character, united to the divine in the person of Christ Jesus, in virtue of which he is called the *Son* and Redeemer; and lastly, the proceeding essence or principle, in virtue of which he is called the *Holy Ghost*. The virtue and efficacy of the atonement by the death and passion of the man Christ Jesus, is considered by Baron Swedenborg not as consisting in "the change of disposition in God towards man from wrath to love and mercy, because that ever must be unchangeably the same; but in changing the state of man by removing from him the powers of hell and darkness, wherewith he was infested in consequence of transgression, and by bringing near to him the divine and heavenly powers of goodness and truth, in the person and spirit of the blessed Jesus, the manifested God and Saviour, whereby the infirmities and corruptions of human nature might be approached, reached, and wrought upon, and every penitent believer might be thus placed in a state and capacity of arising out of all the evils which sin had given birth to, and of becoming thus again a child of God, through a real renewal and regeneration of all the parts, powers, and principles of his life, both in soul and body."

'Baron Swedenborg, as well as Mr. Hutchinson, asserted that the Holy Scriptures contained an internal and spiritual sense, to which the outward and literal sense serves as a basis or receptacle; and of consequence many of his treatises consist of his illustrations of this figurative or internal sense.

'He was a strong assertor of the free agency of man; and it must be confessed, that the practical morals recommended by Baron Swedenborg, are of the purest and most unexceptionable kind, with which from the best authorities we have reason to believe, his own life perfectly corresponded.

'But the most extraordinary circumstance respecting this singular character, is the correspondence which he asserted he maintained with the world of spirits. Several parts of his writings are replete with narratives respecting scenes to which he professes to have been a witness in the invisible regions; these he describes by expressions borrowed from the things of this world, which he asserts, however, are only to be understood in a figurative sense, and as corresponding in some degree with those which he describes.

'The disciples of Baron Swedenborg are very numerous in Sweden and Germany; and have increased considerably in England within the course of a few years. One attempt only has been made to form them into a distinct society, but this attempt has been disapproved by many of the most zealous admirers of the Baron, whom they assert to have been an enemy to all separation, desirous only of establishing an invisible church, or the dominion of faith and virtue in the hearts of men, which they contend is the true interpretation of all that he has said concerning the new Jerusalem, or new church of Christ.'

In a work which, on the whole, bears marks of an enlightened understanding, we are surprized to meet with expressions

Digitized by Google

preſſions of credulity, ſcarcely to have been expected from a learned writer of the eighteenth century. After all that has been advanced to the contrary, by Dr. Middleton and others, Dr. Gregory thinks there is much reaſon to believe that miracles exiſted in the ſecond century *. Though he allows, concerning the luminous Croſs in the heavens, which is ſaid to have been ſeen by Conſtantine and his whole army, that † '*perhaps*, as a miracle, the fact is *ſcarcely* to be contended for,' yet he is of opinion, that, 'had the converſion of Conſtantine immediately followed, there would have been no reaſon to doubt of the miracle.' He relates, without any intimation of doubt, 'as a teſtimony to the truth of the goſpel predictions ‡,' that 'when Julian attempted to rebuild Jeruſalem, conſiderable balls of fire repeatedly iſſued from the foundations, and deſtroyed the artificers, who after ſeveral attempts were compelled to deſiſt from their purpoſe.'

We alſo remark ſome degree of inconſiſtency between the liberal ſentiments frequently expreſſed in the courſe of this work, and the reſpect which the writer pays to the deciſions of councils. While, in one place, he remarks, with apparent regret §, that 'the doctrines concerning the nature of the Trinity, which in preceding ages had eſcaped the *vain curioſity* of men, and had been left *undefined by words*, and *undetermined by any particular ſet of ideas*, excited conſiderable conteſts during *the whole* ‖ of the fourth century:' he ſpeaks, in another, of the public decrees of councils in the ſame century, as a happy circumſtance which contributed to ſettle the faith of the Chriſtian world:

'Chriſtianity,' ſays he ¶, 'became the eſtabliſhed religion of the empire; and in conſequence of the conteſts between the Orthodox and Arian parties, the primitive faith of the church was nicely aſcertained, and delivered to poſterity in preciſe and determinate terms. No longer abandoned to the ſuggeſtions of fancy, the Chriſtian profeſſor was expected to conform to that rule of faith preſcribed by the great leaders of the church, or *compelled* to relinquiſh his title of an orthodox believer in Chriſt.'

Dr. G. profeſſes, on the preſent occaſion, to appear only in the humble character of an Editor. For a conſiderable part of the materials of the firſt volume, he acknowleges himſelf indebted to a learned and ingenious friend; and with reſpect to

* Vol. i. p. 60. † P. 114. ‡ P. 117. § P. 130.
‖ The Nicene rule of faith was iſſued in 325. ¶ Vol. i. p. 109.

Digitized by Google

the second, he confeſſes ſtill greater obligations to contemporary writers, and to his literary acquaintance. We own ourſelves inclined to wiſh that he had relied more on his own talents and induſtry. The ſubject would have repaid a more diligent inveſtigation; and long extracts from Robertſon, Gibbon, and others, do not well incorporate with the main body of the work. It is, however, valuable as a conciſe and popular view of the leading facts in eccleſiaſtical hiſtory; and, in this light, it may very properly be recommended to thoſe readers, who have not leiſure to attend to more elaborate reſearches.

MONTHLY CATALOGUE,

For SEPTEMBER, 1790.

EAST INDIES.

Art. 14. *A Letter addreſſed to the Honourable Court of Directors of the Eaſt India Company*, containing Propoſals for printing a Hiſtory of the Revolutions of the Empire of Indoſtan, from the earlieſt Ages to the preſent: with a Sketch of the Plan on which the Work will be conducted; a conciſe Account of the Authors who will principally be conſulted; and a ſhort Retroſpect of its general Hiſtory. 8vo. pp. 51. 1s. Richardſon. 1790.

THAT there are individuals among the Eaſt India Directors, who may, as literary men, and in their private capacities, be willing to encourage the work now propoſed to them, is far from being unlikely: but it is not equally probable, that ſuch an undertaking will receive the ſanction of their patronage as a public body. Strict impartiality, which we will ſuppoſe to be honeſtly intended, promiſes rather too much: there are ſecrets in all cabinets, which will not be diſcloſed; nor muſt the outward and viſible ſigns of them be ſcanned and interpreted without prudent reſerve: for this commercial company has taken too active a part in the political affairs of Indoſtan, to authorize a free relation of all their views and ſchemes; or to give their ſanction to avowed freedom without claiming, at leaſt, a previous reviſal.

The author, though his name does not appear in the above title, is declared, in the annexed propoſals, to be the Rev. Thomas Maurice, A. M. late of Univerſity College, Oxford, and who dates from Woodford, appears to have an extenſive knowlege of writers on Eaſtern hiſtory, as well ancient as modern; and of travellers who give authentic deſcriptions of Eaſtern government and manners: ſo that if the work is compiled with that judgment which dictates this propoſal, his labours will be moſt intereſting to thoſe who, either from a general love of knowlege, or from particular

Digitized by Google

cular motives, ſeek for information concerning an ancient empire, a conſiderable portion of which, by odd turns of fortune, now looks to Great Britain for its future political adminiſtration and internal regulation.

In treating of Eaſtern affairs, we cannot avoid repeating our regret that we have no ſettled vocabulary of proper names of perſons and places; and that they ſhould remain ſubject to arbitrary caprice, and miſtaken choice of letters to expreſs looſe pronunciations. Even in Turkiſh affairs, we have *baſhaw*, *baſſa*, and *pacha* for the ſame office; we have *jemmatdaur* and *jemmadar*; we have alcoran, koran, and coran; *ayen akbery*, and *ayenee acharee*, *Mahomet*, and *Mohammed*; *Tamerlane*, and *Timur Bec*; *Kouli Khan*, and *Cooli Cawn*; and ſo through the whole catalogue of Oriental names. In a work of this extent, that muſt be taken from a multiplicity of writers, we hope to ſee all theſe varieties brought to one ſtandard, that may ſerve as future authorities for thoſe who may deem propriety worthy of their attention; as we now ſcarcely know the ſame perſons, ranks, and places, under all their fanciful transformations.

The hiſtory is propoſed to be comprized in three volumes 8vo, at the price of one guinea.

BIOGRAPHY.

Art. 15. *A Sketch of the Lives and Writings of Dante and Petrarch.* With ſome Account of Italian and Latin Literature in the Fourteenth Century. 12mo. pp. 114. 2s. 6d. Boards. Stockdale. 1790.

The names of Dante and Petrarch powerfully excite the curioſity of every mind, that has paid even the ſmalleſt attention to polite literature: but the events and incidents of their lives are ſo few and unintereſting, that a bare recital of them can afford nothing to gratify a curioſity ſo excited In the biographer, therefore, of theſe celebrated poets, it requires more than a common ſhare of ſkill and addreſs, to engage and keep alive the reader's attention; eſpecially if he confines himſelf to the narrow limits of a mere ſketch. The circumſcribed nature of an abridgement cuts off all opportunity of pleaſing by digreſſion. Even of thoſe circumſtances which are more intimately connected with the ſubject, it excludes all but ſuch as, in the common acceptation, are deemed primary and important, merely becauſe they are principally concerned in determining the fate and the fortunes!—but in the caſe of Dante and Petrarch, theſe more prominent parts of their lives, being ſuch as are common, and of ordinary occurrence, contain nothing characteriſtic, or deſcriptive of their genius and abilities;—nothing that contributes to place them in that point of view, in which every reader muſt wiſh to behold them, whoſe fancy has been fired by the rude ſublimity of the firſt-named poet; whoſe heart has been touched by the tender paſſion and pathetic complaints of the other; or whoſe ideas have been raiſed and expanded by the fame and reputation of both.

In a meagre ſketch of ſuch lives, therefore, it becomes extremely difficult to keep clear of that dryneſs and inſipidity, in the writer,

Digitized by Google

which is so generally complained of in abridgements; and to obviate that disgust in the reader, which is the certain consequence of disappointed expectations. We are sorry that we cannot honestly compliment the present author, by saying that he has shewn any considerable dexterity in surmounting the difficulties of his situation; nor in avoiding the defects which are incident to his undertaking. His book, though short, is dull and tiresome. The events are unimportant; the narrative is heavy; the praise is indiscriminate; and the criticism, (of which, however, there is but little,) is unexemplified. Toward the conclusion, he evokes the shades of several departed writers, who, together with their works, have long been quietly inurned, and endeavours to confer on them a short-lived celebrity: but in spite of his efforts, their memories, and even their names, sink back into oblivion as soon as we turn the page. He has, indeed, enlivened what he says of Petrarch, by inserting one of his most beautiful sonnets; and, in his account of the literature of the fourteenth century, he has interspersed some amusing anecdotes, to shew the great value and scarcity of libraries, (a title given, in those days, to a dozen or a score of manuscripts in divinity or law,) to prove the difficulty of procuring materials for composition; and to evince the ignorance of the best scholars, even of Petrarch himself, respecting classical authors, the subjects on which they wrote, and the times in which they lived: but these things are not sufficient to counteract the languor and weariness produced by a perusal of the whole work.—The paper and print of this little volume are neat and good, but the latter is not very correct.

REVOLUTION IN FRANCE.

Art. 16. *Translation of a Letter from Monsr. de Tracy*, Member of the French National Assembly, to Mr. Burke, in answer to his Remarks on the French Revolution. 8vo. pp. 23. 6d. Johnson. 1790.

Monsieur de Tracy considers Mr. Burke's famous invective against the national revolution in France, as 'indecent in the august assembly of the representatives of a free nation;' that 'it shewed great ignorance of the operations and principles of the French National Assembly;' and he is persuaded, 'that the Hon. Member [of the British Parliament] who pronounced it, could only have drawn such false ideas from very impure sources.'

M. de Tracy is, no doubt, generally, right in his strictures on Mr. Burke's hasty censure of the great enterprize, hitherto, so ably conducted by our spirited and well-informed neighbours on the Continent. It was, indeed, with equal astonishment and concern, that we first beheld Mr. B. whom we always considered as the staunch friend of liberty, acting so unaccountable a part:—but, by this time, perhaps, as M. de Tracy seems charitably to predict, and we hope, he is convinced that he had too rashly ventured to decide on a subject which, possibly, he had not considered with that calmness, and freedom from prejudice, which the great occasion required.

The

Digitized by Google

The language uſed by M. de Tracy, in addreſſing himſelf to Mr. B. is reſpectful, candid, and perfectly in the ſtyle of a gentleman.

Art. 17. *Le Livre Rouge*, &c. 8vo. pp. 172. 4 Livres. Paris. 1790. Kearſley, London.

The Red Book: being a Liſt of ſecret Penſions paid out of the public Treaſures of France, and containing Characters of the Perſons penſioned, Anecdotes of their Lives, an Account of their Services, and Obſervations tending to ſhew the Reaſons for which the Penſions were granted. 8vo. pp. 163. 3s. 6d. ſewed. Kearſley.

A *black* hiſtory of the French court. If we may credit the obſervations ſubjoined to each article, corruption had reached its ſummit at Verſailles, and vice became the only recommendation to favour. Shocking is the picture here exhibited of ſome great perſonages. For the credit of human nature, we wiſh to believe it overcharged; and it is probable that a nation, ſmarting under oppreſſions of an arbitrary and profligate court, might, in the hour of emancipation, employ their newly-acquired liberty in ſtigmatizing both its real and ſuppoſed enemies, with a freedom and ſeverity which rigid truth and diſpaſſionate juſtice would refuſe to authorize.

The tranſlator of theſe annals of infamy, ſeems to have executed his taſk with accuracy and fidelity.

LAW.

Art. 18. *Trial for a Breach of Promiſe of Marriage*, Miſs Elizabeth Chapman, againſt William Shaw, Eſq. Attorney at Law. Before Lord Kenyon, in the Court of King's Bench, Weſtminſter Hall, May 22, 1790. 4to. 1s. 6d. Riebau.

A capricious deſertion of a young female, after a promiſe of marriage, is ſuch conduct as certainly merits puniſhment, in proportion to the circumſtances of the caſe.—On reaſonable grounds, ſuch breach of contract, or promiſe, may, no doubt, be legally juſtified: but in the preſent inſtance, no reaſons are aſſigned*; and the jury, therefore, very properly, found for the plaintiff.

MEDICAL.

Art. 19. *Speculations on the Mode and Appearances of Impregnation in the Human Female*; with an Examination of the preſent Theories of Generation. By a Phyſician. 8vo. pp. 149. 2s. 6d. ſewed. Elliot, Edinburgh; and Elliot and Kay, London. 1789.

The nature of theſe *ſpeculations* will not permit us to examine minutely into their contents. We can only ſay, that the author has been more ſucceſsful in overthrowing the theories of others, than in eſtabliſhing his own: which is founded on *abſorption*, &c. Indeed he is aware of the unſatisfactory end of ſpeculations like the preſent, where every candid reaſoner muſt finiſh as he began, by avowing his ignorance.—To thoſe, who wiſh to enquire into the ſubject,

* The defendant had married another lady.

Digitized by Google

this treatiſe will be acceptable: though, like ourſelves, they may wiſh that the author had not dealed ſo much in general aſſertions, and unqualified cenſure: which latter is alſo unfairly applied, as when directed, at pages fifteen and ſixteen, againſt anatomiſts; to whoſe reſearches, indeed, it would have been well, if more attention had been paid. In a work, too, of a ſcientific nature, we could have diſpenſed with a few brilliant paſſages and fine expreſſions, for the ſake of preciſion and perſpicuity

Art. 20. *An Eſſay on the Eryſipelatous Sore Throat.* To which is ſubjoined, an account of a Caſe of Hemiplegia. By Thomas Reeve, Surgeon, Boteſdale. 8vo. pp. 55. 1s. 6d. Richardſon. 1789.

This pamphlet contains a conciſe and faithful account of the diſeaſe concerning which it treats, and of the method generally employed in its cure. We meet, however, with no information, but ſuch as is already, we believe, commonly known. Indeed, above one fifth part of the eſſay is copied, *verbatim*, from a late publication by Dr. Johnſtone, of Worceſter.

Perhaps, by ſome, Mr. Reeve may be thought fanciful in his nice diſtinctions between the *quick* and the *frequent* pulſe; and, certainly, others will call him inaccurate, when he remarks that 'on his firſt entrance into the patient's room, he has found the pulſations of the artery at the wriſt ſo frequent, that it has been out of his power to number them; but, after ſitting a ſhort time by the bed-ſide, they have become leſs frequent *by one half*.' The doctrine, alſo, advanced in page 43, 'that the mineral acids increaſe the putreſcent tendency of the blood and fluids,' will not, we ſuppoſe, be implicitly credited.

NATURAL HISTORY.

Art. 21. *The Sexes of Plants vindicated*; in a Letter to Mr. William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh; containing a Refutation of his Arguments againſt the Sexes of Plants; and Remarks on certain Paſſages of his *Philoſophy of Natural Hiſtory* *. By John Rotheram, M. D. Fellow of the Linnæan Society, London. 8vo. pp. 43. 1s. 6d. Cadell. 1790.

The doctrine of the Sexes of Plants ſeems ſo well eſtabliſhed, and the experiments adduced by Linné himſelf, and by his diſciples, have wrought ſuch conviction on the minds of the generality of men, that a perſuaſion to the contrary will not readily prevail. However, we do not diſcountenance the queſtioning any theory, for every attack produces ſome freſh proof of the truth.

Dr. Rotheram enters the liſts on this occaſion with great propriety, firſt as a Fellow of the Linnæan Society of London, and, in the next place, as a zealous diſciple of his great maſter. The doctor writes very ſhrewdly, and evinces that he has viewed the ſubject with accurate attention. His language is every where free from perſonal reflection, and it is ſuch as a liberal opponent cannot diſlike to receive.

* An account of this work will ſoon be given.

This

Digitized by Google

This ſubject has been ſo often diſcuſſed, that it is needleſs to make any particular quotation. The botaniſt may be pleaſed to read the particulars of Mr. Smellie's objections, and to obſerve the adroit manner in which Dr. Rotheram turns many of them to the confirmation of the doctrine which they were intended to ſubvert.

The migration of ſwallows has been maintained by Mr. Smellie: Dr. Rotheram diſputes the point, and is rather inclined to think that they paſs the winter in a torpid ſtate; not that any *facts are*, or, *perhaps*, *can be*, yet brought, ſufficiently ſatisfactory to *aſcertain* the truth.

Art. 22. *The Natural Hiſtory of Eaſt Tartary*; traced through the three Kingdoms of Nature. Publiſhed at Peterſburgh by the Academy of Sciences, and rendered into Engliſh from the French Tranſlation. By William Radcliffe, A. B. of Oriel College, Oxford. 8vo. pp. 200. 3s. 6d. ſewed. Richardſon. 1790.

An account of this work was given in our 79th vol. p. 638. to which we now refer our readers; only adding that Mr. Radcliffe ſeems to have executed his part with eaſe and preciſion.

NOVELS.

Art. 23. *Euphemia.* By Mrs. Charlotte Lennox: in 4 Vols. 12mo. About 240 Pages in each. 12s. ſewed. Cadell. 1790.

We have been better pleaſed with Mrs. Lennox's Novel, than with many others of the ſame claſs, which have lately paſſed under our review; though indeed there is no prodigality of commendation in this ſentence, as moſt of them have excited our diſpleaſure. The language of Euphemia is eaſy, though not always accurate; the ſentiments are, generally, juſt, though they may not entirely poſſeſs the recommendation of novelty; the incidents are frequently natural, though in ſome inſtances they are carried beyond the bounds of probability; and the characters are well preſerved, though they are not drawn with any appearance of bold deſign or nice diſcrimination.—Of the perſonages to whom we are introduced, Euphemia deſerves the chief praiſe, as her manners approach neareſt to what is ſeen in common life, and her conduct is marked by fortitude and judgement. If we could admit of any agreement between the terms, *utility* and a *Novel*, it ſhould be admitted where ſuch characters as Euphemia are deſcribed. Indeed, the chief merit of Mrs. Lennox's book is, that it will amuſe thoſe who read it, without depreſſing their minds with unneceſſary apprehenſions, and rendering them unable to perform with cheerfulneſs their duties in life. To this teſtimony of its merit, there may, however, be found exceptions; particularly in the ſtory of Mrs. Freeman, in which our feelings are prepoſterouſly harraſſed with accumulated and improbable diſtreſs.

Whatever may be demeed imperfections in this work, it muſt, on the whole, be allowed a conſiderable degree of merit.—We always imagined, with reſpect to the literary abilities of this Lady, (whoſe productions are nearly coeval with the exiſtence of our Review,) that it was impoſſible for a writer endowed with ſo much genius, to offer any performance to the public, that would prove unworthy

Digitized by Google

unworthy the perusal of readers who have any pretensions to the praise of discernment and taste;—and we are still of the same opinion.

Art. 24. *The Maid of Kent.* 12mo. 3 Vols. 9s. sewed. Hookham.

Without any pretension to the merit of fine writing, this is an agreeable novel. Several of the characters are not destitute of humour; and the story, in which there is a pleasing variety of incidents, is told with spirit.

Art. 25. *The History of Miss Meredith*; Dedicated, by Permission, to the most noble the Marchioness of Salisbury. By Mrs. Parsons. 12mo. 2 Vols. 6s. sewed. Hookham.

A widow, reduced from a state of affluence to the hard necessity of *writing*, to provide for a numerous family, may justly hope to be screened by humanity from the shafts of criticism. In the present case, however, this shelter is unnecessary: for beside the respectable patronage under which Mrs. Parsons's subscription places her work, it appears guarded by modesty and simplicity. A natural and interesting tale is related in neat and unaffected language; and the moral which it inculcates, is the reverse of those romantic notions, which most novels have a tendency to inspire: it is this; That violent attachment in the outset is not requisite to make the married state a happy one: well-founded esteem, softness of manners, and a reciprocal wish to please, lay the foundation of a more tender and permanent regard, than the passion generally called love: 'that passion paints the object of adoration in colours far beyond nature; and when the person who was thought an angel, is found to be nothing more than a mere mortal, the disappointment but too frequently produces indifference or disgust.'

Art. 26. *The Man of Failing:* A Tale. 12mo. 2 Vols. 5s. sewed. Lane.

Vulgar amours, vulgarly related; and fit only to lie in the corner of the powdering room, for the hair-dresser's amusement, while he is waiting for his master.

Art. 27. *The Recluse:* or, History of Lady Gertrude Lesby. Dedicated, by Permission, to her Grace the Dutchess of Rutland. By Miss Esther Finglass. 12mo. 2 Vols. 5s. sewed. Barker.

A series of incidents arising from a clandestine marriage, contrived with some ingenuity, and told in the usual impassioned style, may give these volumes some title to a place in the list of interesting Novels.

Art. 28. *Frederic*, or the Libertine; including Memoirs of the Family of Montague. By Mr. Potter. 12mo. 2 Vols. 5s. sewed. Lane.

Under the stale pretence of exposing the deformity of vice, in order to recommend the practice of virtue, this novellist conducts his reader through a succession of profligate amours. We cannot express our idea of the work better than in the terms of one of the *witty* titles prefixed to the chapters, with the addition of a single word—

Digitized by Google

word—*Not* 'proper to be read by maſters and miſſes juſt entered into their Teens.'

Art. 29. *Louiſa Forreſter*; or, Characters drawn from Real Life. 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1789.

The tales of benevolence and tenderneſs, which are crowded together in theſe three buſy volumes, are, on the whole, pleaſing: but there is too little unity of plan, and the characters paſs before the reader's fancy in too rapid a ſucceſſion, to produce any great effect. The gentle fluctuations of ſentiment, which are excited by the various incidents of the piece, all terminate, as uſual, in joy on the happy union of a worthy pair.

Art. 30. *A Sicilian Romance*. By the Authoreſs of the Caſtles of Athlin and Dunbayne. 12mo. 2 Vols. 5s. ſewed. Hookham.

In this tale, we meet with ſomething more than the alternate tears and rapture of tender lovers. The writer poſſeſſes a happy vein of invention, and a correctneſs of taſte, which enable her to riſe above the level of mediocrity. Romantic ſcenes, and ſurprizing events, are exhibited in elegant and animated language.

POETRY *and* DRAMATIC.

Art. 31. *Verſes on the benevolent Inſtitution of the Philanthropic Society*, for protecting and educating the Children of Vagrants and Criminals. By the Rev. W. Liſle Bowles. 4to. pp. 27. 2s. Dilly. 1790.

In theſe verſes, Mr. Bowles confirms our opinion of his merit as a pleaſing writer. There are, however, ſome trifling defects, which we notice, only becauſe we wiſh them to be avoided in future. The ſenſe is too frequently carried on through two or more lines, and is cloſed in the middle of the following one; thus admitting no pauſe, where pauſes are naturally ſought—at the end of the line,

'Yet much I fear me, leſt that cherub look
May ſoon forſake thee, doom'd ere while to brook
Mockery, and cruel wrong;' ———

'That for life's blooming hopes, remorſe and care
Should harrow his young heart, till fell deſpair
Came like a fiend, and ruthleſs cloſed the gate
Of mercy, on the ſorrows of his fate.'

We ſay that this mode of writing *too frequently* prevails in this poem; for its *occaſional* uſe may be unavoidable, and is, indeed, beautiful.—Another defect, which, however, does not often occur, is that the ſenſe is ſometimes obſcured by ſuperabundance of words; particularly by uſeleſs epithets. We will juſt remark alſo, that it is not neceſſary to the character of a good poet, that he ſhould employ words, which are not in common uſe. Such are the following:

'*Deform* and loſt,—his nobleſt boaſt deſtroy'd:'

'Who ſilent mourn around this *vaſty* ball.'

'Lorn'

Digitized by Google

'Lorn' too, which, in our opinion, is at beſt but a diſagreeable word, is here ſo often repeated as to diſguſt us.

In his rhymes, Mr. Bowles is ſometimes defective:

'Fair Friendſhip! hail, and all thoſe ſacred *ties*
That bind the world in mutual chari*ties*!'

'To join the gleamy battle's proud ar*ray*,
Where flaſh'd the long file to the orient *ray*.'

Theſe are not rhymes.—It has been obſerved, if our recollection is right, by Dr. Johnſon, that when the words rhyme imperfectly, the imperfection is leſs perceived, when the defect is in the cloſe of the laſt line, than when it ariſes from the weakneſs in the firſt. Thus, to give an inſtance from the poem before us;

'They look for comfort—but behold the cry
Of fainting age, and orphan'd infancy.'

The weakneſs of this rhyme does not ſhock us: it is different with reſpect to the following:

'When want long bowed with hopeleſs miſery,
Retires forſaken to her cell to die;'

The reaſon of this difference appears to be this: in each of theſe rhymes, there is one word which admits a change in its pronunciation, and one which does not admit a change: Now, when the *fixed* word is in the firſt line, we can vary the ſound of the changeable word in the ſecond, ſo as to produce a rhyme: but when we have already pronounced the changeable word according to the common method, we have then no power of varying the fixed word in order to cauſe a ſimilarity of ſound.

One other remark, and we have done.—It may ſometimes appear graceful to introduce imitations of the ſtandard poets: but it is very poſſible that theſe imitations may be too frequent; and we are not certain whether this is not the caſe in the poem under conſideration. We are for ever reminded of Shakeſpeare, Milton, and Gray.—We will finiſh our review by extracting a ſhort paſſage, which, while it proves our aſſertion, will give the reader a ſpecimen of Mr. Bowles's poetry:

'Oh CHARITY! my very heart has ſigh'd
To think how many thus have helpleſs cried!—
To earn their bread in peace, with ſkill to ply
The unwearied loom of patient induſtry;
'Mid merry villagers, at morning's gleam
Jocund to drive afield their plodding team;
To join the gleamy battle's proud array,
Where flaſh'd the long file to the orient ray;
High on the giddy maſt to watch the clouds,
And carol their quaint ditty in the ſhrouds,
Their lot forrad:—and thus the ſtruggling fire
Of many a latent virtue might expire,
And many an opening grace, its fragrance loſt,
Might ſhrink and die before the untimely froſt!
'Blow, blow, thou bitter wind! and dark along
The cheerleſs deſert howl thy dreary ſong;

Or

Or when ſome proſpect, flattering as the ſpring
Hope has pourtray'd, as with deſpair's dark wing
Sweep her poor baſeleſs fabrick, and deſtroy
Each ſhort-liv'd image of ideal joy;
I blame thee not, though doom'd in youth to mourn
From me my ſweeteſt hopes thy blaſt has torn:
But thee, O POVERTY! I call unkind,
Whoſe iron graſp bends low the aſpiring mind;
I call thee pitileſs, whoſe ruthleſs doom
Forbids the poor unſhelter'd flower to bloom!
'Thou, like a wizard, waveſt thy pale wand,
And ſtraight the Good, the Bad, a mingled band,
Appear like ſpectres on the blaſted heath,
The troop of Pain, the family of Death!
They look for pity—but no hand is found
To lead them from that deſert's cheerleſs bound;
They look for comfort—but behold the cry
Of fainting age, and orphan'd infancy.'

Art. 32. *The Blunders of Loyalty*, and other Miſcellaneous Poems; being a ſelection of certain ancient Poems, partly on Subjects of local Hiſtory. Together with the original Notes and Illuſtrations, &c. The Poems modernized by Ferdinando Fungus, Gent. 4to. pp. 44. 2s. Murray. 1790.

Ferdinando Fungus has contrived to hide his wit under a heap of antiquated phraſes and obſolete words; and ſo cleverly has the cunning rogue done it, that we cannot poſſibly find it out.—However, *omne ignotum pro magnifico eſt*—and, therefore, we dare ſay that, to others who have ſharper eyes than we can boaſt, theſe pages may exhibit many good things!

Art. 33. *Suicide*; inſcribed, by Permiſſion, to Richard Coſway, Eſq; R. A. By Mary Dawes Blackett. 4to. pp. 18. 1s. 6d. Robinſons. 1789.

Mrs. Blackett enumerates ſeveral melancholy inſtances of ſuicide, which have happened to perſons, with whom ſhe had ſome degree of connexion; and ſhe contraſts their unhappy fate with the mild reſignations of a young lady, whom ſhe calls Eliza. The deſign is good; and the verſes, though very unequal, occaſionally deſerve ſome praiſe.

Art. 34. *Sonnets to Eliza*, by her Friend. 4to. pp. 63. 2s. Murray. 1790.

'I know thy ſoul was form'd in claſſic mould'——ſays the ſonnetteer to his miſtreſs; and, perhaps, this may be true of *Eliza*, but we fear it is not applicable to her *friend*.

Art. 35. *Poetical Eſſays*, by a young Gentleman of Hertford College, Oxford. 4to. pp. 45. 2s. 6d. Rivingtons. 1789.

We ſee no reaſon why theſe trifles ſhould have been publiſhed, but we could give many which ſhould have cauſed them to be with-held. As a palliative for their puerilities, the author offers the conſideration of his youth; and this, to his private tutor, might

Digitized by Google

might have been a ſufficient apology; but it is not a ſufficient excuſe to the public.

Art. 36. *An Appeal to England*, on Behalf of the abuſed Africans. A Poem. By T. Wilkinſon. 4to. pp. 34. 1s. Phillips.

We have often been called hard-hearted and unfeeling Reviewers: but be aſſured, gentle reader, that it is with no little reluctance and pain that we notice the defects of thoſe writers who, in aſſuming the pen, are actuated by the pure motives of pity and benevolence. Such a writer we conceive Mr. Wilkinſon to be. *Bribed by the ſufferings of the Africans*, he appeals to his country in their behalf. He ſpeaks with great modeſty of his performance, profeſſes himſelf a ſtranger to the walks of literature, and pleads haſte as an apology for the defects of his poem. If the public will allow this apology, we ſhall certainly make no objection: but we muſt not paſs it through our critical court, without obſerving that *ſcyl* and *call*, *drawn* and *known*, *age* and *awe*, are not rhimes; and that *thou lies*, *thou authorize*, and *thou came*, are not grammatical expreſſions.

We give the following four lines from p. 17, as a ſpecimen of the poetry:

> 'Would it not ſpoil the flavour of the tea
> Mingled with tears and blood the cup to ſee?
> From blood and tears thy ſweeten'd cups are drawn;
> Still drink they ſweet, theſe circumſtances known?'

Art. 37. *Jack and Martin*; a poetical Dialogue, on the propoſed Repeal of the Teſt Act. To which is added, (by the ſame Author) a paſtoral Song, on his Majeſty's late happy Recovery. 4to. pp. 39. 1s. 3d. Evans.

Argument and wit, proſe and poetry, are employed on this prolific ſubject. One writer attacks the adverſary with the heavy horſe of grave diſcuſſion, another ſkirmiſhes with the light troops of pleaſantry and humour. The author of this poetical dialogue belongs to the latter *ſquad*. He ſplaſhes the Diſſenters, but in a good humoured way.

The account of the ſpeakers in this dialogue, is as follows:

> MARTIN, a grocer of renown
> Had ſerv'd as Bailiff of the town;
> While JACK, a man of equal hope,
> For candles largely fam'd, and ſoap.

Jack and Martin meeting in the morning, before breakfaſt, in the ſtreet, enter into a diſcourſe on the Teſt Act. Jack, the Diſſenter, laments the hardſhip of being excluded from public offices; Martin, the Churchman, reaſons with him. Jack is convinced; and inſtead of going to join the Diſſenters in applying for the repeal of the obnoxious teſt, accepts his neighbour Martin's invitation to breakfaſt with him on hot rolls. As this did not happen in July, we will not exclaim with Lord Ogilby, *vulgar dogs!*

Of the *paſtoral*, we ſhall only obſerve that "Great George our king" is dwindled into *Good Palemon*.

Art.

Digitized by Google

Art. 38. *Poems*; conſiſting of Odes, Songs, Paſtorals, Satyrs*, &c. and a Deſcriptive Poem, in four Books, called Proſpects. By the Rev. George Sackville Cotter, A. M. of Trinity College, Cambridge. In 2 Vols. each Vol. pp. 224. Small 8vo. 7s. bound. Printed at Cork; and ſold in London by Wallis.

The reader may reaſonably expect, among ſuch a variety as theſe volumes contain, to find ſomething ſuited to his taſte; nor will we preſume to ſay that this may not be the caſe with ſome, whoſe mental appetites are not ſo nice, nor ſo often cloyed, as thoſe of The Reviewers,—who cannot digeſt proſaic verſe, nor even ſwallow doggrel rhimes. We have taſted all that is now ſet before us, odes, ſongs, paſtorals, ſatires, &c. but we have not been able to diſtinguiſh that flavour, or that ſeaſoning, ſo neceſſary to make poetry palatable and reliſhing. The Aonian maids are here, as we have frequently found them, extremely tenacious of their treaſures. Mr. Cotter calls loudly on them to exalt his ſtrains, but like the apparitions in Macbeth, "*They will not be intreated.*"

We ſhould be happy to pay every compliment to the poets of our ſiſter iſle: but we ſhould forfeit our reputation, and leſſen the value of our praiſe, were we to allow to ſuch poetry as the following, the ſanction of our applauſe:

'SONG.

I.

'Thro' my heart,
Pleaſures ſteal,
Love, thy gladneſs
Copious deal.

II.

'Give me bliſs
Happieſt known,
With my true love
Kinder grown.'

'Together bear the weight of worldly hour
Crown'd with ſuch joys, as ne'er to wiſh for more.'
Vol. I. p. 105.

'Form'd for content, or love, or prattling talk,
At th' end of yonder gravelly ſhining walk.' p. 107.

'But not that manſion ſolely ſing the verſes,
For thouſands ſimilar one Song rehearſes.
Well then—let's haſten—O 'tis tedious, tiring,
This reg'lar hedge-row for an hour admiring!
Boots, do your office—office foul, 'tis true!
Save me from dirt, my ſtrength ſhall ſtruggle through.'
p. 134.

Aye, do, ſtruggle along,—ſplaſh away, Mr. Cotter: but you will excuſe us if we decline the trouble of following you any farther through the mire.

* Mr. C. does not mean the dancing gentry with cloven feet, but *Satires*.

Art.

Digitized by Google

Art. 39. *Modern Breakfaſt*; or, All aſleep at Noon. As performed at the Theatre Royal in the Haymarket*. 8vo. 1s. Debrett. 1790.

The *firſt* word in this little drama is "*Zounds!*"—The audience took care to ſupply a ſimilar *concluſion*, and cry "*Damn it!*"

Art. 40. *The Theriad*, an Heroi-comic Poem: To which are ſubjoined, ſome Miſcellaneous Pieces, and Notes. By a young Gentleman. 8vo. pp. 135. 5s. ſewed. Lowndes. 1790.

On our firſt inſpection of this volume, we knew not whether to wonder moſt at the exorbitant price, or at the date of 1790, in a book which actually ſolicited our attention when 1789 had ſome months of its career to run. How cruel is it in the author thus to rob the year of its glory in uſhering forth his publication; and how mortifying to us, to be obliged to break through our ſettled determination, and to give an opinion of a work which is not even yet publiſhed†!

The Theriad takes its name, we are told, 'from θηρίον, Gr. a beaſt. In the year 1765, the papers were filled with accounts of the depredations of a wild beaſt in France, chiefly in the Pays de Gevaudan, in the province of Languedoc. This famous beaſt is the ſubject of the poem.'

We are ſorry that we cannot ſay much either in praiſe of the beaſt, or of the poem in which he is here celebrated. We are tired with the flippant ſmartneſs of the verſes, and diſguſted with the pert attempts at wit in the notes.

Of the remaining pieces, none can claim any great ſhare of our commendation; and the 'Ode to the Supreme Being,' though well intended, deſerves cenſure.

POLITICAL.

Art. 41. *Obſervations on Mr. Paley's Theory of the Origin of Civil Government*, and the Duty of Submiſſion. 8vo. pp. 50. 1s. Thornton. 1789.

This writer maintains, in oppoſition to Mr. Paley, that civil government did not originate in patriarchal, or military authority, but in that kind of convention which is called the ſocial compact. The diſpute appears to us wholly nugatory: for the important queſtion is, not in what manner any civil conſtitution was formed, but whether it be *expedient*, (that is, for the good of the people,) that it ſhould be continued. If it appear otherwiſe to the majority, there can be no doubt, that, in whatever manner it was originally eſtabliſhed, the people, for whoſe benefit alone it ſubſiſts, have a right to diſſolve it.—Politicians, in France, ſeem, now, to underſtand this ſubject better than many among *us*.

TEST ACT.

Art. 42. *Political Obſervations on the Teſt Act*. 8vo. pp. 61. 1s. Bladon. 1790.

If it can be proved that the Teſt Act is a wiſe political meaſure, the morality of ſtateſmen will teach them to diſregard all arguments

* The dedication, to Mrs. Piozzi, is ſigned *Henry Siddons*.

† This article was written in 1789.

againſt

Digitized by Google

against it, which are drawn from considerations purely religious; now, it is the object of the pamphlet before us to establish this proposition. The author endeavours to shew, 1st, That the Test Act is a part of the constitution, and that in the higher and stricter sense of the term; and consequently that the repeal of it will be a material change in the constitution; 2dly, It appears from such instances of history as are properly applicable to the subject, that when two religions are suffered to exist in a free state, it is expedient that the stronger of the two should have the exclusive possession of the executive powers of government. 3dly, That the repeal of the Test Act would increase the power of the popular part of the constitution, besides producing some bad effects; and therefore, that its continuance is necessary to preserve it in its present state.

Though the author has discussed these points with great ability and ingenuity, yet he has in several places laid himself open to objections, which may be stated by those who are more affected by the Test Act, than we reviewers.

This writer, in the last part of his pamphlet, strongly controverts the great principle of the Dissenters, on which their argument for the repeal of the Test Act chiefly depended, viz. their right of *eligibility* to civil offices.

Art. 43. *A Speech on the Repeal of such Parts of the Test and Corporation Acts*, as affect conscientious Dissenters: intended to have been delivered before the general Body of Dissenting Ministers, at the Library in Red Cross-street, December 22, 1789. By John Martin. 8vo. pp. 30. 6d. Stockdale.

Mr. Martin, though a conscientious Dissenter, professes himself unfriendly to the application of his brethren, for admission into civil offices. He tells them that a *natural* right to *civil* possessions may be disputed. He reminds Dr. Price that he had no previous right to the freedom of the city of London presented in a gold box. True, Dr. Price would say: he would however add, and which is to the point, "I should have thought it an hardship when my fellow citizens were disposed to confer on me this mark of their favour, to have been incapacitated by a decree of the state from receiving it, and that for no crime."

Mr. Martin asks, 'Is it consistent to unite subjects so distinct as "civil rights and matters of religion" in the same request? Is it consistent to talk in such strong terms of *right* and at the same time to adopt the language of *supplication*?'

These questions may be answered by two others: Is it consistent to say church and state? Is it consistent, when a person thinks himself kept out of his lawful inheritance, to petition Chancery for redress?

Mr. Martin may wish to keep the Dissenters poor that they may be pious: but on the question relative to the Test laws, he reasons wide of the mark.

In our Review for June last, p. 239, we gave an account of a letter to Mr. Martin, relative to this pamphlet, which we had not then seen.

Digitized by Google

Art. 44. *A Letter to the Author of the Review of the Case of the Proteſtant Diſſenters**; with a ſhort Addreſs to the Right Reverend the Lord Biſhop of St. David's. By Sir Henry Englefield, Bart. To which is added, an Abſtract of, and ſome general Obſervations upon the Laws now in force againſt the Engliſh Proteſting Catholic Diſſenter. 8vo. pp. 66. 1s. 6d. Elmſley.

Being decidedly of opinion that religion, as well as philoſophy, is naturally independent of the civil magiſtrate, we could wiſh that every ſyſtem of the one, as well as of the other, were left to ſtand upon its own merits, without being propped by excluſive privileges, or militated againſt by proſcriptions. On this principle, we think the catholic have equal reaſon with the proteſtant diſſenters to complain of the injuſtice of our laws. From their religion, the ſtate cannot ſeriouſly apprehend any danger. Let the zealous proteſtant uſe all the weapons of reaſon and ſcripture againſt popery, but let him not derive the ſhadow of aſſiſtance from that moſt diſgraceful of all auxiliaries—perſecution. We would recommend to proteſtants, this addreſs of Sir Henry Englefield, in behalf of the Engliſh catholics. He makes many juſt obſervations on the *Review of the Caſe of the Proteſtant Diſſenters*. He thinks "the Review, &c." ſo defective both in its ſtatement of facts and in its arguments, that he cannot believe it to be a work of the Biſhop of St. David's, to whom ſome aſcribe it; and he calls, therefore, on his lordſhip publicly to diſavow it, that the credit of his abilities might not ſtamp a reputation on the pamphlet, to which it is not entitled.

Art. 45. *The Diſſenters' Plea*, or the Appeal of the Diſſenters to the Juſtice, the Honour, and the Religion, of the Kingdom, againſt the Teſt Laws. By George Walker. 8vo. pp. 44. 1s. Johnſon.

Mr. Walker firſt mentions the principles on which the Diſſenters proceeded in their application to the legiſlature, for the repeal of the teſt laws; he then ſtates and examines the principles on which theſe laws have been defended. He muſt be allowed to be an able advocate for the Diſſenters, ſince he thoroughly underſtands the queſtion, writes well, and argues with great cloſeneſs and diſcrimination. On the principle maintained by the oppoſers of the repeal, "that government has a right to preſcribe the terms on which ſhe will extend her favours to any members of the ſociety," he thus comments: 'There is a ſtrange confuſion of ideas in this argument, and it would be well, if our opponents would previouſly underſtand the nature of government, and what it is that Diſſenters aſk of the ſtate. A government, that is founded on the principles of juſtice and common good, has not that diſcretionary power, which every individual claims in the management of a private eſtate. The eſtate of government, in whatever form this eſtate appears, is a truſt committed to the governor by all, and to be returned to all, in the way of equal protection and equal favour, where equal ſervices and equal merits ſupport an equal claim. That in a civil view, and it is the diſcriminating character of government that it ought to know

* See Review for February laſt, p. 231.

no

Digitized by Google

no other view, the Proteſtant Diſſenters have equal merits and render equal ſervices, is a truth, which is admitted by all. As an individual man, in exerciſing the freedom of chuſing his own religion, is not releaſed from the obligation of juſtice to every fellow man; ſo neither is the ſtate, when ſhe adopts a ſtate religion, at liberty to narrow the debt of equal juſtice to all the ſubjects of every deſcription, who can anſwer the teſt of civil allegiance.'

Art. 46. *An arranged Catalogue of the ſeveral Publications which have appeared relating to the Enlargement of the Toleration of Proteſtant Diſſenting Miniſters; and the Repeal of the Corporation and Teſt Acts:* with reference to the Agitation of thoſe Queſtions in Parliament, from the Year 1772 to 1790 inclufive. 8vo. pp. 70. 1s. Johnſon.

The teſt pamphlets, *pro and con*, are become ſo numerous, that it was thought neceſſary, and with good reaſon, to make a catalogue of them, together with thoſe publiſhed on the diſſenting miniſters' application to parliament for the relief of Proteſtant diſſenting Miniſters and School-maſters, in the years 1772, 1773, and 1779. The intention of this before us, 'is to preſerve a general and collected reference to what has been written on both ſides of theſe queſtions; that whenever the ſtudies of an individual, or the future meaſures of any body of men, ſhall lead them to renew and proſecute the inquiry, they may, the more readily, have recourſe to the facts and arguments adduced on the late occaſions.'

It appears, by the firſt part of this catalogue, that the diſſenting miniſters' application gave riſe to 42 publications; and, by the ſecond part, that the application for the repeal of the Corporation and Teſt Acts, had, when this catalogue was made, produced no leſs a number than 96. Since that time, others, as our readers will perceive, have been ſent from the preſs; nor is it poſſible to ſay when the various teſt warriors, who have enliſted on this occaſion, will be tired with ſkirmiſhing.

The preface contains a brief detail of the efforts made, during the period mentioned in the title, in favour of religious liberty.

The pamphlet alſo contains the addreſs of the Diſſenters' committee, after their late defeat, to the *People of England*.

EDUCATION, SCHOOL BOOKS, &c.

Art. 47. *The Female Reader*; or, Miſcellaneous Pieces in Proſe and Verſe; ſelected from the beſt Writers, and diſpoſed under proper Heads, for the Improvement of young Women. By Mr. Creſwick, Teacher of Elocution. To which is prefixed a Preface, containing ſome Hints on Female Education. 12mo. pp. 400. 3s. ſewed. Johnſon.

This compilation is profeſſedly formed on the model of Dr. Enfield's uſeful collection, "*The Speaker*." The pieces are arranged in a ſimilar manner: but are, for the moſt part, ſuch as are not contained in that work, nor in its ſequel. A conſiderable part of the volume is particularly adapted to female readers, and is ſuch as may be uſed with advantage in female ſchools. The editor has very properly introduced into the collection many religious pieces, and

Digitized by Google

among these, several extracts from the scriptures: but it may be doubted whether some of these, particularly the passages selected from the Jewish prophecies, will be commonly understood by those young persons for whom this collection is designed.

Art. 48. *A System of French Accidence and Syntax.* intended as an Illustration, Correction, and Improvement of the Principles laid down by Chambaud, on those Subjects, in his Grammar. By the Rev. Mr. Holder, of Barbadoes. Second Edition, greatly enlarged by the Author: with Notes by G. Satis. 8vo. pp. 414. 3s. 6d. bound. Dilly. 1790.

The former edition of this work received our hearty approbation *, and we have little more to add to what was then said, but that it now appears with farther advantage. Mr. Holder having been informed that it might prove more useful by having an accidence prefixed, has been induced to undertake a compilation from Chambaud, comprehending those rudiments of the language, which learners must acquire before the treatise on Syntax can be of any use. In doing this, he has made as few alterations as possible, having only aimed at greater perspicuity and brevity, and at a happier arrangement than, he conceives, is found in the original work.

Art. 49. *Geography and History.* Selected by a Lady, for the Use of her own Children. 12mo. pp. 370. 3s. sewed. Law. 1790.

Amid innumerable works of this kind, we have not found any thing in the performance before us, worthy of recommending it to very particular attention. To select from Guthrie's Grammar, is like abridging the Iliad: yet, as a performance which conveys instruction in a small compass, the work is worthy of recommendation.

MISCELLANEOUS.

Art. 50. *A Treatise on Theatres.* By George Saunders. 4to. pp. 94. and 13 Plates. 10s. 6d. Boards. Taylor. 1790.

The project of erecting two new theatres in London, renders this a very seasonable publication; and whoever happens to be employed in these undertakings, will receive many useful hints from Mr. Saunders's work. The form which he recommends as most proper for such edifices, is not materially different from that anciently adopted by the Greeks and Romans; whose theatres, he proves by experiments, were the best adapted for conveying sound, and for enabling the spectators to see the performance. The work is illustrated by thirteen plates, which are rather more elegant than the author's style.

The following observation concludes the work:

'I cannot help repeating that it is in our power to have a theatre superior to any existing; but I despair of seeing a magnificent one erected till undertaken by a company of persons of rank and fashion, whose influence and example would soon produce a sum

* See Rev. Vol. lxviii. p. 281.

more

more than equal to its charges. Late instances testify the avidity with which subscriptions are entered into, although the speculations of private individuals. Many schemes might be proposed for this purpose, but that which appears to me the readiest and most feasible, is to divide the property into a number of shares; each share to be entitled to a box in perpetuity. Suppose, for example, the theatre to contain 165 boxes, and 65 to be the number of proprietors; a subscription of 1500l. each would produce 97,500l. and each proprietor, by holding a box, would possess equal to an annual interest of 126l. for the 1500l. The proprietors would have it in their power to choose a fit person for the manager, to whom the theatre might be let for short terms at a pepper corn rent; the manager to keep it in repair, and produce a stated number of exhibitions, for which there would remain the receipts for 100 boxes to be let to yearly subscribers, and the receipts for admission into the pit and gallery, which at a moderate computation would amount to 40,000l. annually*, besides other contingent advantages; a sum that would command the most magnificent representations.'

Art. 51. *The Principles of Duelling*; with Rules to be observed in every Particular respecting it. By Lieutenant Samuel Stanton, of the 97th late Regiment. 8vo. pp. 80. 2s. 6d. Hookham. 1790.

Mr. Stanton is, in some degree, an advocate for duelling; and, as the court of chivalry exists no longer, he has favoured the world with this manual; which may, in some measure, supply its place. In treating of firing, the most essential point of all, he recommends, lastly, that a surgeon should be in attendance at a little distance; and this, we think, is not the worst observation in his well intended performance.

Art. 52. *Emblems of Mortality*; representing, in upwards of Fifty Cuts, Death seizing all Ranks and Degrees of People; imitated from a Painting in the Cemetery of the Dominican Church at Basil, in Switzerland: with an Apostrophe to each, translated from the Latin and French. Intended as well for the Information of the Curious as the Instruction and Entertainment of Youth. To which is prefixed a copious Preface, containing an historical Account of the above, and other Paintings on this Subject, now, or lately existing in divers Parts of Europe. 12mo. pp. 80. 2s. bound. Hodgson.

The editor, in his preface, gives an account of the famous painting at Basil called the Dance of Death; and proves, (if the fact be true,) that it could not be the work of Holbein, because he was not then born.

Some of the cuts, we think, are rather too ludicrous for so solemn a subject: but perhaps the editor might think this would induce young people to read the verses underneath, which contain good moral lessons in poetry that rivals the *sublimity* of Sternhold and Hopkins.

* 'The yearly expenditure has been usually confined to 18,000l.'

Digitized by Google

Art. 52. *Fugitive Pieces*, by M. de Montesquieu: consisting of *the Temple of Gnidus*, and *Arsaces and Ismena*. 12mo. 2s. 6d. sewed. pp. 225. Longman. 1789.

Montesquieu's Temple of Gnidus is a romantic love story, written somewhat in the style of Fenelon's Telemachus: we have had an unsuccessful English translation of it in verse; see Review, vol. xxix. p. 154. Another translation of it, in prose, appeared in 1768; see Review, vol. xxxvi. p. 239. The present publication is much to be preferred to those which preceded it.

The other romance contained in this little volume, entitled '*Arsaces and Ismena*, an Eastern Story,' is thus characterized by the editor of the original French edition; and, we think, with tolerable justice:

'M. de Montesquieu had been at great pains to ascertain the limits between despotism and a well-regulated monarchy, which seemed to him the true state of the French government. But as monarchy is always in danger of running into despotism, he wished, if possible, to render even despotism itself useful. With this view, he has delineated a most agreeable picture of a despot who makes his people happy. Perhaps he flattered himself that some king or queen, or minister, might read his book, and wish to resemble Arsaces, Ismena, &c. or to be themselves the models of a picture equally delightful.—Be this as it will, men may become despots in their own families, in society, in the common affairs of life: we may all reap instruction from the *Spirit of Laws*, and from this work.'—The translation is free from the stiffness and aukwardness which usually attend the *rendering* of one language into another.

Art. 54. *Commercial Tables.* Exhibiting a view of the Weights, Measures, Coins, and Monies of France, compared and equalized with those of Great Britain; containing Tables of French and English Weights, of English and French ditto, of French and English Cloth Measure, of English and French ditto, of English and French Dry and Liquid Measure, of Coins and of Money. Exchanges, comprehending 81 different Rates, being all the Variations which occur in the Practice of Exchange, from 27 to 32 inclusive, from 1 Livre to 30,000; and a general Table from 40,000 to 1,000,000 A ready Reckoner in French Money. A general Table of Duties payable on Goods and Merchandize imported from France. Forms of Bills of Exchange, French and English. To which is added, an ample Extract from the Commercial Treaty concluded with France, September 26, 1786, in the French and English Languages. By a British Merchant, formerly resident in France. Small 4to. 4s. 6d. Boards. Wilkies, &c. 1790.

To a title so ample, of a book of such a nature, consisting more of *figures* than of letters, what can a reviewer be expected to add? It certainly must be acknowleged that he has little to do beside transcribing the title; and of this circumstance, the calculator of the publication seems aware: for he says, in his introduction, 'it is not likely that a work of this nature can undergo more than a general

Digitized by Google

general review, from those gentlemen whose particular business it is, to point out the merits, or defects, of literary performances.' Under this conviction, the author has given the following information, which will enable the reader to judge what confidence he may place in these tables, 'without which, they could be of no material utility in business.'

'Having devoted a large portion of time, together with a considerable expence, in pursuit of the necessary information, he now flatters himself that the book will be found free from any material mistake. The 96 different rates of exchange, including the general tables, are the subject of 190 pages, which, exclusive of the necessary corrections and comparisons, could not be composed by the operation of less than 20,000 lines of figures; and the author respectful'y assures the public, that he does not believe there is any error to the amount of 1d. British in these exchanges.'

The utility of the work is sufficiently obvious; and the excessive labour attending its compilation is, also, very evident. With respect to its correctness, which is the *sine quâ non*, the author's word must be taken as *proof positive*.

THEOLOGY *and* POLEMICS.

Art. 55. *An Address to the Right Reverend Dr. Samuel Horsley, Bishop of St. David's*, on the Subject of an Apology for the Liturgy and Clergy of the Church of England. By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. 8vo. pp. 41. 6d. Deighton. 1790.

Never did we meet with any one, who called more loudly for liberality in others, nor with one who set a worse example of it in his own writings, than Mr. Wakefield. He does well to say that he is a *beadle* in the court of controversy; for no poor, inoffensive, imaginary culprit can ever come in his way, without being dragged, with savage fury, to the house of correction; nor ever get out of it, without a most severe and unmerciful flogging.

Of the torrent of scurrility and abuse which he has here poured forth against Bishop Horsley, as the supposed author of the "Apology," he affirms, that no part is to be ascribed to personal vexation. *Alas!* then, *what need he be so boisterous-rough* *? Why weaken the effect of powerful arguments; why hurt a good cause; by rude and indecent language? Such modes of controversy disgust and revolt a civilized mind; and instead of conciliating, only tend to prejudice, those whose opinions are yet unformed on the subject. If Mr. W. be thus when he is calm and unvexed, we hope never to see him in a rage.

To do justice, however, to his mortification and self-denial, (exotics, which are not the natural and ordinary produce of the soil, should never pass unheeded,) we must declare that our beadle does, *now and then*, forbear to indulge the 'luxury of his ideas,' in the exercise of his 'critical whip;' that, while he offends us by his *severe personalities*, he excites our approbation by his spirit and his

* Shakespeare.

acuteneſs; and that he entertains us, occaſionally, with pleaſantry and good humour: witneſs the following ſcruples of a country clerk, which we ſelect as no bad ſupplement to thoſe of a country curate, given us by the noble author of the "*Hints*, &c."

From the many little particulars attending it, the ſtory ſeems to be more authentic than moſt things of the kind. It is ſcarcely neceſſary to ſay, that Mr. W. is ſpeaking of the creed of that '*puzzle-pated mortal*', as he aptly terms him, whoever he was, that made the canonized bones of Athanaſius, many centuries after they had been hearſed in death, burſt their cearments, in order to obtain the ſanction of another's name, to his own incomprehenſibility and intolerance:

'Here at Nottingham we had a bookſeller (lately deceaſed) endued with a portion of charitableneſs and tender feeling, worthy to be remembered. He occaſionally officiated for the *clerk* of *St. Mary's*; and, to the great ſcandal of ſome, uniformly ſoftened the rigour of this *creed* by a qualifying interpolation. *This is the catholic faith:* (ſaid honeſt Sam) *which, except a man believe faithfully, he can* HARDLY *be ſaved.*'

Art. 56. *A Treatiſe of Civil Power in Eccleſiaſtical Cauſes:* ſhewing that it is not lawful for any Power on Earth to compel in Matters of Religion. The Author John Milton. Firſt printed in the Year 1659, and now reprinted. 8vo. pp. 47. 1s. Johnſon. 1790.

When thoſe, who contend againſt the repeal of laws ſubjecting perſons to civil incapacities and diſabilities, on account of their religious ſentiments, profeſs themſelves, at the ſame time, friends to a perfect and complete toleration; it is a pretty clear proof that the true nature and principles of toleration are either miſunderſtood, or miſrepreſented. Under ſuch circumſtances, therefore, it ſeems not improper, unſeaſonable, nor uſeleſs, to republiſh whatever may tend to elucidate the ſubject, and ſet it in its proper light. At the ſame time we muſt obſerve, that however excellent Milton's treatiſe might be for the time when it was written,—and, this being conſidered, it is certainly admirable, and worthy of its great author—yet, many ſuperior pieces have been given to the world ſince his days.

Not only that legiſlature, which inflicts pains and penalties, but that alſo, which with-holds privileges and emoluments, on account of religious opinions; nay that, which even, by a proſpect of ſuperior advantages, tempts a man to violate his conſcience, and act the hypocrite; can never be ſaid to allow a *full*, *free*, and *complete* toleration.

We object to the ſentiments of Milton; who, though he would tolerate all other Chriſtians, yet grants no indulgence to the catholics; who, we really think, have now been kept in purgatory long enough to expiate the foul crimes of former days, and to burn out thoſe impure ſtains which, with more prejudice perhaps than truth, have been ſuppoſed to be of ſo much deeper and blacker dye in them than in any other men. As they have demeaned themſelves ſo well for ſome time paſt, we rather incline to the opinion that

Digitized by Google

they are sufficiently purged and purified; and that they might be safely let out, and put on the footing of other good subjects, without any great danger of their cutting our throats, burning us in Smithfield, or making us all papists.

Art. 57. *A Protestant Catechism for the Use of young Persons*; originally published in French, and translated by S. Catlow. 12mo. pp. 57. 6d. Johnson. 1789.

This little piece gives a plain account of some principal facts in the Old and New Testament, and may draw the attention of children to those subjects of religion and duty which are of acknowleged importance among all parties. Disputable points are wholly avoided; insomuch that some may possibly think that some *essentials* are omitted. There is, however, room for a catechist to supply what remarks he may judge proper. The author confines himself to such truths as are simple, clear, and weighty. He may perhaps be of the Socinian cast: but concerning that we enquire not:—If his catechism tends to form the young minds to that religious and virtuous conduct which, according to the discoveries of Christianity, will fit them for a better and happier life, it answers the necessary and the noblest purpose; and whatever falls short here, though extolled for *orthodoxy*, is indeed of no worth.

Art. 58. *Four Sermons on Conformity to the World*; addressed principally to Protestant Dissenters. By B. Carpenter. 8vo. pp. 71. 1s. 6d. bound. Baldwin.

The first of these sermons is against a conformity to the principles, language, and practice of the men of this world. The second is against that conformity to the present age, which is in itself sinful, or which has such a tendency. The third represents the danger and bad effects of carrying a spirit of conformity and compliance too far;—and, the fourth contains a brief view of the primitive Christians and the Puritans, with an address to dissenters of the present age.

The discourses are well adapted to the present times; and the subjects are treated with judgment, propriety, and candour. It would give us pleasure to gratify our Readers with extracts from each discourse: but this our present limits will not admit. We shall therefore confine ourselves to the last sermon, which, the Author, in a note, informs us, was delivered at a lecture intended to commemorate that day, on which 2000 ministers of the church of England, refused to comply with the act of uniformity; which required them to declare their unfeigned assent and consent to every thing contained in a composition merely human. On this occasion, the author breaks out in the following apostrophe.

'Venerable shades! whose noble sacrifice to the cause of liberty, and to the dictates of conscience, this religious service was instituted to commemorate; we revere your characters, we regard you as a part of that illustrious cloud of witnesses with which we are encompassed; we would emulate your piety and zeal, and imitate your courage in withstanding the enticements of the world.'

Mr.

Digitized by Google

Mr. Carpenter takes a brief view of the principles and conduct of our anceſtors, the Puritans, and the change which a gradual conformity to the world has produced in their deſcendants, *not much to the honour of the latter*; he gives us three inſtances: ceremonious viſits on the Lord's day:—a light and irreverent uſe of God's holy name—and a frequent attendance on public places of amuſement.

We think theſe ſermons calculated to promote general reformation, and therefore we recommend them to the ſerious peruſal of our readers, eſpecially the youth of both ſexes, who are in great danger from a diſſipated age;—or, as the author expreſſes it, in an advertiſement, though they ſhould not be able to ſtem the torrent, they may prevent ſome individuals from being carried away by it, and poſſibly reſcue a few who are not yet in the moſt rapid part of the current.

Art. 59. *Theological Tracts*, in Verſe and Proſe. In ſome of which it is tried to ſhew, that the Kingdom of Heaven is governed by Men, who are among us, and alive like ourſelves. 8vo. pp. 52 1s. Printed at Cambridge, and ſold by Deighton in London. 1789.

If the writer of this pamphlet meaned to deal openly with his readers, and to give them an idea, from his title-page, of what they were to expect in his work, he ought rather to have called it *anti*-theological tracts: but it is no part of the character of the adverſaries of revelation, to deal openly. Theirs is always a maſked battery. Of this kind, is the attack before us: for, an attack it evidently is; though not an avowed one. The author, if we will take him at his word, has no intention 'to undermine and overturn the whole Chriſtian church; whatever harm there might be in ſuch an undertaking. He is only trying to find the true pillars of it.' Indeed! and pray, good Sir! what may be your motive for ſeeking theſe pillars? You would *lean* on them, we preſume; like Sampſon. Yes; and with the outward pretence of Sampſon, if we are not much miſtaken, you alſo inwardly entertain his ſecret views; and, poſſibly, you flatter yourſelf with no ſmall portion of his ſucceſs: but, be aſſured, Sir! you reſemble the Iſraelite much more in his blindneſs, than in his ſtrength; and, moreover, the pillars, for which you are groping, are not quite ſo eaſily ſhaken down as thoſe of a Philiſtine banqueting houſe.

One half of this pamphlet is made up of doubts and difficulties, brought forward with all the affectation of modeſt inquiry. The other half ſeems to be an awkward attempt at ridicule. We ſay ſeems; becauſe the author has here acquitted himſelf in ſo very bungling a manner, that we hardly know *at what* he is aiming. Indeed the whole work is obſcure, and confuſed; in many parts, unintelligible; and by much too impotent to ſhake the faith of ſuch as have at all inquired into the ſolid and ſatisfactory evidence, by which the truth of Chriſtianity has been demonſtrated. The author's verſe bears no proportion to his proſe,

in point of quantity; consisting only of three small pieces: but it is superior to it, we think, in quality; and is free from the poison of scepticism or infidelity. Some of the lines, in the address to Thyrsis, prefixed to the book, are far from bad.

Art. 60. *A New System of Religion.* 12mo, pp. 50. 2s. 6d. Amsterdam. Kerby. London. 1790.

Not more new than true. The design is to revive an exploded species of polytheism. Any single globe, and especially our earth, 'which may, perhaps, be but a toad, or a viper, in the creation,' says this system-builder, is so mean and insignificant, amid the immensity of the universe, that it is the height of pride and arrogance to suppose it the original work, or subsequent care, of the Supreme Deity. There are, doubtless, 'infinite scales of beings between the fountain of existence and man.' 'The highest order in this spiritual gradation, is that of the gods; the lowest that of the genii or dæmons.' 'The gods cannot be evil.' 'Each god presides over a world of his own creation; and has ministering spirits to manage different departments.' Of the 'dæmons some may be bad, because they may even partake of matter, and yet be what men may call spiritual.' 'They often intermix in human affairs, and produce those singular events which are by some imputed to fortune, and by others to a special providence.'

Other parts of this system, if we except what is affirmed of matter, are not quite so curious. 'Matter is coeternal with the Deity;' 'is the source of all evil; and its imperfections cannot be corrected even by Supreme power.' 'Man forms the medium between material and spiritual existence.' His duty is 'to be useful and beneficial to others. His happiness consists in moral and intellectual improvement. A future state cannot be proved; 'but probability is in favour of it,' because man as the 'connecting chain between spiritual and material, must have something spiritual in him; and what is spiritual cannot die.' 'In this state, vice must minister its own torments, and virtue its own happiness.'

As our author rejects the commonly received systems because they are not *humble* enough for him; one would suppose he had never read, or never understood, the plainest parts of the Old, and more particularly of the New Testament. Be this as it may; we shall leave his wisdom at full liberty to enjoy unmolested his own opinion, which, in his *humility*, he has set up in opposition to the *haughty* doctrine of prophets and apostles. All that we ask in return is, that he would grant a like toleration to our weakness, who are too *proud* to take up with any thing short of our Bible; to which we have been used from our infancy; and which the more we read and follow, the more we are convinced that *all its ways are ways of pleasantness, and all its paths are peace.*

☞ As a *proof* of this writer's *humility*, he *modestly* charges half a crown for what, if it were plain Christianity, might be honestly worth sixpence or a shilling.

Art.

Digitized by Google

Art. 61. *A Vindication of speaking openly in favour of important Truths*, especially those respecting the Divine Unity. 12mo. pp. 17. 2d. Johnson. 1790.

Truth is always important; though some truths, it must be granted, are of greater consequence than others. There are those, which relate to the very being of virtue and piety, and as such, are *necessary* to the comfort and happiness of man: to support these with watchfulness and care, is every man's duty. That there is one God, and one only, is a primary article in the Christian faith; at the same time, concerning the divine essence, or what is termed the doctrine of the Trinity, there have been constant debates. The present writer supposes that some who cannot concur in the latter opinion, do not oppose it so freely as they ought: he, therefore, calmly argues the point with them, and combats what he apprehends may be their arguments or objections. He conjectures, that they may use the *libertine*'s plea, *viz.* of being more free and open in some *future period:* to which it is replied, that those who were perfectly open in the earliest part of life, have been known to become reserved as they have advanced in years.—Query, Whether the reverse may not also be true,—that those who, in youth, were cautious and silent, have been known to become loquacious and unreserved in the progress of their days.—However, where essential and momentous truth is concerned, a resolute attachment is certainly necessary,—yet there are many cases, every one must allow, in which caution and prudence are absolutely requisite. It is thus in affairs of common life;—and may it not be so in regard to speculative opinions, or, what appears to many, religious truth?—The Author of the Christian faith taught men, we are assured, as they *were able to bear it*, and instructed his followers to unite the wisdom of the serpent with the innocence of the dove: but we have only to add, that this writer, while he suggests considerations to those who, not approving commonly-received opinions, judge it best to say nothing on the subject, at the same time addresses a few words to others who are angry with persons who oppose their sentiments, and wish to have them punished.—These latter, let them say and think what they please, are assuredly condemned both by reason and religion.

Art. 62. *Free Thoughts on the Death threatened against Adam*, in case of Disobedience, &c. &c. By John Golledge. 12mo. 47 Pages. 6d. Johnson, &c. 1789.

Mr. Golledge informs us, in the advertisement prefixed to this little work, that he was educated in the principles of Calvinism: but that when he came to think for himself, he was constrained to renounce them, as highly erroneous. His *Free Thoughts*, the consequence of this change of sentiment, attack original sin and predestination; doctrines which he exhibits as repugnant to the tenor of scripture, and abhorrent to reason. Mr. G. argues against them in a plain sensible manner, citing those texts of scripture which justify his blotting them from his creed; and which cannot be quoted without exciting a wonder how such tenets could ever, among those who receive the bible as a rule of faith, be stamped with the seal of orthodoxy:

Digitized by Google

orthodoxy:—nor does the author content himself with endeavouring to convince the judgment: he also represents the enormity of the doctrine of original sin, by a forcible appeal to the heart of every parent.

'How awful for it to be represented, that the Parent of all men takes the sweet infant, by death, from the affectionate mother's breast, and, almost as soon as it becomes capable of casting its innocent smiles in her face, and the more advanced dear little prattler from the father's knee, and casts them into hell, to suffer conscious misery without end, for they know not what! I shall only add, that to me this doctrine appears horrid in itself, shocking to humanity, and highly dishonourable to the Deity!' P. 10.

On the doctrine of reprobation he urges another similar appeal.—It is certain that this tenet of Calvinism *appears* to make the Deity far less amiable than most of his creatures: a strong presumption that it cannot be true.

Art. 63. *The Christian's Pocket Companion*; or, the Life of Christ proposed for Imitation. 16mo. pp. 34. 3d. Marshall.

We are here called on to imitate Jesus—*In his early piety—In his obedience to his earthly parents—In doing good—In humility—In his inoffensive behaviour—Self-denial—Contentment—The performance of private prayer and fasting—Duty of praise and thanksgiving—Compassion to the distressed—Holy Discourse—Free Conversation—Patience under sufferings—Forgiving injuries—Laying to heart the sins and sufferings of others—Zeal for the public worship of God—Glorifying his Father in all he did—Impartially reproving sin—Universal obedience to his Father's Will—Love and Practice of holiness.*

We particularly recommend this little manual to young persons; and think it may be very useful in Sunday schools.—The instruction which it contains is extracted from Burket's Exposition of the New Testament.

Art. 64. *Observations on the Homilies of the Church of England*; in a series of Letters. 8vo. pp. 60. 1s. 6d. Johnson. 1790.

From the preface to these observations, we learn that they were originally drawn up in the year 1773. What prevented their publication at that time, we are not told: but we are informed, that the attention already drawn, and the still greater attention likely to be drawn, to the examination, of the declared protestant *principle* of the established church, and of the *doctrines* maintained in her liturgy and articles, by the noble Layman's "Hints," and in some pamphlets of a similar nature, is the cause of their present appearance.

Much "delectable doctryne sometime set forth in verie pleasaunt and godlie sort for the erudycyon of a christen man" is here revived, by one of those plain, old fashioned, persons, who seem to suppose it necessary that men should read and understand what they subscribe: but these honest men ought to be told that this is not the way of doing business. If all were so scrupulous and particular, matters would soon be brought to a stand. Suppose, for instance, every man at the customhouse were to read the contents of every oath that he swears; what would be the consequence? They would never be able to get through one third of the business that is now transacted

tranſacted there; and then, who knows but ſuch qualms might be ſtirred up in tender conſciences, as might give riſe to ſome *innovation?* Juſt ſo it is with ſubſcription to the articles of the church. If all were required to read and comprehend what they are to ſubſcribe, poſſibly two thirds of the preſent number would never ſubſcribe at all; and buſineſs would be ſtopped. To declare, as all clergymen, and many laymen, of the eſtabliſhed church, by their ſignatures, now declare, their unfeigned aſſent and conſent, that the two books of Homilies, for inſtance, "contain godly and wholeſome doctrine, and are neceſſary for theſe times," is a very eaſy thing, and, in the common routine of buſineſs, ſoon ſettled: but to ſearch the ſcriptures, and to examine, like the ſqueamiſh Bereans, whether theſe things are really ſo, would be a work of time and trouble. Beſide, no one knows where this inquiſitive ſpirit would end. Men might be led, in time, to think with biſhop Latimer, 'that the reformation was but a mingle-mangle, and a hotch-potch; partly popery, partly true religion, mingled together.'

The preſent *ſimple* author would perſuade us that the homilies abound with contradictions and improprieties, not only unneceſſary, but unſuitable to theſe times. Suppoſe they do; what then? Nobody ever reads them. They only ſubſcribe them. They therefore know nothing of all this. If it were not for the 'undue arts' of ſuch wrong headed men, as this writer, 'to perplex the underſtandings of ſubſcribers, the bulk of them would ſubmit with complacency to the religion of the ſtate; and never trouble themſelves, or their neighbours, with theſe theological niceties:' but ſuppoſe here and there one, *after* he has ſubſcribed, be ſo officiouſly curious as to read the homilies, and ſtumble on theſe contradictions; let ſuch an one reflect that there is nothing, in this reſpect, ſingularly hard in his ſubſcription to the 35th article, above every other. Let him alſo be told, that 'for theſe times' when ſo many daring 'attempts have been made to bring down matters to the level of our comprehenſion, under pretence of forming what ſome are pleaſed to call a *rational* ſyſtem of religion,' 'for theſe times,' when, as the poet ſays, 'in pride, in *reaſoning pride*, our error lies;' it is particularly 'wholeſome, and neceſſary' to ſubſcribe a few contradictions, *pour humilier la ſuperbe de l'eſprit.*

SINGLE SERMONS.

Art. 65. *Reflections on Death.* On occaſion of the Death of the Rev. Robert Robinſon of Cambridge, delivered at the new Meeting in Birmingham, June 13, 1790. By Joſeph Prieſtley, L.L.D. F.R.S. 8vo. pp. 34. 1s. Johnſon.

That the proper preparation for death does not at all depend on our continually thinking of it;—that if men purſued the buſineſs of this life properly, without particularly thinking of another, they would be always ready for it;—that the place, manner, and circumſtances, of our death, are of little moment;—that death, ſtrictly ſpeaking, ought not to be regarded as an evil;—that to the *Chriſtian*, it is very improperly called *Death*, as it is the paſſage to a new and better life;—that it is a death not to *him*, but to his pains,

Digitized by Google

pains, infirmities, and imperfections, bodily and mental;—are the rational and comfortable positions maintained by Dr. Prieſtley in this funeral diſcourſe. To theſe, he ſubjoins an intimation 'that the change of our condition by death may not be ſo great as we are apt to imagine.' He thinks the *future world* will not be materially different from *this*. The ancients thought the ſame, and therefore Virgil gives the following account of the departed:

——— *quæ gratia currum*
Armorumque fuit vivis, quæ cura nitentes
Poſcere equos; eadem ſequitur tellure repoſtos. Æn. Lib. 6. l. 653.

The New Teſtament, however, does not repreſent it as a ſtate in which purſuits and pleaſures ſimilar to thoſe in the preſent life, are to be carried on and enjoyed. It is expreſsly aſſerted that there will be no connubial delights *; and if different in this material point, it may be eſſentially different in others. Be this, however, as it may; we were ſurpriſed at finding this philoſophical Chriſtian indulging conjectures on the particular nature of the future ſtate, after Revelation has declared that *we know not what we ſhall be.*

In his account of Mr. Robinſon, Dr. P. notices the ſuddenneſs of his death; mentions, with no little degree of pleaſure, we may ſuppoſe, the deceaſed's converſion from Calviniſm to Socinianiſm, by the peruſal of his (the doctor's) writings, as he acknowleged in a letter addreſſed to him; offers a juſt tribute of commendation to Mr. Robinſon, as a diſtinguiſhed writer, and uſeful preacher; and concludes with recommending to the imitation of his hearers and readers, the conduct of Mr. R. in the education which he gave to his numerous family, not only in religion but in all branches of uſeful ſcience, by no means neglecting his daughters, whom he taught the learned and modern languages, and inſtructed in mathematics and philoſophy. The obſervation that Dr. P. makes on this conduct, eſpecially the latter part of it, is juſt and important. 'Certainly the minds of women are capable of the ſame improvement and the ſame furniture, as thoſe of men; and it is of importance that, when they have leiſure, they ſhould have the ſame reſource in reading, and the ſame power of inſtructing the world by writing, that men have; and that, if they be mothers, they be capable of aſſiſting in the inſtruction of their children, to which they have generally more opportunity to attend than fathers.'

Art. 66. *Chriſtian Vigilance*: preached at the Baptiſt Chapel, in Taunton, after the ſudden Removal of the learned and reverend Robert Robinſon. By Joſhua Toulmin, M. A. To which is added, ſome Account of Mr. Robinſon, and his Writings. 8vo. pp. 57. 1s. Johnſon.

Mr. Robinſon has not fallen unlamented, nor unhonoured. Behold a fourth funeral ſermon to his memory †. It is plain and ſerious; and though not equal, in point of compoſition, to thoſe publiſhed on this occaſion by Dr. Rees and Prieſtley, the memoir

* Mark xii. 25. Luke xx. 35.

† See our account of Dr. Rees's two ſermons on this ſubject, Rev. for Auguſt.

ſubjoined

ſubjoined is well drawn up; and as it contains ſome particulars, not mentioned in the diſcourſes already noticed, it will probably be acceptable to many readers. Mr. R. correſponded with Mr. T. and ſeveral extracts are given from his letters.

Mr. Robinſon had been long and laboriouſly employed on a work, which is now publiſhed, entitled *An Hiſtory of Baptiſm and the Baptiſts.* After mentioning this hiſtory in a letter to his friend and brother Baptiſt, dated May 29, 1787, as deſigned to ſerve, not the views of his own ſect, but the *common cauſe* of Chriſtian truth and liberty, he thus proceeds, 'The common cauſe, I ſay, for the primitive goſpel was nothing but the doctrine and precepts of Jeſus. The bond of union was virtue and not faith. Piety and virtue were eſſential The underſtanding was left open and unawed by any human ſtandards, and improvement went on at a great rate. Every thing was tried in the fire of criticiſm. The Manichean goſpel was reaſoned againſt the Greek goſpel. The nature of Jeſus was inveſtigated, and no harm was done; till the Alexandrian ſchool perſonified the logos, and dreamt John the fiſherman uſed the word in their ſenſe: which ſenſe they ſet up as a ſtandard, and ſet it rolling down to poſterity in the tears and the blood of pious and virtuous believers in Chriſt. Church Hiſtory ſeems to me one long lie, and no branch of hiſtory needs ſo much a reform.'

Art. 67. *The State of the Nation*, with reſpect to Religion and Manners: preached at Uxbridge Chapel, Middleſex, on the 25th of October, 1789; being the Anniverſary of his Majeſty's Acceſſion to the Throne. By the Rev. Walter Harper, Aſſiſtant Lectorer. 4to. pp. 29. 1s. Evans.

There may be much juſtice in the unfavourable account which Mr. Harper gives of our national ſpirit and manners: great public bleſſings are, we fear, not acknowleged, conſidered, and improved, as they ought to be: yet we are willing to hope that they are not *entirely* forgotten; and we congratulate the man, whoever he be, that can contribute to awaken us to a more juſt ſenſe and practice of our duty. Mr. Harper has probably ſuch a deſire, yet he appears to us, in ſome reſpects, to be miſtaken in making the attempt: he connects religious and moral conduct more neceſſarily with a certain ſet of principles, and regard to the national church, than truth and fact, perhaps, will juſtify. He reflects, with ſeverity, on *a conſiderable body* of the Diſſenters, as he terms them; of whom he ſays, that regarding reaſon as their oracle, and their judgment as an infallible teſt, they expunge from their creed all the *radical doctrines* of Chriſtianity —that they ſacrilegiouſly ſpoil the goſpel of its moſt eſſential ornaments, and precipitately deſtroy what they pretend to reform, the *reformation* itſelf, &c.—Is not this a heavy charge? A man ought ſurely to be *well* acquainted with the ſubject, and very certain of his ground, before he ventures to bring forward ſo dreadful an exhibition! It appears ſomewhat ſingular that an author, pleading for reformation, ſhould thus intrench on the law of charity, by indulging in any thing like illiberal reflections on a part of his Chriſtian brethren. This has more the appearance of uninformed bigotry than

Digitized by Google

than of wiſdom or candour. He ſpeaks, too, with ſome aſperity of the French nation, and views their preſent ſtate as a calamity and a judgment; while others ſeem inclined to hope, that if our newly emancipated neighbours have moderation and fortitude enough to perſevere, it is a happy deliverance from ſlavery, and will prove the eſtabliſhment of that liberty and enjoyment to which every human being has a claim, and which government, (that ought to ſecure theſe reaſonable bleſſings,) is often perverted to weaken, and even to deſtroy. Theſe are our objections to a diſcourſe, that, in other reſpects, is fitted to anſwer the purpoſe, which we preſume the author had in view, viz. the advancement of practical religion.

Art. 68. *A farewel Sermon*, preached in the Pariſh Church of St. Martin, Birmingham, December 13, 1789. By John Clutton, M. A. 8vo. pp. 25. 1s. Baldwin.

A plain and well intended diſcourſe: but we think that the author's zeal for what he calls the honour of God and the cauſe of his religion, carries him too far, when he aſſerts, page 13, that the word of God charges them who have the overſight, to reprove and rebuke all ſuch as, in *belief* or practice, reſiſt the truth and turn away their ears from ſound doctrine. Can the aſſent of the mind be forced? or who has ability and power to declare which and which only is the truth, and ſound doctrine, and "you ſhall believe it to be ſo?"

Art. 69. *A farewel Sermon*, preached at Chriſtian Malford, November 29, 1789. By the Rev. William Jay. 8vo. pp. 44. 6d. Matthews.

The text, Acts, xviii. 20. 21. This plain ſerious diſcourſe breathes a truly Chriſtian Spirit.

Art. 70. *A Token of Reſpect to the Memory of the Rev. Thomas Tuppen*, who died at Bath, February 22, 1790. By the Rev. William Jay. 8vo. pp. 34. 6d. Matthews.

Of the ſame character with the above; though ſome will think it rather too much tinctured with methodiſm.

Art. 71. *The Neceſſity and Duty of the early Inſtruction of Children in the Chriſtian Religion, evinced and enforced:* preached in the Pariſh Church of Great Yarmouth, June 20th, 1790; for the Benefit of the Charity and Sunday Schools. By Samuel Cooper, D. D. 4to. pp. 23. 1s. Becket, &c.

The vicious propenſities diſcoverable in children are very juſtly conſidered by Dr. Cooper, as evincing the importance of early inſtruction. He oppoſes thoſe enemies to human virtue, who would diſcountenance what is called religious education, and leave the untutored mind to purſue unreſtrained the bent of its own inclinations. He appeals to experience as a ſufficient confutation of ſo abſurd an idea. If it be aſked how the infant mind is to be inclined to virtue, Dr. Cooper will anſwer, not by ſeverity and rigour, but by mild and perſevering inſtruction; for he obſerves 'the power of the one muſt terminate when the ſeaſon of parental authority ex-

Digitized by Google

pires, and even during its continuance, can then only operate, whilſt the children remain within the reach and under the obſervation of their parents;—but the other will influence the conduct of a child, whether he be placed within the view of his parent, or be removed from it; and even, if perchance through the prevalence of paſſion, he ſhould at any time deviate from rectitude, contrition will probably ſucceed.'——

It was with good reaſon, and propriety, that the gentlemen to whom this diſcourſe was delivered, requeſted its publication.

Art. 72. Preached at Maze Pond, Southwark, 27th September 1789, for the Benefit of the Society eſtabliſhed in London, for the Support and Encouragement of Sunday Schools in the different Counties of England. By James Dore. 8vo. pp. 33. 6d. Buckland.

If London is the ſeat and centre of commerce, it ſeems to be alſo that of public ſpirit and beneficence: every thing of the kind there, obtains countenance and aſſiſtance. Witneſs the occaſion of the diſcourſe, before us. Mr. Dore pleads the cauſe of Chriſtian liberty, and of the Poor; and affectionately recommends the inſtitution in queſtion to the liberality of all who are able to afford it ſupport. His text is Iſaiah xxix. 12. *The book is delivered to him that is not learned,* &c.

Art. 73. *The Importance of religious Inſtruction illuſtrated.* Preached at St. Thomas's, Jan. 1, 1790: for the Benefit of the Charity School in Gravel-lane, Southwark. By Sayer Walker. 8vo. pp. 24. 6d. Buckland. 1790.

By ſeveral pertinent and important arguments, the above uſeful charity is here recommended to attention. It may very truly be ſaid of thoſe who exert themſelves for diffuſing knowlege of a beneficial kind, and eſpecially that which is virtuous and religious, that they are *eyes to the blind*; and this is particularly applicable to the charitable information and guidance of poor children, &c.

Art. 74. Preached before the Univerſity of Cambridge, June 28, 1789, with ſome Strictures on the licentious Notions, avowed or inſinuated in the three laſt Volumes of Mr. Gibbon's Roman Hiſtory. By W. Diſney, D. D. late Fellow of Trinity College, and Hebrew Profeſſor in the Univerſity; now Rector of Pluckley in Kent. 4to. pp. 22. 1s. Cadell.

Dr. Diſney's diſcourſe preſents us with many pertinent reflections and uſeful ſentiments, clothed in proper language, from 1 Cor. i. 25. Animadverſions on the celebrated work of Mr. Gibbon form a conſiderable part of it; and it muſt be acknowleged that the Divine has, on the whole, the advantage of the Hiſtorian. *Eſtabliſhments* indeed, with which Chriſtianity has little to do, will ever afford ſome plauſible matter of triumph to its adverſaries; and the ill conduct of profeſſed Chriſtians too often adminiſters to their aid: but to reaſon againſt it from theſe circumſtances is ſurely very unfair, and wholly unworthy of a true philoſopher.—When Mr. Gibbon impeaches the Chriſtian doctrine,

as

Digitized by Google

as implying a *plurality of gods*, and laviſhes his praiſes on the Koran for aſſerting the Divine unity,—Dr. Diſney can, with truth and juſtice, reply, that the latter borrowed the ſentiments from the Scriptures of the Old and New Teſtament, and that the exiſtence of *One God* is a fundamental article of Chriſtianity:—but when he applies to the *Catholic creed*, which the Hiſtorian might perhaps have principally in his eye, it may not be quite ſo eaſy to return an anſwer;—although even here, it is properly ſaid *,—'it is ſurely very hard and unreaſonable that others ſhould interpret their articles for them, in a different ſenſe from what they themſelves mean, and then charge them with opinions, which they diſclaim and abhor.'—When Mr. Gibbon ſays † "that the triumph of the Koran is more pure and meritorious, as it was not aſſiſted by any viſible ſplendor of worſhip:"—Dr. Diſney very naturally remarks,—'whatever ſplendor of worſhip has been at any time affected by Chriſtians, it is certainly no part of the doctrine of Chriſt; was not uſed in the purer times of Chriſtianity, and has nothing to do with the argument by which the truth of the Goſpel is proved from its quick propagation. But the corruptions of Popery, and ſome kindred practices of the Greek church, (to which, no doubt, Mr. Gibbon will, without being ſingular, think other eſtabliſhments might be added,) have furniſhed our hiſtorian with an occaſion, which he eagerly ſeizes, of conſidering Chriſtians in general as idolaters.'—The charge ariſing from the vices of the clergy, our author very frankly acknowleges to be too well founded, from the fourth century to the time of the Reformation: but when the hiſtorian aſſerts concerning the modern clergy ‡, that "they ſubſcribe the articles of faith with a ſigh or a ſmile," Dr. Diſney only adds: 'It will be then time to anſwer ſuch abuſe, when he can prove himſelf poſſeſſed of the divine prerogative of ſearching the hearts of men.'—We agree with this writer, that mankind ought to be cautious and candid in judging of each other's motives; yet ſufficient is known on the ſubject, to aſſure us that the requiſitions alluded to ought to be entirely taken out of the way, or very conſiderably altered.

Dr. D. takes further notice of inſinuations ſcattered in the volumes of the Roman hiſtory, which attack natural religion as well as revealed. What has induced Mr. Gibbon thus to deform his otherwiſe valuable work, we cannot pronounce: we have hazarded a few obſervations concerning it on another occaſion ‖; and muſt ſtill remark, that he ſeldom loſes an opportunity of extolling the amiable ſyſtem of morality inculcated in the goſpel: but we can only farther add, that it is worthy of any perſon, whether clergy or laity, to employ wiſe and proper meaſures, and improve ſeaſonable opportunities, in order to guard readers againſt the baneful and artful inſinuations of thoſe writers with whom Mr. Gibbon has choſen to claſs himſelf.

---

* Page 7. † Page 8. ‡ Page 13.
‖ See Review for September 1788. vol. lxxix. p. 232, 3.

Digitized by Google

FOREIGN LITERATURE*.

ART. LXXV. *La Françiade*, &c. i. e. The Franciad, or Ancient France: a Poem, in Sixteen Cantos. By M. VERNES the Younger, Citizen of Geneva. 8vo. 2 Vols. pp. 320 in each. Lausanne. 1789.

M. VERNES, as we learn from the introduction, is a very young man; and like other young men, he looks back with tender regret on the better days which have gone by. Seated on the banks of the Lake of Geneva, he sees, in visionary perspective, the long-lost delights of the golden age; and, while his tongue repeats the love-fraught strains of the admiring shepherd and languishing shepherdess, he, arrived at the *winter* of twenty years, sighs for the spring of fifteen? '*O mes quinze ans, ou etes vous!*' Abandoning himself to his delirium, he beholds, in the ecstatic wanderings of his imagination, cities and villages turned into men and women: he talks of old Lutece, and his son Paris: Aldee, Lyons, and Tours, are in love with Mademoiselle Geneve: they all engage in a boat race, but Love whispered Aldee to convert the veil of his mistress into a sail; the signal for starting is given; Aldee suffers his competitors to strive among themselves; Lyons is sure of victory; 'the sail is unfurled: the vessel shoots through the water, like lightning. Does Aldee fly? does he touch the waters? he has scarcely started .... he has reached the goal!' Aldee, in consequence, receives the hand of Geneve as the reward of his victory: he had long possessed her heart, for they were constant lovers, and inseparable in the dance; one of which, of their own composition, has been handed down to us under the name of Allemand!—Lyons, however, conceiving that the victory was unfairly snatched from him, absented himself from the games, till accidentally meeting with a horse, the use of which animal was not then known, he returns, just as the Francs were about to celebrate the sport of the race, and subjects his competitors to the same mortifying defeat, which he had before undergone. The victor proudly demands Geneve for his prize, which being refused, he seizes her, and, placing her on the horse, gallops away. The consequence is a war, which, when it is considered that this was in the golden age, proves a very bloody one. At length, it is decided by single combat between the two lovers. Aldee, having thrown his enemy to the ground, is on the point of killing him, when he is disarmed by an arrow shot from the hand of the lovely Aloise, the charming but neglected mistress of Lyons. The conclusion is obvious: Aldee and Lyons become friends;

* This article was intended for our *Appendix*, but was omitted for want of room.

Digitized by Google

Aldee poſſeſſes Geneve, and Lyons once more vows fidelity to the injured Aloiſe. Such is the outline of this epic-paſtoral allegory; which, by the helps of the epiſodes and *exclamations*, is ſwelled to an enormous ſize. Of the epiſodes, which are, indeed, the moſt conſiderable part of the book, a judgment may be formed from the following ſpecimens of the hiſtory of the creation: for M. Vernes is not ſatisfied with the common account of this occurrence, though, perhaps, ſome old-faſhioned readers may think that it was quite as well related by Moſes.

After the Deity had created the earth, (which, however, was left in a mere rude ſtate,) he created man. The name of the firſt man was *Omen*, not Adam. As man was to live for the purpoſe of loving, ſo all his enjoyments were to be derived from love. Omen lived by himſelf in a tolerable ſtate of comfort, till going by chance to the ſea, he there ſaw the repreſentation of himſelf in the waves: he thought it another being: 'Oh! if that charming figure could leave the water, and dwell with me on the earth, my exiſtence would be doubled!' Love formed the wiſh, and it was heard. A light vapour roſe from the water, and condenſing, preſented to Omen a majeſtic figure, which to the noble proportions of man, united numberleſs delicacies of its own: but alas! it was without animation, without colour!—Omen, enraptured, called it *Ali*, or delight of life.

Omen preſſed Ali to his boſom. Her cheeks were white as alabaſter: ſtill they invited Omen's kiſſes, and each kiſs tinged them with the glow of the queen of flowers. The ardent lover next impreſſed his kiſſes on her boſom: but multiplying them too faſt, the roſes had not time to blow, but remained there in the beautiful form of opening buds!

Ali had not yet ſhewn any ſigns of life, though Omen, 'by the warmth of his careſſes, endeavoured to transfuſe his ſoul into her breaſt:' at length a ſigh eſcapes from her, and Omen determines that, ever afterward, a ſigh ſhould be the firſt token of love: 'a ſigh,' obſerves the author, 'penetrates into the ſoul of the lover deeper than a ſmile; it more immediately belongs to it; it comes more directly from the heart.' Omen's tear, (for he cries with joy and with ſadneſs,) falling on the chin of Ali, leaves a dimple there.—'*Enfin, Ali s'anima, au feu des tranſports d'Omen!*' At firſt, ſhe returns his careſſes, till, after a time, ſhe ſtarts up, and runs away: (the poet has not informed us of the motives of her flight:) Omen follows, and endeavours, with all his power, to ſtop her—*de peur d'une chute!* but finding the attempt to be vain, and being fearful leſt the hard ſtones ſhould hurt Ali's feet, he deſires that the earth

Digitized by Google

earth may receive a ſofter covering; and, behold, it was clothed with graſs! ſtill, however, Omen had not ſtopped the courſe of his better half; he therefore orders parts of the earth to elevate themſelves among the clouds, and mountains were formed; and then, by way of diverſion to Ali, *(croyant plaire a Ali,)* he aſks for a little thunder: but this unfortunately frightening the lady, Omen ordains that it ſhall come ſeldom, and always be preceded by a flaſh of light... *afin d'y preparer la femme;—de-la, l'eclair!* Omen next forms flowers, and dreams, and trees to ſhade Ali, and the air, that it might gently agitate Ali's flowing locks, which covered a thouſand beauties from his eyes; and ſo on, to the end of this long liſt of metamorphoſes, in the management of which, the author evinces all the quibbling powers of Ovid, without any of his occaſional elegances of fancy, or graces of compoſition.

When it is added, that there are ſixteen cantos of a ſimilar complexion, filled with inſipid details of paſtoral amours in the *golden age*; and theſe, too, deſcribed in bombaſt language, which is neither verſe nor proſe; we think that our readers, though they might, for a ſhort time, ſmile at the conceits of the writer, will not regret that they are not required, with us, to read the whole of the volumes.

CORRESPONDENCE.

*** The great length of the letter which we have received from *Medicus*, relative to our account of Mr. Adams's Eſſay on Viſion, prevents our complying with his requeſt, and our wiſh, to print it entire.

Having no other view in our remarks than the promotion of truth, we are always as ready to acknowlege our errors, when convinced of them, as to point out thoſe of others: but, in the preſent caſe, as we do not ſufficiently comprehend the force of our Correſpondent's reaſoning, either to acquieſce in it, or to diſſent from it; all we can do is, to give what we take to be the ſubſtance of his obſervations, and leave it to others to form their own opinions on them.

The interior rays of every pencil, ſays *Medicus*, are refracted to a point within the eye, more remote from the cornea, than that to which the exterior rays of the ſame pencil are refracted. A ſmall pupil receives only theſe interior rays. Rays, therefore, which proceed from an external point, placed beyond the ordinary bounds of diſtinct viſion, may form a diſtinct image when they paſs through ſuch a pupil: whereas, if the pupil had been larger, the image would have been confuſed by the more numerous exterior rays forming a more vivid image which alone would be attended to. In this way, ſays *Medicus*, a ſmall pupil may occaſion long-ſightedneſs; though, adds he, in a degree only cognizable by theory.

When

Digitized by Google

When we affirmed that a ſmall pupil was more likely to contribute to ſhort, than to long ſight, *Medicus* conceives we muſt have forgotten, that if the pupil be ſmall, the ſurface on which the rays fall, will be nearly plane with reſpect to the point from which they proceed; and when the pupil is large, the greater divergency of the rays will be more than compenſated by the increaſed obliquity of the ſurface on which they fall.

As a proof from fact, that large pupils are of diſſervice to ſhort-ſighted people, he remarks, as Mr. Adams had done before him, that when ſuch perſons wiſh to view accurately any object beyond their ſphere of diſtinct viſion, they nearly cloſe their eyelids: but do they ever cloſe them ſo much as to cover any part of the pupil? Do they not merely ſurround, without encroaching on, or diminiſhing, the aperture of the pupil? May not the deſign, and effect, of ſuch conduct be, to exclude, by the projecting prominence of the eye-lid, ſuch rays from adjacent objects, as would be apt to enter a large pupil ſo abundantly, as to weaken and diſturb diſtinct viſion? And may not the cloſing of the eye-lids, by leſſening the quantity of admitted light, become the means of dilating the pupil?

Perhaps, both the long and the ſhort ſighted may be benefited by looking through ſmall holes in paſteboard, or any other ſubſtance: but the queſtion is, are they both benefited, as the logicians ſay, *quoad hoc?* The very circumſtance of the hole being ſerviceable to both, ſeems to ſay not: for the ſame thing can hardly act as a remedy for oppoſite evils. From a common cauſe, they may both, in particular caſes, reap benefit from uſing the hole; and ſo alſo may thoſe who are neither long nor ſhort ſighted: but in addition to this common benefit, which they all receive, long-ſighted perſons may derive ſtill further advantage from looking through a ſmall hole, inaſmuch as it may tend to counteract the particular defect under which they labour.

Medicus ſays he has ground for believing that proper ſpectacles not only relieve, but *preſerve* the eyes, by reſiſting and retarding the increaſe of both ſhort and long ſight, in a way different from any he has ſeen remarked by authors: though he acknowleges that this tendency may be equalled, or even overpowered, by the contrary tendencies of which we have ſpoken. As to the ſtrong facts in confirmation of his opinion, which he found in Mr. A.'s book, is it certain, ſuppoſing the facts to be indiſputably aſcertained, that they are to be attributed to the cauſes aſſigned? Did the perſons, who delayed the uſe of ſpectacles, and whoſe eyes were more impaired than thoſe who uſed them ſooner, never play tricks, nor tamper, with their eyes? Did they never overſtrain and weaken the organs of ſight, by ſome violent and ill-judged effort to oppoſe the growing evil? And in thoſe very few caſes where perſons may have regained their former ſtate of ſight after uſing ſpectacles, is it certain that this was not cauſed by a caſual recovery from ſome diſeaſe, or defect, in the optical organs, in the removal of which the ſpectacles had no ſhare nor concern?

We are ſorry that our ſtill ſcanty limits, notwithſtanding the enlargement of our Work, oblige us to decline the proffered communication

Digitized by Google

munication of *Medicus*'s reaſons for his opinion on the effect of ſpectacles: but our regret is much diminiſhed by his declaration, that he means, at ſome future time, to publiſh his thoughts on this and other ſubjects relating to the theory of viſion.

† In a letter which we have received from Mr. Wollaſton, that Gentleman obſerves that, in our remark, beginning at the firſt line of page 315 of our Review for July laſt, we did not ſufficiently attend 'to the top of the third column in the index; which, by the uſual mark, ſhews the zone to which reference is made, to be diſtinguiſhed by its reſpective *degree* of North Polar diſtance; and not, as we ſeem to have underſtood it, by the *number* of the zone as it ſtands in the general catalogue.' On re-conſulting Mr. W.'s book, we perceive that he is right.

††† We ſhall attend to P. L.'s requeſt.

‡‡‡ *Codrus* muſt excuſe our non-compliance with his wiſh, for our judgment on his '*ſample*.'

§§§ Mr. Franks's letter is received.

¶‖¶ To *Anonymous*, who expreſſes himſelf hurt at our ſaying, in our Review of De Laune's Plan, (ſee page 475 of our laſt No.) that *there is no regular plan of a church in the N. T.* we muſt reply that we cannot find any thing like a *plan* in any of the paſſages to which he has referred us: but let him not ſuppoſe we mean, by our aſſertion, to derogate from the ſufficiency of Scripture. All that is neceſſary to the real improvement of the mind and heart, is revealed; and what is not neceſſary, as for inſtance, the *particular* plan on which Chriſtians ſhall form themſelves into an holy ſociety for the purpoſes of piety and edification, is left to human prudence to be accommodated to the views and convenience of the ſociety. General hints and ideas are ſuggeſted in the N. T. reſpecting church order and church government: but we affirm that there is no *detailed* and *regular plan* indiſpenſably enjoined. Every thing, even to a pin and a ring, was laid down with regard to the Jewiſh tabernacle: but Chriſt has ſhewn no ſcrupulous exactneſs as to modes and external circumſtances; he has not deſcended to mention any of the *minutiæ* in the conſtruction of religious ſocieties; nor has he any where ſaid, after this *exact pattern ſhall my churches be formed.*

‖‖‖‖ Mr. Gr—v—le's letters from Bath are all received: but this gentleman forgets to frank them.

*** Mr. Palmer's and X. Y.'s communications remain for conſideration in our next Number.

Digitized by Google

THE

MONTHLY REVIEW,

For OCTOBER, 1790.

ART. I. BRUCE's *Travels into* Abyſſinia.

[*Article concluded from our laſt Number*, p. 47.]

INSTEAD of imitating Tournefort, who has intermixed his botany with his travels, Mr. Bruce has judiciouſly thrown, into a ſeparate volume, whatever concerns natural hiſtory. Volume V. therefore, includes his deſcriptions and delineations of animals and vegetables. In the vegetable kingdom, the principal articles are the Papyrus, the Balm of Gilead, the Opo-balſamum, the Enſete, Koll-qual, Teff, Kuara, and Wooginoos, or *Brucea Antidyſenterica*. His account of this valuable medicine deſerves to be inſerted:

'This ſhrub is a production of the greateſt part of Abyſſinia, eſpecially the ſides of the valleys in the low country, or Kolla. It is indeed on the north ſide of Debra Tzai, where you firſt deſcend into the Kolla. This drawing was made at Hor-Cacamoot, in Ras el Feel, where the Wooginoos grows abundantly, and where dyſenteries reign continually, Heaven having put the antidote in the ſame place where grows the poiſon.

'Some weeks before I left Gondar I had been very much tormented with this diſeaſe, and I had tried both ways of treating it, the one by hot medicines and aſtringents, the other by the contrary method of diluting. Small doſes of ipecacuanha under the bark had for ſeveral times procured me temporary relief, but relapſes always followed. My ſtrength began to fail, and, after a ſevere return of this diſeaſe, I had, at my ominous manſion, Hor-cacamoot, the valley of the ſhadow of death, a very unpromiſing proſpect, for I was now going to paſs through the kingdom of Sennaar in the time of year when that diſeaſe moſt rages.

'Sheba, chief of the Shangalla, called Ganjar, on the frontiers of Kuara, had at this time a kind of embaſſy or meſſage to Ras el Feel. He wanted to burn ſome villages in Atbara belonging to the Arabs Jeheina, and wiſhed Yaſine might not protect them: they often came and ſat with me, and one of them hearing of my com-

Digitized by Google

plaint, and the apprehensions I annexed to it, seemed to make very light of both, and the reason was, he found at the very door this shrub, the strong and ligneous root of which, nearly as thick as a parsnip, was covered with a clean, clear, wrinkled bark, of a light-brown colour, and which peeled easily off the root. The bark was without fibres to the very end, where it split like a fork into two thin divisions. After having cleared the inside of it of a whitish membrane, he laid it to dry in the sun, and then would have bruised it between two stones, had we not shewn him the easier and more expeditious way of powdering it in a mortar.

'The first dose I took was about a heaped tea-spoonful in a cup of camel's milk; I took two of these in a day, and then in the morning a tea-cup of the infusion in camel's milk warm. It was attended the first day with a violent drought, but I was prohibited from drinking either water or bouza. I made privately a drink of my own; I took a little boiled water which had stood to cool, and in it a small quantity of spirits. I after used some ripe tamarinds in water, which I thought did me harm. I cannot say I found any alteration for the first day, unless a kind of hope that I was growing better, but the second day I found myself sensibly recovered. I left off laudanum and ipecacuanha, and resolved to trust only to my medicine. In looking at my journal, I think it was the 6th or 7th day that I pronounced myself well, and, though I had returns afterwards, I never was reduced to the necessity of taking one drop of laudanum, although before I had been very free with it. I did not perceive it occasioned any extraordinary evacuation, nor any remarkable symptom but that continued thirst, which abated after it had been taken some time.

'In the course of my journey through Sennaar, I saw that all the inhabitants were well acquainted with the virtues of this plant. I had prepared a quantity pounded into powder, and used it successfully everywhere. I thought that the mixing of a third of bark with it produced the effect more speedily, and, as we had now little opportunity of getting milk, we made an infusion in water. I tried a spirituous tincture, which I do believe would succeed well. I made some for myself and servants, a spoonful of which we used to take when we found symptoms of our disease returning, or when it was raging in the place in which we chanced to reside. It is a plain, simple bitter, without any aromatic or resinous taste. It leaves in your throat and pallet something of roughness resembling ipecacuanha.

'This shrub was not before known to botanists. I brought the seeds to Europe, and it has grown in every garden, but has produced only flowers, and never came to fruit. Sir Joseph Banks, President of the Royal Society, employed Mr. Millar to make a large drawing from this shrub as it had grown at Kew. The drawing was as elegant as could be wished, and did the original great justice. To this piece of politeness Sir Joseph added another, of calling it after its discoverer's name, Brucea Antidysenterica: the present figure is from a drawing of my own on the spot at Ras el Feel.

'The

Digitized by Google

'The leaf is oblong and pointed, smooth, and without collateral ribs that are visible. The right side of the leaf is a deep green, the reverse very little lighter. The leaves are placed two and two upon the branch, with a single one at the end. The flowers come chiefly from the point of the stalk from each side of a long branch. The cup is a perianthium divided into four segments. The flower has four petals, with a strong rib down the center of each. In place of a pistil there is a small cup, round which, between the segments of the perianthium and the petala of the flower, four feeble stamina arise, with a large stigma of a crimson colour, of the shape of a coffee-bean, and divided in the middle.'

The quadrupeds described by Mr. B. are the rhinoceros, hyæna, jerboa, fennec, ashkoko, and the booted lynx. In speaking of the rhinoceros, Mr. B. makes a very proper distinction between the two species of this animal, the first having two horns, and the second but one. The different species, indeed, as exhibited on ancient coins, may be verified in modern museums. The figure of the single-horned rhinoceros is common enough, and may be seen in M. de Buffon's natural history. It exactly agrees with Mr. Bruce's drawing of the rhinoceros with two horns; though an animal of the latter species, and differing in form and appearance from that delineated by Mr. B. may be seen in the museum of the late Dr. William Hunter, in Windmill-street. Hence there is room for suspecting, that, though he has not joined a horse's neck to a human head, "*humano capiti cervicem pictor equinam*," our traveller has fixed the head of a rhinoceros with two horns, to the body of a one-horned rhinoceros.

In speaking of the Cerastes, or horned viper, Mr. B. makes the following observations on the curious subject of the incantation of serpents:

'I forbear to fatigue the reader by longer insisting upon this subject. A long dissertation would remain upon the incantation of serpents. There is no doubt of its reality. The scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been first trained, and then disarmed of their power of hurting; and fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo (and this may be seen daily without trouble or expence) a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a Cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the

Digitized by Google

experiment, the man has taken it by the neck, and beginning at his tail, has ate it as one would do a carrot or a stock of celery, without any seeming repugnance.

'We know from history, that where any country has been remarkably infested with serpents, there the people have been screened by this secret. The Psylli and Marmarides of old undoubtedly were defended in this manner,

"*Ad Quorum cantus mites Jacuêre Cerastæ.*" SIL. ITAL. lib. iii.

'To leave ancient history, I can myself vouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the Cerastes in their hands at all times, put them in their bosoms, and throw them to one another as children do apples or balls, without having irritated them, by this usage, so much as to bite. The Arabs have not this secret naturally, but from their infancy they acquire an exemption from the mortal consequences attending the bite of these animals, by chawing a certain root, and washing themselves (it is not anointing) with an infusion of certain plants in water.

'One day when I was with the brother of Shekh Adelan, prime minister of Sennaar, a slave of his brought a Cerastes which he had just taken out of a hole, and was using it with every sort of familiarity. I told him my suspicion that the teeth had been drawn, but he assured me they were not, as did his master Kittou, who took it from him, wound it round his arm, and at my desire ordered the servant to carry it home with me. I took a chicken by the neck, and made it flutter before him; his seeming indifference left him, and he bit it with great signs of anger, the chicken died almost immediately; I say his seeming indifference, for I constantly observed, that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth towards the arm of the person that held him. I asked Kittou how they came to be exempted from this mischief? he said, they were born so, and so said the grave and respectable men among them. Many of the lighter and lower sort talked of enchantments by words and by writing, but they all knew how to prepare any person by medicine, which were decoctions of herbs and roots.

'I have seen many thus armed for a season do pretty much the same feats as those that possessed the exemption naturally; the drugs were given me, and I several times armed myself, as I thought, resolved to try the experiment, but my heart always failed me when I came to the trial; because among these wretched people it was a pretence they might very probably have sheltered themselves under, that I was a Christian, that therefore it had no effect upon me. I have still remaining by me a small quantity of this root, but never had an opportunity of trying the experiment.'

Mr. Bruce's figure of the horned viper is a very good one, but it exactly agrees with one given in the 56th volume of the Philosophical

Digitized by Google

Philosophical Transactions, and is not therefore original, as he would intimate.

His account of birds and fishes is not copious, and contains nothing very remarkable: but there is one creature, an insect, small in size, but of the utmost consequence in the history of Abyssinia and the neighbouring countries, of which, as far as we know, Mr. B. is the first person who has given the description. This insect is called the Zimb, or Tzalsalya; it is little larger than a bee, with wings of pure gauze; the head is large, the upper jaw sharp, and furnished with a sharp-pointed hair about a quarter of an inch long; the lower jaw has two of these pointed hairs, and the three, joined into one pencil, make a resistance to the finger nearly equal to that of a hog's bristle. As soon as this winged assassin appears, and his buzzing is heard, the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, affright, and pain. The inhabitants of Melinda, down to Cape Gardefan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are, once in a year, obliged to change their abode, and seek protection in the sands of Beja. The elephant and rhinoceros, which, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, are obliged, in order to resist the zimb, to roll themselves in mud and mire, which, when dry, coats them over like armour. Of all those who have written of these countries, the prophet Isaiah alone has given an account of the zimb or fly, and described the mode of its operation, Isaiah, vii. 18, 19. Providence, from the beginning, it would appear, had fixed its habitation to one species of soil, which is a black fat earth, extremely fruitful; and contemptible as it seems, this insect has invariably given law to the settlement of the country. It prohibited absolutely those inhabitants of the black earth called Mazaga, housed in caves and mountains, from enjoying the help or labour of any beasts of burden. It deprived them of their flesh and milk for food, and gave rise to another nation, leading a wandering life, and preserving immense herds, by conducting them into the sands beyond the limits of the black earth, and bringing them back when the danger from this insect was over. In the plagues brought on Pharoah, it was by means of this insect, that God said, he would separate his people from the Egyptians. The land of Goshen, the possession of the Israelites, was a land of

Digitized by Google

pasture, not tilled nor sown, because not overflowed by the Nile: but the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that God confined the zimb; for he says, it shall be a sign of this separation of the people, which he had then made, that not one fly should be seen in the sand or pasture ground, the land of Goshen; and this kind of soil has ever since been the refuge of all the cattle emigrating from the black earth to the lower part of Atbara. So powerful is the weakest instrument in the hands of the Almighty! These are the most remarkable particulars concerning this insect, collected from vol. i. p. 388, et seq. and vol. v. p. 188, et seq.

We do not subjoin the author's long and circumstantial description of the zimb, because, without a very accurate plate, such a description would afford neither instruction nor entertainment. It must be regretted, that the author has not been equally careful in describing and delineating the other objects of natural history contained in this volume. In many of them, some of those parts by which naturalists name, and know, them, are omitted: an omission which will prevent his successors from deriving such advantage from his labours, as they might otherwise have afforded. Mr. B. seems to be imperfectly acquainted with the systems of natural history, which M. de Buffon depreciates under the appellation of *Nomenclatures*, and even affects to despise them. This, surely, is not well judged; for there is no branch of knowlege that may not, occasionally, prove highly useful to a traveller.

Having considered Mr. B. under the various characters of an artist, a traveller, a philosopher, an historian, and a naturalist, it might be expected that we should here conclude this long article: but there still remains one point of view in which these celebrated travels merit to be more particularly examined. The ancient arts of the Ethiopians have perished; their present ignorance, slavery, and barbarities, render their transactions incapable and unworthy of connected narration; the trade of the East is now carried on by a different channel; the gold mines of Sofala, wherever they were situated, must be nearly exhausted; and the principal articles of commerce, and even most of the objects of curiosity, which those parts of Africa once afforded, are now supplied in greater abundance from the new world:—but the countries round the Red Sea are scenes highly interesting in ancient history; and the opinions of a traveller, who has himself explored those countries, the condition of which is supposed to have undergone, in the course of three thousand years, but little alteration, must have great weight in settling difficulties, that have long perplexed the

Digitized by Google

the learned of all nations. Mr. Bruce boldly enters on this ſubject, and beginning with the diſperſion of mankind after the univerſal deluge, inveſtigates the ancient hiſtory of Egypt and Ethiopia; traces the origin of idolatry; explains the invention of arts and ſciences; and reveals the nature and uſe of hieroglyphics. After carefully conſidering his obſervations on all theſe matters, we acknowlege that our reading inclined us to differ from him in almoſt every particular; and which is more remarkable, that the principal circumſtances mentioned by Mr. B. himſelf concerning the preſent ſtate of thoſe parts of Africa, appeared ſtrongly to warrant our diſſent, and to juſtify our incredulity. Voltaire and his followers, who uſe the privilege of ſaying every thing, becauſe they have not the patience to conſider any thing, treat with contempt the notion of the children and grand-children of Noah peopling the earth: but their arguments recoil on themſelves, and prove them as deſtitute of erudition, as they are incapable of calculation. It is not with their frivolous objections that we would encounter Mr. B. It is our duty to meet him on the firm and elevated ground on which he has choſen to ſtand, taking the ſacred ſcriptures for our text, and conſidering the records and monuments of Pagan antiquity as their ſtrongeſt confirmation and beſt commentary.

We ſhall begin this inquiry by ſtating Mr. Bruce's opinions, as clearly as we can, and as much in his own words as brevity will permit. It is an immemorial tradition among the Abyſſinians, (vol. i. p. 376, et ſeq.) that almoſt immediately after the flood, Cuſh, the grandſon of Noah, paſſing with his family from the low country of Egypt, came to the ridge of mountains which ſeparates the flat country of Atbara from the high lands of Abyſſinia. Terrified with the late dreadful event, (the flood,) ſtill recent in their minds, and apprehenſive of being again involved in a ſimilar calamity, this wandering family choſe for their habitation, caves in the ſides of the mountains; where, with unparalleled induſtry, and with inſtruments utterly unknown to us, they formed commodious dwellings in rocks of granite and marble, which remain entire, in great numbers, to this day, and promiſe to do ſo till the conſummation of all things. As the Cuſhites grew populous, they occupied the heights contiguous to their firſt dwellings, ſpreading their arts and induſtry to the eaſtern, as well as to the weſtern, ocean. Mr. Bruce here finds fault with St. Jerome and Bochart, for perplexing this ſubject of the Cuſhites, and blames the latter for induſtriouſly involving it in more than Egyptian darkneſs.

Digitized by Google

The Cushites founded the city of Axum, some time early in the days of Abraham. Soon after this, they pushed their colony down to Atbara, where we know, from Herodotus, they successfully pursued their studies; from which Josephus says they were called Meroetes, or inhabitants of the isle of Meroe. The prodigious fragments of colossal statues of the dog-star, still to be seen at Axum, shew what a material object of their attention they considered him to be; and Sir, which, in the language of the Troglodytes, or inhabitants of caves, signifies a dog, instructs us in the reason why this province was called Siré, and the river bounding it, Siris.

The province of Siré, being within the limits of the tropical rains, was not favourably situated for observing the heavenly bodies. The Cushites therefore went to Meroe in 16° N. L. where Mr. B. imagines that he saw the ruins of that ancient city, and caves in the mountains, which, he doubts not, formed the temporary habitations of the builders of that first seminary of learning. From Meroe, the Cushites soon extended themselves to Thebes, which is known to be a colony of Ethiopians; and above Thebes, as well as above Meroe, there are a great many caves, which the colony made provisionally on their first arrival, and which are all inhabited to this day.

While the descendents of Cush thus extended their settlements to the north, their southern brethren gradually occupied the mountains that run parallel to the Arabian gulph, and took possession of Saba or Azabo, both which denote the *South*, because that tract lies on the southern coast of the gulph, and, from Arabia and Egypt, was the first land to the southward, which bounded the African continent, then richer, more important, and better known, than the rest of the world. The Troglodyte extended himself still further South, and advancing beyond the line, found solid and high mountains in a fine climate, and gold and silver in large quantities; which determined his occupations, and made the riches and consequence of his country. In these mountains, called the *mountains of Sofala*, large quantities of both metals were discovered in their pure unmixed state.

Meanwhile, the northern colonies advanced from Meroe to Thebes, busy and intent on the improvement of architecture, and building of towns, which they began to substitute for their caves. They became traders, farmers, artificers of all kinds, and even practical astronomers, from having a meridian night and day free from clouds, for such was that of the Thebaid. Their brethren in the middle parts, being confined to their caves during six months, by perpetual rain, employed their leisure

Digitized by Google

leiſure in reducing the many obſervations daily made by thoſe of their countrymen who lived under a purer ſky. Letters too, and arithmetical characters, were invented by this middle part of the Cuſhites; while trade and aſtronomy, the natural hiſtory of the winds and ſeaſons, employed the part of the colony eſtabliſhed at Sofala moſt to the ſouthward.

'A carrier was abſolutely neceſſary to the Cuſhite, and Providence had provided him one in a nation which were his neighbours. Theſe were in moſt reſpects different, as they had long hair, European features, very duſky and dark complexion, but nothing like the black-moor or negro; they lived in plains, having moveable huts or habitations, attended their numerous cattle, and wandered from the neceſſities and particular circumſtances of their country. Theſe people were in the Hebrew called *Phut*, and, in all other languages, *Shepherds*; they are ſo ſtill, for they ſtill exiſt; they ſubſiſt by the ſame occupation, never had another, and therefore cannot be miſtaken; they are called Balous, Bagla, Belowee, Berberi, Barabra, Zilla, and Habab, which all ſignify but one thing, namely that of *Shepherd*. From their place of habitation, the territory has been called *Barbaria* by the Greeks and Romans, from Berber, in the original ſignifying *ſhepherd*. The authors that ſpeak of the Shepherds ſeem to know little of thoſe of the *Thebaid*, and ſtill leſs of thoſe of *Ethiopia*, whilſt they fall immediately upon the ſhepherds of the Delta, that they may get the ſooner rid of them, and thruſt them into Aſſyria, Paleſtine, and Arabia. They never ſay what their origin was; how they came to be ſo powerful; what was their occupation; or, properly, the land they inhabited; or what is become of them now, though they ſeem inclined to think the race extinct.'

The principal ſeat of the reſidence and power of the ſhepherds was that flat part of Africa between the northern tropic and the mountains of Abyſſinia. They occupied likewiſe the two ſtripes of land along the Red Sea and the Indian ocean, becauſe they carried their merchandize to the ports there, and thence to Thebes and Memphis on the Nile. The mountainous country of Abyſſinia on the other hand is inhabited by the woolly-headed Cuſhite or Shangalla,

'Living as formerly in caves, who from having been the moſt cultivated and inſtructed people in the world, have, by a ſtrange reverſe of fortune, relapſed into brutal ignorance, and are hunted by their neighbours like wild beaſts in thoſe foreſts, where they uſed to reign in the utmoſt liberty, luxury, and ſplendour.'

Both the Cuſhites and the ſhepherds were affected by the zimb or fly, above deſcribed; and the former were compelled, by this irreſiſtible inſect, to remain, for ſix months, ſhut up in their caves; while the latter were reduced to the neceſſity of changing their habitation twice in every year. Pp. 388 and 390, & ſeq. vol. i. The ſhepherds, for the moſt part friends and allies

Digitized by Google

allies of the Egyptians or Cushites, at times were enemies to them. Thebes was destroyed by Salatis, who overturned the first Dynasty of Cushite kings. Salatis and his successors behaving very unjustly and cruelly, their dominion was overturned by Sesostris, whom the Egyptians considered as their greatest benefactor, for having abolished the tyranny of the shepherd kings, for having laid open to Egypt the trade of India and Arabia, and for having restored to each individual his own lands which had been wrested from him by the violent usurpation of the Ethiopian Shepherds. Vol. i. p. 369.

The second conquest of Egypt by the shepherds, was that under Sabaco, who destoyed Thebes in the reign of Hezekiah king of Judah. Their third invasion was after the building of Memphis, where a king of Egypt inclosed 240,000 of them in a city called Abaris, and afterward banished them to Canaan. Mr. B. thinks this number improbable; and observes that the total expulsion of the shepherds at any one time by any king of Egypt, or at any one place, must be fabulous, as they have remained in their ancient seats, and do remain to this day, perhaps in not so great a number as when the trade was carried on by the Arabian gulph, yet still in greater numbers than any other nation of the continent. Ib. p. 397. At this day, the people, who call themselves Agaazi, are a race of shepherds inhabiting the mountains of the Habab, and have by degrees extended themselves through the whole province of Tigré, whose capital is called Axum, which signifies the principal city of the shepherds that wore arms. Ib. p. 387. The shepherds were Sabeans, worshipping the host of heaven, the sun, moon, and stars: but immediately on the building of Thebes and the perfection of sculpture, idolatry and the grossest materialism greatly corrupted the more pure and speculative religion of the Sabeans. P. 395. With idolatry, hieroglyphics are very intimately connected, and the invention of both is referred by Mr. B. to the Cushites and shepherds comprehended under the general name of Ethiopians above Egypt.

'Thebes was built by a colony of Ethiopians from Sire, the city of Sier, or the Dog Star. Diodorus Siculus says, that the Greeks, by putting O before Siris, had made the word unintelligible to the Egyptians: Siris, then, was Osiris; but he was not the Sun, no more than he was Abraham, nor was he a real personage. He was Syrius, or the dog-star, designed under the figure of a dog, because of the warning he gave to Atbara, where the first observations were made at his heliacal rising, or his disengaging himself from the rays of the sun, so as to be visible to the naked eye. He was the Latrator Anubis, and his first appearance was figuratively compared to the barking of a dog, by the warning it gave to prepare for the approaching inundation. I believe, therefore, this was the first

Digitized by Google

hieroglyphic; and that Isis, Osiris, and Tot, were all after inventions relating to it; and, in saying this, I am so far warranted, because there is not in Axum (once a large city) any other hieroglyphic but of the dog-star, as far as I can judge from the huge fragments of figures of this animal, remains of which, in different postures, are still distinctly to be seen upon the pedestals everywhere among the ruins.

'It is not to be doubted, that hieroglyphics then, but not astronomy, were invented at Thebes, where the theory of the dog-star was particularly investigated, because connected with their rural year. Ptolemy has preserved us an observation of an heliacal rising of Sirius on the 4th day after the summer solstice, which answers to the 2250 year before Christ; and there are great reasons to believe the Thebans were good practical astronomers long before that period; early, as it may be thought, this gives to Thebes a much greater antiquity than does the chronicle of Axum just cited.

'As such observations were to be of service for ever, they became more valuable and useful in proportion to their priority. The most ancient of them would be of use to the astronomers of this day, for Sir Isaac Newton appeals to those of Chiron the Centaur. Equations may indeed be discovered in a number of centuries, which, by reason of the smallness of their quantities, may very probably have escaped the most attentive and scrupulous care of two or three generations; and many alterations in the starry firmament, old stars being nearly extinguished, and new emerging, would appear from a comparative state of the heavens made for a series of ages. And a Theban *Herschel* would have given us the history of planets he then observed, which, after appearing for ages, are now visible no more, or have taken a different form.

'The dial, or gold circle of Osimandyas, shews what an immense progress they had made in astronomy in so little time. This, too, is a proof of an early form and revival of the arts in Egypt, for the knowledge and use of Armillæ had been lost with the destruction of Thebes, and were not again discovered, that is, revived, till the reign of Ptolomy Soter, 300 years before the Christian æra. I consider that immense quantity of hieroglyphics, with which the walls of the temples, and faces of the obelisks, are covered, as containing so many astronomical observations.

'I look upon these as the ephemerides of some thousand years, and that sufficiently accounts for their number. Their date and accuracy were indisputable; they were exhibited in the most public places, to be consulted as occasion required; and, by the deepness of the engraving, and hardness of the materials, and the thickness and solidity of the block itself upon which they were carved, they bade defiance at once to violence and time.

'I know that most of the learned writers are of sentiments very different from mine in these respects. They look for mysteries and hidden meanings, moral and philosophical treatises, as the subjects of these hieroglyphics. A sceptre, they say, is the hieroglyphic of a king. But where do we meet a sceptre upon an antique Egyptian monument? or who told us this was an emblem of royalty among the Egyptians

Digitized by Google

Egyptians at the time of the first invention of this figurative writing? Again, the serpent with the tail in its mouth denotes the eternity of God, that he is without beginning and without end. This is a Christian truth, and a Christian belief, but no where to be found in the polytheism of the inventors of hieroglyphics. Was Cronos or Ouranus without beginning and without end? Was this the case with Osiris and Tot, whose fathers and mothers, births and marriages are known? If this was a truth, independent of revelation, and imprinted from the beginning in the minds of men; if it was destined to be an eternal truth, which must have appeared by every man finding it in his own breast from the beginning, how unnecessary must the trouble have been to write a common known truth like this, at the expence of six weeks labour, upon a table of porphyry or granite?

'It is not with philosophy as with astronomy; the older the observations, the more use they are of to posterity. A lecture of an Egyptian priest upon divinity, morality, or natural history, would not pay the trouble, at this day, of engraving it upon stone; and one of the reasons that I think no such subjects were ever treated in hieroglyphics is, that in all those I ever had an opportunity of seeing, and very few people have seen more, I have constantly found the same figures repeated, which obviously, and without dispute, allude to the history of the Nile, and its different periods of increase, the mode of measuring it, the Etesian winds; in short, such observations as we every day see in an almanack, in which we cannot suppose, that forsaking the obvious import, where the good they did was evident, they should ascribe different meanings to the hieroglyphic, to which no key has been left, and therefore their future inutility must have been foreseen.

'I shall content myself in this wide field, to fix upon one famous hieroglyphical personage, which is *Tot*, the secretary of Osiris, whose function I shall endeavour to explain; if I fail, I am in good company; I give it only as my opinion, and submit it chearfully to the correction of others. The word *Tot* is Ethiopic, and there can be little doubt it means the dog-star. It was the name given to the first month of the Egyptian year. The meaning of the name, in the language of the province of Siré, is an *idol*, composed of different heterogeneous pieces; it is found having this signification in many of their books. Thus a naked man is not a *Tot*, but the body of a naked man, with a dog's head, an ass's head, or a serpent instead of a head, is a *Tot*. According to the import of that word, it is, I suppose, an almanack, or section of the phænomena in the heavens which are to happen in the limited time it is made to comprehend, when exposed for the information of the public; and the more extensive its use is intended to be, the greater number of emblems, or signs of observation, it is charged with.

'Besides many other emblems or figures, the common Tot, I think, has in his hand a cross with a handle, as it is called *Crux Ansata*, which has occasioned great speculation among the decypherers. This cross, fixed to a circle, is supposed to denote the *four elements*, and to be the symbol of the influence the sun has over them.

Digitized by Google

them. Jamblichus records, that this cross, in the hand of Tot, is the name of the *divine Being* that travels through the world. Sozomen thinks it means the *life* to come, the same with the ineffable image of eternity. Others, strange difference! say it is the *phallus*, or human genitals, while a later writer maintains it to be the mariner's compass. My opinion on the contrary is, that, as this figure was exposed to the public for the reason I have mentioned, the Crux Ansata in his hand was nothing else but a monogram of his own name TO, and $\overset{O}{T}T$ signifying TOT, or as we write Almanack upon a collection published for the same purpose.

'The changing of these emblems, and the multitude of them, produced the necessity of contracting their size, and this again a consequential alteration in the original forms; and a stile, or small portable instrument, became all that was necessary for finishing these small *Tots*, instead of a large graver or carving tool, employed in making the large ones. But men, at last, were so much used to the alteration, as to know it better than under its primitive form, and the engraving became what we may call the first elements, or root, in preference to the original.'

Thus have we endeavoured to collect, within as narrow a compass as possible, Mr. Bruce's opinion concerning the origin of arts, letters, idolatry, and hieroglyphics; all of which he refers to the Ethiopians above Egypt; an assertion, which, if well ascertained, would doubtless render the Abyssinians the most interesting nation of all Pagan antiquity. In matters so ancient and so obscure, the observations of a writer, who has enjoyed the peculiar advantage of accurately examining the ground, and observing the wants and resources of the country and climate, are entitled to much attention: but if his system be ill-founded, the respect which it naturally claims, will only serve to render that which was before obscure, altogether unintelligible, to perplex with intricacy, and to multiply error. Considering Mr. Bruce's opinions, it appeared very extraordinary to us, that the first and third books of Diodorus Siculus, and the second book of Herodotus, which have hitherto furnished materials for describing the antiquities of Egypt and Ethiopia, should not afford the slightest foundation for any of his assertions. Instead of saying that Egypt was colonized and civilized by the neighbouring Ethiopians, Herodotus (l. ii. c. 31.) says the express contrary, τουτων δε εισοικισθεντων εστ ως Αιθιοπας, ημερωτερους γεγονασι Αιθιοπες θεα μαθοντες Αιγυπτια. "This colony of Egyptians being planted among the Ethiopians, the latter became more civilized, learning Egyptian manners." The sacred scriptures speak of the wisdom of Egypt, not of that of Ethiopia: but even the Egyptians themselves are represented by the most learned of the prophets, as founding their claim to knowlege on their eastern descent, and thereby admitting the superiority

Digitized by Google

superiority of their oriental masters. Isaiah, xix. 11. "I am a son of the wise, a son of the *kings of the east*;"—for so the word hitherto translated *ancient*, as it has often been observed, should be rendered. The Chronicle of Axum, which Mr. Bruce tells us, is a book esteemed the first in authority after the sacred scriptures, says, that Abyssinia had never been inhabited till 1808 years before Christ; and '200 years after that, which is 1600 A. C. it was laid waste by a flood, the face of the country much changed and deformed, so that it was denominated at that time *Oure Midre*, or the country laid waste, or, as it is called in scripture itself, a land which the waters and floods had spoiled.' Vol. i. p. 398.

Beside this occasional calamity, the hand of nature seems to have fixed an indelible impression on *Ethiopia above Egypt*, which must have rendered that country nearly as barbarous in all ages as Mr. B. found it to be in the present; a nation compelled, by the inclemencies of the sky, to burrow under ground in caves; for we cannot believe with Mr. Bruce that the caves of the Troglodytes are *artificial dwellings*, any more than that the Pyramids are *natural rocks*. Vol. i. p. 42. A nation, compelled by the zimb or fly to change their habitation twice in every year; a people deluged by rains, tormented by insects, and always in danger of being devoured by wild beasts; such a nation, we say, is not the most likely to have invented arts and sciences, much less to have carried them to the highest perfection that they ever attained; nor is it probable that a people, once so ingenious and refined, should degenerate into such gross ignorance as to become incapable of making a fishing net.

Mr. Bruce, however, may ask, what does Homer mean when he speaks of αμωμονας Αιθιοπας the well initiated Ethiopians: (Iliad i. v. 423; or Diodorus Siculus, iii. 2.) when he says the Ethiopians pretended to be the most ancient of men, and that the Egyptians were their colony?—Homer will best explain himself—Αιθιοπας, τοι διχθαδεδαιαται εσχατοι ανδρων. Odyss. i. v. 25. *Extremos hominum Aethiopopas, geminisque diremtos partibus*; and Diodorus will be best explained by Strabo, of whom we may say, with Casaubon, that, in a question of this kind, one Strabo is worth many Sicilians. Both explanations agree in this, that there were two Ethiopias, which the great geographer (l. i. p. 35.) tells us were divided from each other by the Arabian gulph. The natives of both, we are told by Herodotus, (v. 69.) followed the standard of Xerxes. They spoke different languages; both were of dark complexions: but the western Ethiopians were woolly-headed, the eastern had long hair. Herodot. ibid. Now, we think it more

Digitized by Google

more than probable that Mr. B. has confounded the history of those two nations, and ascribed to the former the transactions and inventions which belong to the latter.

In this inquiry, our bounds will not permit us to launch into the wide ocean of erudition. The celebrated Bochart, in the 4th book of his *Geographia Sacra*, proves that the countries to the east of the Arabian gulph formed the portion of Cush, whose son Nimrod founded the Assyrian monarchy. Genesis, x. 8, 9, & 10. This opinion which, Mr. B. says, involves the subject in more than Egyptian darkness, is not, at the bottom, inconsistent, as Bochart himself believed it to be, with that of other commentators on the 10th chapter of Genesis, who assign Ethiopia for the land of Cush; because we learn from Strabo and from Ephorus, that eastern Ethiopia comprehended the countries in which Bochart has placed the Cushites. (Strabo, p. 34. edit. Par.) In those countries, the Babylonians and Chaldæans are known to have early cultivated astronomy; and, together with that science, to have introduced astrology and idolatry, particularly the worship of the Sun. The astronomical observations of the Chaldæans were sent to Aristotle by the philosopher Callisthenes, who had accompanied Alexander to Babylon. They remount to the year 2134 before Christ, and are continually referred to by Ptolomy the geographer, though himself an Egyptian, in preference to the pillars of Hermes, and other records and monuments of his own country. This his patriotism would never have allowed him to do if he had not regarded them as more ancient and more authentic.

At Nisa in Arabia, a country contiguous to Chaldæa, (Strabo, xvi. p. 739.) obelisks had been erected to Osiris and Isis, the sun and the moon, before those luminaries were transformed into the gods or kings of Egypt. (Diodor. i. 27.) It was in the East that this species of idolatry began, which extended to Egypt and to many other countries; and it was in the East that Euhemerus unveiled the majesty of ancient superstition. Lactantius, i. 11.

After the conquest of Egypt by Augustus, the obelisk, sent by that emperor to Rome, was inscribed, not to Sirius, as Mr. B.'s system requires, but to the Sun. The inscription is still legible on the base: *Im. Augustus Ægypto in potestatem populi Romani redacta Soli donum dedit.* The testimony of Herodotus, Pliny, and Cassiodorus, is expressly to the same purpose; and as the worship itself came from the East, so did the signs or emblems by which it was explained or indicated. They are called Signa Chaldaica, and seem to have been introduced into Egypt before the Trojan war, in consequence of the invasion

Digitized by Google

vasion of that country by the Eastern Ethiopians, from whom, and not from the barbarous Abyssinians and Shangalla, the Egyptians appear to have derived their early civilization. Notwithstanding the difficulties occasioned in ancient history by the fables of Berosus and Manetho, which seem to have been invented and propagated by men who preferred the honour of their respective countries to the love of truth, and notwithstanding the interested lies told by Egyptian priests to Herodotus and Diodorus Siculus, yet the writings of these ingenious and well-informed historians, of whom the former spent his whole life, and the latter thirty years, in exploring the countries which they describe, afford us many useful landmarks for directing our course through this barren and extensive wilderness. Before the time of Psammeticus, who reigned in the beginning of the eighth century before Christ, both Herodotus and Diodorus acknowlege that the history of Egypt was little known to the Greeks. Proteus, both historians say, reigned at the time of the Trojan war; and the princes who erected the pyramids lived, according to Herodotus, between these two periods. Concerning the age of Sesostris, Herodotus and Diodorus received, indeed, very different accounts: but both writers agree that he reigned before the war of Troy; and Diodorus tells us, that he erected two obelisks of hard stone, 120 cubits high, on which he caused to be inscribed the greatness of his power, and amount of his revenues, and the names and number of the nations whom he had subdued. Diodor. i. 56. This exactly corresponds with the words of Tacitus, in describing the travels of Germanicus: *Mox visit veterum Thebarum magna vestigia; & manebant structis molibus literæ Ægyptiæ, legebantur et indicta gentibus tributa,* &c. Annal. ii. 60. A very different account of the obelisks from that given by Mr. B.

That this Rhamses, or Ramastes, whose great obelisk, Pliny says, then stood at Thebes, was the same with Sesostris, appears from the exploits ascribed to him, *eo cum exercitu,* (viz. 700,000 men of the military age) *Rhamsem Lybia, Æthiopia, Medisque, &c. potitum.* Tacit. ibid. Herodotus insinuates that he came originally from the East, though the vanity of the Egyptians made them claim him for their countryman; and his name is said by the learned Bianchini *, to signify the Illustrious Shepherd. Instead of an Egyptian king, therefore, 'who conquered the Ethiopian shepherds,' (as Mr. B. describes Sesostris,) 'and laid open to Egypt the trade of India and Arabia,' we have here an Ethiopian shepherd who subdued

* *Istoria Universale*, p. 441.

Digitized by Google

the Egyptians; and who, having acquired immense wealth by conquest, disdained the slow profits of commerce.

According to Herodotus and Diodorus, various Ethiopian kings reigned in Egypt before the Trojan war, and introduced into that country their arts, idolatry, obelisks, and hieroglyphics. In their splendid courts, they displayed all the magnificence of the East, from which they had originally come: but the destruction of Pharoah's army in the Red Sea, and the growth of the Assyrian empire, rendered Egypt a prey to new and barbarous invaders. These were the African Ethiopians from the South, who made war on the arts and superstition of Egypt, who shut or demolished the temples, and who having reduced the people to a cruel slavery, compelled them to build the pyramids with stones brought from their native country, (Ethiopia above Egypt;) a circumstance mentioned by Strabo, and strongly confirmed by the report of a great geographer *, who says, there are buildings existing in that country to this day, which exactly resemble the masonry of the pyramids: but that the *obelisks*, on the contrary, are Asiatic, and not African inventions, is evident from the symbols which they contain. The hooded snake, which is engraved with great precision on the obelisk of Rameses, now lying in ruins at Rome, is a reptile not found in any part of Africa, but peculiar to the south-eastern parts of Asia †. It is distinguishable among the sculptures in the sacred caverns of the island of Elephanta ‡, and appears frequently added as a characteristic symbol to many of the idols of the modern Hindoos §.

The memory of Sesostris was cherished, but that of the Abyssinian conquerors was held in abhorrence, by the Egyptians. They wished, if possible, to have abolished it for ever, and were so far successful, that the history of those conquerors, and their pyramids, is involved in great obscurity. (Herodot. & Diodor. ibid.) Yet these are the princes to whom Mr. B. ascribes the institutions and wisdom of Egypt; an opinion totally inconsistent with the testimony of ancient writers, who describe the African Ethiopians as barbarians, who chose their kings from their strength and stature, who were branded as atheists by other nations, and who, in particular, instead of worshipping the sun, reproached that luminary with scorching them, and cursed him as their enemy. Diodor. & Strabo.

* Mr. Pierre D'Avity. Afrique, p. 485.

† Norden, Sonnerat, and D'Hankerville.

‡ Niebuhr.

§ Sonnerat, and Mr. Knight's learned discourse on the connection between the worship of Priapus and the mystic theology of the ancients, p. 90.

Digitized by Google

It is natural for Mr. B. to be partial to the countries which he has made it the great business of his life to explore and describe: but if the preceding observations prove that Asia, and not Africa, was the cradle of arts and idolatry, nothing will appear more fanciful than deducing the Egyptian rites from the local circumstances of Abyssinia, and considering the obelisks erected in honour of Eastern gods and kings, as almanacs or diaries of the weather of Egypt, and the inundations of the Nile.

There is something very ingenious in Mr. B.'s account of the *Crux Ansata* in the tots, or portable almanacs, which he considers as obelisks in miniature: yet before he had hastily adopted that explanation, he should have considered whether the Egyptian letters, fourteen centuries before Christ, corresponded so exactly with those of our English alphabet.

Another word, and we have done.—Prepossessed in favour of his own theory, Mr. B. is extremely provoked with Herodotus, and all who have followed that writer, in believing the Delta of Egypt to be the gift of the Nile. In answer to his elaborate reasonings on this subject, vol. iii. p. 672, we shall oppose a well-attested fact. In the history of the Peloponnesian war, Thucydides (l. ii. § 102.) observes, "that the islands called Echinades were situated opposite to the city of Œniades, at a small distance from the mouth of the river Achelous. The current of this river accumulates sand and slime, which has already joined some of these islands to the continent; and it is probable that, in time, they will all form part of the main land: yet in the age of Pausanias, nearly six centuries afterward, the Echinades remained as remote from the coast as they had been during the Peloponnesian war; at least the difference was not perceptible. (Pausanias, Arcad. l. viii. c. 25. p. 647.) Had Pausanias inferred, like Mr. B. that Thucydides' information was false, and his prediction absurd, he would assuredly have reasoned wrong; for Mr. Wood * tells us, that the Archelous, by the slime which it throws up, still continues to contract the distance between the Echinades and the continent; so that the prediction of Thucydides must at length be fulfilled.

We shall now conclude our criticism on this extraordinary work, which will doubtless procure its author a very conspicuous rank in the republic of letters; though, from the various nature of the work itself, we cannot easily ascertain what that rank will be. To the learned reader, the historical and geo-

* Original Genius of Homer, p. 9.

graphical

Digitized by Google

graphical travels of Mr. Bruce will naturally recal the work of Herodotus, part of which is written concerning the same countries, and which is divided into nearly the same number of books: but a writer who disdains, as much as Mr. B., the graces of elegant composition, (which, perhaps, he would not have found it a very easy matter to attain,) forms an unworthy parallel with the ancient historian, whose harmonious and captivating diction deserved and perpetuated, for his nine books, the names of the nine Muses. Instead of confusion, exaggeration, inconsistency, and sometimes contradiction, had Mr. B. set an example of perspicuity, accuracy, and energy of description, his literary and military talents, his discoveries and his battles, his philosophy and his horsemanship, his piety and his raillery, and above all, his relating to his countrymen a long series of transactions in a distant land, in which he himself bore so considerable a part, would bring to mind the celebrated Athenian, who travelled through nearly the same extent of barbarous and unknown country, fighting and discoursing alternately; who entered, like Mr. B. into the service of an unfortunate prince; and who, in his return home, was exposed to the same dangers, and delivered by similar address:— the composition of Xenophon, so interesting and so persuasive, insures credit to his report, perhaps, when it is false; and the narration of Mr. B. so harsh, so exaggerated, and so repulsive, makes us doubt the reality of his adventures, even perhaps when they are true. Beside these lines of discrimination between the ancient and the modern traveller, the latter often appears in the character of a physician, which, as far as we know, the former never once assumed; and this circumstance, there is reason to suspect, may suggest to the malignity of criticism, that Mr. B. is not the Xenophon, but the Ctesias * of his age. Yet Ctesias, lying physician as he was called, had his partizans and his admirers. We too admire the boldness, the perseverance, the dexterity, and the sagacity, of the historian of Abyssinia; we lament that, with all his variety of accomplishments, he possessed not the talent of writing a more agreeable book: but the man, we fancy, is greatly superior to the work; his faults are faults of carelessness, not of incapacity; nor does he appear deficient in learning, but wanting in diligence. Speaking his sentiments so freely, and, in general, so contemptuously, of men and books, he might expect that his

* A physician of Cnidus, who travelled to the court of Artaxerxes Mnemon, and wrote a fabulous account of the Assyrians and Persians, &c. See his Extracts in Photius Cod. 62. and his character in Vossius de Hist. Græc.

Digitized by Google

own opinions ſhould be canvaſſed, and his own errors detected. We have taken on ourſelves this diſagreeable taſk—the more diſagreeable, becauſe from the undiſtinguiſhing contempt in which the author holds literary journaliſts *, we have little reaſon to hope that our difficulties will be removed, and our doubts ſatisfied. Mr. Bruce, who does not know Reviewers, treats them with diſdain: but we, who know ourſelves, diſdain his imputations.

ART. II. *Dramatic Sketches of the Ancient Northern Mythology.* By F. Sayers, M. D. 4to. pp. 112. 3s. 6d. Johnſon. 1790.

AMONG the various forms to which the poet has recourſe, in order to impreſs his favourite ideas with vivacity, and embody, to the vulgar eye, the *airy nothings* that float in his own imagination, none ſeems adapted to produce ſo ſtrong an effect as the dramatic; whether aſſiſted by the other fine arts, at the theatre; or intended, as in the Sketches before us, for the ſolitude of the cloſet. Its difficulties are, however, proportioned to its excellencies; and the experience of all ages has demonſtrated how rarely he, who attempts to tread this ſtage, can bring his ſtory into action, without ſtepping himſelf from behind the ſcene; and how ſeldom he accompliſhes his purpoſe, without occaſionally ſinking into epic, or digreſſing into didactic poetry. Shakeſpeare is inviolably cautious in this reſpect, and has therefore excelled all authors, ancient or modern. The former, indeed, ſeem never to have imagined the poſſibility of ſupporting the dramatic form through a whole piece: but regularly entruſt, to the prologue, all the requiſite preliminary matter; and, to a meſſenger, the detail of the cataſtrophe. To the ancients, however, Dr. Sayers has looked up for models; and inclined, as we may be, to queſtion the propriety of his choice, it were unfair to try the merits of his performance on any but the rules of ancient criticiſm.

Theſe poems are the production of no common intellect; and, though not free from faults, they will probably excite, in ſome degree, the attention of the public. As they alſo contain ſeveral attempts at innovation, we ſhall be more diffuſe in our critique, than their bulk may ſeem to require. The errors of genius merit the ſevereſt inveſtigation.

The author is not without diſtinguiſhed competitors in this line of ancient criticiſm. The Sampſon of Milton, the Medea of Glover, the Elfrida and Caractacus of Maſon, all retain a conſiderable ſhare of public approbation. The maſque of

---

* See his Introduction, pp. 67 and 75.

Telemachus,

Digitized by Google

Telemachus, an unequal, and somewhat tedious piece, also enjoyed, in its day, a degree of popularity. Among these works, Sampson and Medea approach nearest to the ancient models; Caractacus has most of the beauties of the modern stage. The pieces which we are now to notice, distinguish themselves by a much greater simplicity of language; by a studied rejection of all supernumerary interlocutors; and by a loftier lyric tone in the odes of the chorus. On the other hand, the want of intricacy diminishes the interest of the plot; and the paucity of personages leaves little room for the nice discriminations of character, or the evolution of complex passions.

These plays are three in number, Frea, Moina, and Starno. The first approximates most to the efforts of modern art: the style is more laboured, the decorations are more abundant, and the odes rhyme. Moina verges nearest to the chastity of the Greek theatre: its choruses want the ornament of rhyme, and even the anxious metrical precision of those in Glover. They possess, however, that arrangement of syllables, which irresistably disposes to the use of the *cantilena* in reading; and it is difficult to ascertain what other charm is requisite to distinguish verse from prose. Indeed, notwithstanding the laboured attempts of modern critics to detect the laws of Greek prosody, and the industry with which they have invented a nomenclature for every length of line, it hardly seems probable that Sophocles, or Pindar, were bound by any other rule than the influence of an habituated ear; or that they were, in fact, more strict in the shaping of their stanzas, than the German, Stollberg, or the Italian, Chiabrera. Rhyme certainly draws the attention from the thought to the sound; and, though it may be prudent in an inferior, it can hardly be necessary in a good poet. If verses of ten syllables are allowed not to want it, why should it be necessary in lines of eight or six? and, essential as it is universally considered in ludicrous poetry, why may it not be spared in the sublime? Indeed the practice of English writers seems to coincide with this idea; as, in their more laboured lyric efforts, all our ode-makers, from Dryden to Gray, are fond of placing their rhymes so remotely and irregularly, as almost effectually to conceal their existence.

With the Edda, of which a copious account is to be found in Percy's Northern Antiquities, the reader of the work before us should be familiar, in order to relish the incessant allusions to the 'splendid and sublime religion of our northern ancestors,' which form its characteristic decoration.

The subject of Frea is derived from a Gothic fiction; according to which, Balder, god of the sun, and the beloved of

Digitized by Google

Frea, was ſlain by his brother Hoder, and hurled into the infernal regions. Hela, the goddeſs of fate, is intreated by Frea to releaſe him; which ſhe engages to do, if all the gods deplore the loſs of Balder. Frea applies, in turn, to each; and each relents, except Lok, whoſe refuſal ſeals the doom of Balder, and terminates the piece. The ſoliloquy of Balder offers a ſtriking deſcription of the Gothic hell, and may ſerve for a ſpecimen of this drama:

'Thou land of horror! where eternal froſt
Has built his icy throne, and dims the air
With ever-hiſſing ſleet; where ſullen Night
Has ſpread her dingy veil, and biting blaſts
Sweep o'er the ſolid ſeas and chilling frame;
Muſt Balder ever pour the fruitleſs moan?
Muſt Balder's ſighs be mock'd by ſhiv'ring ghoſts,
Shrill-ſhrieking from their caves? Muſt Balder's ſoul
For ever ſhudder at the death-owl's ſong,
And ſhrink aghaſt from ſpeckled ſnakes, that rear
Their venom'd jaws, and horrid hiſs around?
Bright ſcenes of bliſs, farewel ye ſplendid domes,
For ever echoing with the joyful noiſe
Of revelry and ſongs harmonious; happy ſeats
Of happy gods, where from the gold-tipt horn
They quaff the honied nectar of the bee,
With rapture liſt'ning to the thrilling ſtrains,
That ruſh on ſounding wings from Braga's harp—
No more ſhall Balder in your ſhining halls
Catch with tranſported ſoul the ſocial joy,
And mix exulting with celeſtial bands?
No, Balder, no; amid the giant brood,
Amid the yelling ghoſts of murderers
Thou dwell'ſt! No more the cheering light of heav'n
Shall meet theſe ſorrowing eyes; for here no beam
Of morning burſts with ſofteſt luſtre round,
Nor here ambroſial eve, with fragrant hand,
Scatters her ſweets; no ſilver-ſounding voice
Melodious warbles to my ſorrowing ſoul.
The ſooty raven ſails around my head,
And harſhly chaunts his hoarſeſt deſcant here.
Thou flaming ſteed of day! whoſe golden mane
Waves in the air, and pours a flood of light,
Oft have I ſprung upon thy ſhining back,
To trace the radiant path, then mounted high
The blue expanſe of heaven, and girt with beams
Of dazzling glory, wing'd my courſe rejoicing.
Alas! how chang'd! in midnight gloom inwrapt,
The Lord of Splendor groans in Hela's halls,
For ever baniſh'd from the realms of light.
Groves of Valhalla! from whoſe waving boughs
Sweet muſic, mix'd with Mimer's ſoothing murmur,

For

Digitized by Google

For ever floated on the fragrant air;
Oft have I wander'd in thy flow'ry paths,
Holding celeſtial converſe; oft I've ſought
Thy ſtilleſt ſhades, and caught with eager ear
The melting ſtrains, that burſt from Braga's ſhell,
Attun'd to love; and there the beauteous form
Of Frea, blooming as the orient day,
Would bluſhing meet her Balder's ſteps retir'd,
Enamour'd gaze upon my god-like limbs,
And drink the honied accents of my lips;
Then from her beaming eye the glance of love
Quick ſhot. Dear ſcenes of fleeting joy, farewel!
What now avails the form that Frea lov'd?
What now avails the eloquence that charm'd
The lift'ning gods? a brother's bloody hand
Blaſted my bliſs, and daſh'd me from the height
Of joy to miſery! Ye hated maids!
When firſt ye gan to weave the woof of fate,
Ye ſcatter'd wide around the flowers of ſpring;
At length the raven croak'd—with joy ye ſnatch'd
The cords of woe, and dipp'd the curſed web
Deep in the pitchy waters of deſpair.
O thou who ſitt'ſt upon thy ſhining throne,
Array'd in ſplendor! Odin, Odin, hear
The ſorrows of a ſon, and turn thine eye,
Moiſt with paternal grief, from ſcenes of glory,
Pierce through the thickeſt horrors which ſurround me,
Extend thy daring arm, and drag thy child
From caves of darkneſs to thy beamy hall.
Father, I aſk in vain—it is not thine
To break the firm decrees of Fate unchanging;
But Balder, wretched Balder, here muſt mourn
For endleſs years———.'

The addreſs of Frea to Thor, the god of the weather, is not equally happy. In rhymed verſe, indeed, the author is leſs fortunate: diſſimilar ſounds are occaſionally made to jingle; and the lines want, for the moſt part, that *exquiſite* poliſh and ſmoothneſs which our lateſt poets, eſpecially Darwin, have taught a modern ear to expect. In the ode to which we alluded, the rhymes, *air* and *tear*, *blaſt* and *haſte*, are reprehenſible. We twice meet with the image of waving trees, and twice with ſwelling waters: it is, indeed, firſt, a pine, and then a foreſt; firſt a rill, and then the ocean: but repetition, unleſs for pathetic effect, ſavours of negligence, or poverty. Thoſe, however, will not be offended with this circumſtance, who admire a landſcape that has been lately extolled, beginning, *'Twas here, e'en here, where now I ſit reclin'd*; in which the noiſe of the wind is deſcribed five times in a dozen lines. The odes to Kertha, Niord, Surtur, and Lok, are all varied, beautiful, and ſplendid.

Digitized by Google

The ſtory of Moina is of the author's invention. The heroine, daughter of Mornac, and beloved by Carril, had been taken captive, and forcibly married, by Harold, a Daniſh chieftain, during one of his predatory expeditions to the Iriſh coaſt; where, it ſhould ſeem, *he had fortified for himſelf a dwelling.* Carril, (whom ſhe believed ſlain, but whom Druids had removed from the field of battle,) in the diſguiſe of a bard, finding out her retreat, perſuades her to fly. In the anxiety of irreſolution, ſhe ſends him to conſult a propheteſs concerning their impending deſtiny; and, during his abſence, receives the news of Harold's death. By this event, all obſtacles to the happineſs of the lovers ſeem removed. They interpret favourably the equivocal anſwer of the propheteſs, and prepare for immediate flight. In the mean while, the body of Harold is brought back: his death-ſong is ſung, and the funeral rites being prepared, his followers inſiſt, according to the Scandinavian practice, on interring his wife with him, that he might enjoy her ſervices in Valhalla. Carril, in deſpair, throws himſelf from a rock, and periſhes.

A ſtory in all reſpects ſo novel, and teeming with intereſting moments, might have afforded ſcope for interviews more numerous than thoſe which are given in this tragedy. The firſt meeting of the lovers, after mutual expectations of eternal ſeparation, and their final parting before the interment of the heroine, would have furniſhed materials for laboured addreſſes to the tender paſſions; and the ſcenes of Starno ſeem to evince that the author was by no means incapable of ſucceſsfully aſſailing our ſenſibility. He appears, however, purpoſely to have ſhrunk from this attempt; and to have concentrated his energy in the choral odes, which are here peculiarly brilliant. The firſt, a compliment to Moina's beauty, abounds with new and exquiſitely graceful imagery. The ſecond, a precatory addreſs to Odin, has ſome features of the firſt chorus in the Œdipus Tyrannus; and, though not ſoftened with touches equally pathetic, it is, in ſublimity, little inferior. The Ode to Hoſpitality is leſs attractive. The Song of Carril is in Oſſian's beſt manner. The praiſe of Poeſy, and of Braga, its inſpirer, though too looſely connected with the play, has great elegance. We ſhall tranſcribe the Elegy on Harold's death, not as the beſt, but as that which requires leaſt preliminary information in order to be underſtood:

'Softly ſtrike the harp,
And ſwell the ſounds of woe;
Harold falls!
His blue eyes cloſe,
His golden hair is red,
He falls in blood.

'See

'See at the feſtive board
His faithful warriors ſit,
In vain they caſt their eyes around
To meet their chieftain's looks;
Sorrow glooms their ſouls,
And daſhes from their lips
The ſparkling ſhell.

'The hunter's horn reſounds,
The ſtout dogs leap around,
And ſeek their chief.
No more ſhall Harold's voice
Be heard the woods among.

'The famiſh'd eagle ſcreams,
And aſks his wonted food;
No more ſhall Harold's arm
Prepare the bloody feaſt.

'Yet not to Hela's dark abode
Our chieftain's ſoul is fled,
He riſes on the ruſhing blaſt
And ſeeks Valhalla's halls.'

The deſcription of the cave of the propheteſs, is ſuperior to a ſimilar ſcene in Lucan, in ſtrength of outline, though not in finiſh of ſtyle. That of the Gothic doomſday, contained in the Death-ſong of Harold, though deeply obſcured by the multiplicity of mythological alluſions, may juſtly contend for a place among the ſublimeſt efforts of the Britiſh muſe. The lamentation over Moina, on the contrary, verges toward common-place; that over Carril is ſufficiently intereſting, and is full of alluſions to the peculiarities of Gothic manners. Indeed, there is no part of theſe plays which deſerves to be noticed with more unqualified approbation, than the ſtudied preciſion, and claſſical propriety, with which the cuſtoms and opinions of the Goths and Celts have been contraſted. Scarcely a leading feature, in the prevailing habits of either, has eſcaped the author; nor do we recollect a ſingle inſtance in which he has confounded theſe very diſtinct people. If we have occaſionally thought the traits of individual character too weak, thoſe of national character have every-where appeared to us, prominent, diſtinct, and true.

The hiſtory of Starno wants novelty. A chieftain vows, before battle, to ſacrifice his nobleſt priſoner to Heſus, a Celtic deity. The captive proves to be the lover of his daughter, who, after vainly attempting to obtain from her father the life of Kelric, kills herſelf in deſpair. The dramatic part is not wanting in effect; it has, moſtly, warmth, and often tenderneſs: but the odes have not the majeſtic horror which the worſhip of ſuch divinities might be expected to inſpire; and

Digitized by Google

the paucity of information which can be gleaned from the ancients, concerning Druidical religion, has contracted the imagery of the poet. The hymn, 'Hail Heſus, hail!' has the moſt ſtrength.

There are, in all theſe plays, many imperfect lines, and ſome other ſymptoms of haſty compoſition; beſide imitations, one of Milton, p. 17, and ſome of Oſſian, which approach too near to the original. The notes interſperſed among theſe poems, evince much more than a curſory acquaintance with Greek and Latin claſſics. Dr. S.'s knowlege of northern mythology ſeems rather derived from Mallet, than from the original ſources: at leaſt it does not appear that he is familiarly acquainted with the Scandinavian dialects; or that he has turned over, with anxious induſtry, the pages of Sæmund and Snorro, of Bartholinus and Reſenius. There are, certainly, two paſſages which ſhould not have eſcaped a perſon otherwiſe acquainted with the Icelandic Sagas, than through the uſual verſions. The one is found in a note to the ode, beginning,

'What ſounds celeſtial float
Upon the liquid air,
And charm the liſtening gods!
Is it the ruſtling breeze
'Mid Glaſor's golden boughs?
Is it the white-neck'd ſwan's
Melodious ſtrain?'

The author, in a remark on this paſſage, aſſerts, that the Scandinavians had the ſame opinion of the muſical powers of the ſwan, as the Greeks and Romans entertained. Independently of the great natural improbability of ſuch a coincidence of unfounded ſuperſtition, is not the ſole authority for this aſſertion, the line, "Saung u is Vana," which occurs in an ode put into the mouth of Niord, and quoted by Mallet? Should not this ode have been tranſlated thus? "How I abhor thy mountainous abode! There I have paſſed nine nights of wearineſs. There is heard only the howl of the wolf; not the ſong of the Vauns, the ſtrayers on the ocean's brim." The Vauns were a ſpecies of mermaids, venerated by the Gothic idolaters. For *Vauns*, ſome tranſlators have ſubſtituted *ſwans*; and their error has been adopted by Dr. Sayers in common with Mallet and with Klopſtock.

The ſecond inſtance is an annotation on the paſſage,

'When Vithri drives the ſinging ſpear
Deep in the hero's ſteel-clad breaſt,
His ſoul immortal mounts on high,
And climbs the airy hall of gods:'

where

where Vithri is asserted to have been a name of Hela, or death. Vithri never occurs in the Sagas, but as descriptive of Odin, who was indeed a god of death, though a personage totally distinct from Hela. Vithri signifies *the bountiful*, and was an epithet applied to the god who slays in battle, on account of the bounteous recompence of felicity which awaited those whom he consigned to the Valkyriur, the conductresses of heroes to Valhalla.

We have been the more minute in our remarks on this head, as Dr. Sayers, at the conclusion of his preface, seems to intimate a disposition to undertake an account of the Northern mythologies. Such a work is much wanted: but he ought to be aware of its difficulties. If well executed, it could not but obtain a favourable reception from an age distinguished for its attention to elegant antiquities. It is to be hoped too, that, in the progress of such an inquiry, his Muse would meet with new temptations to exertion. Plutarch observed of Menander, that his later excelled his earlier productions; and such has often been the tendency of poetic genius. What might we not therefore expect from an author who, in a first attempt, has displayed so eminent a degree of taste and energy? He has unquestionably the merit of having selected, from the Gothic mythological system, features highly adapted to poetical effect; and he has clothed them in an attractive dress. The portions which he has brought into view, have also, in a great degree, the merit of novelty; and they form a valuable addition to those with which Gray, Jerningham, and Hole *, have already familiarized the English reader.

Art. III. *The Revelations translated, and explained throughout*, with Keys, Illustrations, Notes, and Comments; a copious Introduction, Argument, and Conclusion. By W. Cooke, Greek Professor in the University at Cambridge, and Rector of Hempsted, Norfolk. 8vo. pp. 187. 6s. Boards. Robinsons. 1789.

The Revelations, as Mr. Cooke acknowleges †, 'is a book, which, as the stone to which our Lord likens his gospel, has broke, split, ground to powder, and scattered the genius, wisdom, discretion, and learning of many very considerable and eminent men, both in the Roman, and in the Reformed Church.' Whether this new adventurer has escaped wholly unhurt, let the reader judge, from the following curious comparison of the Book of Revelation with the Œdipus Tyrannus of Sophocles, and the Iliad and Odyssey of Homer ‡:

---

* Author of *Arthur*, &c. See our last Number.

† Preface. ‡ Page ii.

'Consider

'Consider it as a tragedy, and it is as perfect as the Œdipus Tyrannus, the perfection whereof consists in this, that it is the unravelling of a plot, which is prior and anterior to the action.—Let us suppose the plot to be already formed in the Antichristian Spirit, described in the seven churches, and let the drama open with the temple scene, and now the seals, the trumpets, and the vials unfold the plot:—and though the Antichrist does not die, no more than Œdipus, yet he falls into such calamity, as makes him an object of pity, and justifies the lamentation pronounced on his downfall.—Again, it may be compared with beauty and harmony to the Odyssey of Homer, when the wrath having in the Iliad been satisfied and fulfilled by blood, as in this book by the bloody sacrifice of Christ's death, a new scene opens, and Ulysses or the human Spirit sets out on its way home to its kingdom, or Jerusalem, and to its Penelope or bride, as in the book.—The suitors will well represent the false Church, or the vassals of Popery, who under pretence of courting the bride, establish themselves in her house, eat up her substance, played the king in her dominions, and gave themselves to jollities, feastings, and pleasures, with an implacable enmity conceived in their hearts against the Lord of the house and his Son,—till they under a providence effect their return, and accomplish revenge on the suitors their enemies.—And in truth, both the Iliad and Odyssey appear to me, to be founded on a deep and mystical moral.—For what is the Iliad, but the Jewish Church in fact, a wrath awakened and appeased only by blood?—And what the Odyssey, but Christianity, and the recovery under a providential grace, of a lost bride and kingdom?—The very name of Ulysses imports as much, Ὁδὸς σοος, the safe way.—It is impossible for any man to read those poems, if he consider their antiquity, their original invention, and at the same time perfection, without a confusion and amazement of spirit, and a thought too, that there is something in that old verse, which Apollo is made to pronounce upon them,

"Ηιδδε μεν Εγωγε, ἰχαρασσε δε θιος Ομηρος."

A writer who can discover the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the book of Revelations: but it is not equally certain, that he is qualified to detect the fallacies* of JOSEPH MEDE, and to prove him mistaken, false, and erroneous†. Though the author professes‡ to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a firebrand, sling and bounce, and run singeing and scorching whatever it touches,' we have been so unfortunate as not to receive from this flaming taper, a single ray to guide us through this region of darkness.

* Introduct. p. xxix. † Ibid. p. lxii. ‡ Ibid. p. lxiv.

ART.

Digitized by Google

ART. IV. *The Works, in Verſe and Proſe, of Leonard Welſted, Eſq.* ſome time Clerk in Ordinary at the Office of Ordnance in the Tower of London. Now firſt collected. With Hiſtorical Notes, and Biographical Memoirs of the Author. By John Nichols. 8vo. pp. 540. 6s. Boards. Nichols. 1789.

THE author, who is here brought back from the ſhades by the powerful wand of his editor, flouriſhed in what is ſometimes, though perhaps with no great propriety, called the Auguſtan Age of Engliſh Literature. From the memoirs prefixed to this republication, it appears, that Welſted was wantonly traduced, both as a gentleman and as a poet. Mr. Nichols has laudably endeavoured, and not without ſucceſs, to reſtore to him the wreath of fame, of which he was purloined by his contemporaries. His pieces, though they bear evident marks of negligence, at the ſame time diſcover a ſufficient portion of genius, to deſerve the pains which his editor has taken to reſcue him from oblivion. From the Memoirs of Mr. Welſted, we ſhall ſelect the following account of the treatment which he received from the celebrated author of the Dunciad, and his friends:

"In 1717 Mr. Welſted wrote "The Genius, on Occaſion of the Duke of Marlborough's Apoplexy;" an Ode much commended by Steele, and ſo generally admired as to be attributed to Addiſon.

'In the ſame year Mr. Welſted publiſhed "The Triumvirate, or a Letter in Verſe from Palemon to Celia from Bath," which was a direct ſatire on "Three Hours after Marriage," the unſucceſsful dramatic attempt of Gay, Arbuthnot, and Pope. This was an inexpiable offence* with the Bard of Twit'nam; who took his

* 'In the "Letters of eminent Perſons," Mr. Duncombe obſerves, "If Mr. Welſted had written nothing elſe, or at leaſt if he had not offended Mr. Pope by his 'Triumvirate,' he would ſcarcely have been pilloried in The Dunciad.—It was to this poem, rather than to the "One Epiſtle to Mr. Pope," that a polite alluſion is made in the "Epiſtle to Dr. Arbuthnot," publiſhed in Jan. 1735-6.

"Full ten years ſlander'd, did he once reply?
"Three thouſand ſuns went down on Welſted's lye."

"It was ſo long," adds the note, "after many libels before the author of the Dunciad publiſhed that poem, till when, he never writ a word in anſwer to the many ſcurrilities and falſehoods concerning him."—Again, "This man [Welſted] had the impudence to tell in print, that Mr. P. had occaſioned a lady's death, and to name a perſon he never heard of. He alſo publiſhed that he libelled the Duke of Chandos; with whom (it was added) he had lived in familiarity, and received from him a preſent of five hundred pounds: the falſehood of both which is known to his Grace. Mr. P. never received

Digitized by Google

his revenge by giving Welſted a conſpicuous niche in " The Dunciad*." Speaking of the dull lordly Patron, on whom

" With ready quills the dedicators wait,"

he ſays,

" *Welſted* his mouth with claſſic flattery opes,
And the puff'd Orator burſts out in tropes.
But *Oldmixon* the Poet's healing balm
Strives to extract from his ſoft, giving palm;
Unlucky Oldmixon! thy lordly maſter
The more thou tickleſt, gripes his fiſt the faſter†."

Book II. ver. 197. ed. 1729.

' And after plunging Coneannen to the bottom of that fable ſtream, where

" Th' unconſcious flood ſleeps o'er him like a lake,"

he adds,

" Not *Welſted* ſo: drawn endlong by his ſcull,
Furious he ſinks, precipitately dull.
Whirlpools and ſtorms his circling arm inveſt,
With all the might of gravitation bleſt.
No crab more active in the dirty dance,
Downward to climb, and backward to advance.
He brings up half the bottom on his head,
And boldly claims the Journals and the Lead‡."

Book II. ver. 293. ed. 1729.

' Again,

---

received any preſent, farther than the ſubſcription for Homer, from him, or from *Any great Man* whatſoever." Pope.—The circumſtance of " the lady's death," did not appear till two years after the provocation given in the Dunciad. How far the inſinuation might be grounded, I confeſs myſelf unable to develope.'—On the preſent from the Duke of Chandos, the annotator refers to what Dr. Johnſon has ſaid on the ſubject.

* ' Welſted, in his turn, retorted in ſeveral of the ſquibs which ſpeedily followed the publication of " The Dunciad."

† ' To ſhew the verſatility of Pope, take the lines as differently applied in later editions:

" *Bentley* his mouth with claſſic flattery opes,
And the puff'd orator burſts out in tropes.
But *Welſted* moſt the Poet's healing balm
Strives to extract from his ſoft giving palm:
Unhappy Welſted! thy unfeeling maſter,
The more thou tickleſt, gripes his fiſt the faſter."

Book II. 205. ed. 1779.'

‡ " The ſtrength of the metaphors in this paſſage is to expreſs the great ſcurrility and fury of this writer, which may be ſeen one day in a piece of his, called (as I think) *Labeo**." Pope.—This

* ' Q. To what does this allude? Mr. Cooke, in one of his Epiſtles, June 1726, obſerves of England, that,

" ———as at once the fertile country breeds
The golden harveſt and the rankeſt weeds;
Among the Britiſh Sons of Verſe we find
In *Pope* a *Bavius* and a *Labeo* join'd."

paſſage

Digitized by Google

' Again, Book III. 173. ed. 1720 (ver. 170. ed. Johnſon, 1779) he thus parodies a paſſage in Denham's " Cooper's Hill:"

" Flow, *Welſted*, flow! like thine inſpirer, beer;
Though ſtale, not ripe; though thin, yet never clear:
So ſweetly mawkiſh, and ſo ſmoothly dull:
Heady, not ſtrong; o'erflowing, though not full."

' In the notes on the above curious extract, it is ſaid, " He writ other things which we cannot remember. Smedley, in his Metamorphoſis of Scriblerus, mentions one, the Hymn of a Gentleman to his Creator: and there was another in praiſe of either a Cellar or of a Garret. L. W. characterized in the Περὶ Βάθους, or the Art of Sinking, as a Didapper *, and after as an Eel *, is ſaid to be the perſon, by Dennis, Daily Journal of May 11, 1728. He was characterized under the title of another animal, a Mole, by the author of the enſuing ſimile, which was handed about at the ſame time:

" Dear *Welſted*, mark, in dirty hole,
That painful animal, a Mole:
Above ground never born to grow;
What mighty ſtir it keeps below!
To make a Mole-hill all his ſtrife!
It digs, pokes, undermines for life.
How proud a little dirt to ſpread;
Conſcious of nothing o'er its head

---

paſſage in Pope's note, and the eight lines of poetry which it ſerved to illuſtrate, were ſo injurious, that Pope himſelf ſeems to have been aſhamed, and omitted them in ſubſequent editions.'

* " *Didappers* are authors that keep themſelves long out of ſight, under water, and come up now and then, where you leaſt expected them." *L. W. G. D.* Eſq. Sir *W. Y.*—" The *Eels* are obſcure authors, that wrap themſelves up in their own mud, but are mighty nimble and pert. *L. W. L. T. P. M.* General *C.*" I have given the above extracts from Martinus Scriblerus, Chap. VI. to ſhew that Welſted was at leaſt abuſed in good company; with George Dodington, Sir W. Young, &c.—In the eleventh chapter of " The Art of ſinking in Poetry," the following couplet is quoted from Welſted's " Acon and Lavinia," as an example of the *Paranomaſia*, or Pun:

" ——————Behold the virgin lye
Naked, and only *cover'd* by the *ſky* "

" To which," ſays Scriblerus, " thou may'ſt add,

" To ſee her beauties no man needs to ſtoop,
She has the whole horizon for her hoop."

' Behold the fidelity of this quotation! The couplet, as it really ſtands in Welſted, both in the original Free-thinker, and in the republiſhed volume, 1724, is,

" ——— who ſaw her, with familiar eyes,
Aſleep, and only cover'd with the ſkies."

Digitized by Google

Till, labouring on for want of eyes,
It blunders into light, and dies."

" But (to be impartial) add the following character of him. Mr. Welſted had, in his youth, raiſed ſuch great expectations of his future genius, that there was a kind of ſtruggle between the two univerſities, which ſhould have the honour of his education *. To compound this, he (civilly) became a member of both, and, after having paſſed ſome time at the one, he removed to the other. From thence he returned to town, where he became the darling expectation of all the polite writers, whoſe encouragement he acknowledged in his occaſional poems, in a manner that will make no ſmall part of the fame of his protectors. It alſo appears from his works, that he was happy in the patronage of the moſt illuſtrious characters of the preſent age. Encouraged by ſuch a combination in his favour, he publiſhed a book of poems, ſome in the Ovidian, and ſome in the Horatian manner, in both which the moſt exquiſite judges pronounced he even rivalled his maſters. His love-verſes have reſcued that way of writing from contempt. In tranſlations he has given the very ſoul and ſpirit of his author. His ode, his epiſtle, his verſes, his love-tales, all are the moſt perfect things in all poetry. WELSTED of himſelf, Characters of the Times, 1728, 8vo, p. 23, 24. It ſhould not be forgot for his honour, that he received at one time the ſum of five hundred pounds † for ſecret ſervice, among other excellent authors hired to write anonymouſly for the miniſtry. See Report of the Secret Committee, &c. in 1742."

' If this pleaſant repreſentation of our author's abilities were juſt, it would ſeem no wonder if the two univerſities ſhould ſtrive

* ' This is in ſome degree the caſe with every decent ſcholar at Weſtminſter; it being an equal chance whether he goes to Trinity College, Cambridge, or to Chriſt's Church, Oxford.'

† ' A groſs miſrepreſentation. He certainly received 500l. But, fortunately for his reputation, thus infamouſly and injuriouſly branded, it was proved beyond a doubt, by an original letter of Steele, that the ſum with which he is thus reproached was received by him as an official man, ſo far back as the 17th of Auguſt, 1715, and was actually iſſued for the uſe of Sir Richard Steele. See Steele's " Letters to his Lady," 1787, p. 118; compared with the " Report of the Secret Committee" in the Houſe of Commons, vol. xxiv. p. 328; where the ſum is ſaid to be iſſued to " Leonard Welſted, Gent. for ſpecial ſervice."—In the Appendix to the Report of the Secret Committee of the Houſe of Commons in 1741 and 1742, in a table of money expended by Sir Robert Walpole, among other articles, there is one for ſpecial ſervices; in which is the following article:—" Aug. 27, 1715, 500l. to Leonard Welſted, Gent." But this gentleman ſome years afterwards declared, to Mr. Walthoe, an alderman of St. Albans, " that he received it for Sir Richard Steele, and paid it to him;" a declaration which is now abundantly confirmed by the unſuſpicious teſtimony of Steele himſelf.'

with

Digitized by Google

with each other for the honour of his education. Our author, however, does not appear to have been a mean poet: he had certainly from nature a good genius; but, after he came to town, became a votary to pleasure; and the applauses of his friends, which taught him to over-value his talents, perhaps slackened his diligence, and, by making him trust solely to nature, neglect the assistance of art.'

The volume contains Miscellaneous Poems and Translations; a Dissertation on the English Language; a Translation of Longinus on the Sublime; a Theological Dissertation on the Conduct of Providence before the coming of the Messiah; and a Comedy, The Dissembled Wanton, or, My Son, get Money.

The sportive productions of this writer's pen are certainly the most valuable; several of them are well worth preserving.

ART. V. *Actions of the Apostles:* translated from the Original Greek; by the Rev. John Willis, B. D. Vicar of Ridge, Herts. 8vo. pp. 295. 10s. 6d. Boards. Robson and Co. 1789.

THE author's reasons for this publication are not new: but their want of novelty does not much lessen their importance. He urges, for instance, the great revolution of language, by which many words in our translation debase the style.—The conjunctive particles καὶ, μὲν, ὖν, δὲ, which have various significations in Greek writers, are throughout the whole New Testament, generally cramped by the English particles *and* and *but*, by which many actions, events, and discourses, in themselves totally different and unconnected, become blended and confused.—By divisions of chapters and verses, not always in the best arrangement, an obscurity is introduced, and sometimes a contradiction to other parts of sacred scripture.—A sameness in the translation of a particular word has often caused a corruption and want of precision in the sense.—Mr. Willis adduces instances in the word λογος, which is almost constantly translated *word*; whereas he says St. Luke uses it to convey the following ideas, viz. declaration, notification, discourse, narrative, word, argument, reason, literature, eloquence, &c.—Another reason assigned is the neglect of grammatical exactness, in case, mood, tense, and arrangment; without accurate attention to all these, it can hardly seem possible to do justice to the style and sentiments of sacred scripture, or exhibit a clear connected translation of it. How far the author has succeeded in this respect, (after making a few remarks) we shall leave the public to determine. He says, he has done his best; and *will* never repent of his undertaking.—We presume *shall* would have been more proper here, and in many other parts of this work.

Dr. W.'s work is divided into several sections; to which are added notes, styled proofs and illustrations. Some of the

Digitized by Google

author's alterations, we think, are real improvements; others, the contrary; ſome are very fanciful; and there are others for which we cannot at all account. Take the following ſpecimen: (we wiſh he had given the correſpondent places in the Acts: we muſt here do that for him.) In page 42, he renders Αγγελος δὲ Κυριε, then an angel of divinity: which, in our tranſlation, is literally rendered, but the angel of the Lord, Acts v. 19.—We can ſee no reaſon for his tranſlating δοξαν Θεε, Acts. vii. 55. an irradiance of a God; and the next verſe, do I not contemplate the Heavens open? inſtead of, behold I ſee the Heavens opened; and Acts xiv. 22. Avenue of belief, inſtead of, the door of faith. Our author's tranſlation of that famous text 1 Timothy iii. 16. is very peculiar: page 210. 'For without controverſy, great is the incomprehenſibility of the right adoration, which has been diſplayed viſible in a body;—innocent in ſoul;—revealed to prophets; proclaimed among nations—believed upon earth—exalted to glory.' Surely this is more incomprehenſible than the original.

Our readers, we preſume, by this time, are convinced that ſome of this writer's criticiſms are fanciful, and others unaccountable; and we cannot help here obſerving, that he ſeems to vary from the common tranſlation from a mere affectation of ſingularity, which is wrong on this account in particular: the reverence that the common people pay to the Bible is paid to the tranſlation; (as they know nothing of the original;) therefore to alter this, (if no valuable end be anſwered by it,) only tends to weaken their veneration for theſe ſacred writings.

We ſhall conclude with a note that does honor to the author's performance,—page 157. referring to Acts xv. 'This is the firſt general council that met on affairs of religion; the occaſion of it important. The order in which the Apoſtles ſpeak,—their references,—reaſonings,—opinions, are worthy notice, and the final reſolutions founded on them, deſerving univerſal imitation.—Had every ſucceeding one, which has been held in different periods ſince that time, been guided by the ſame Holy Spirit, which preſided here, Chriſtianity, in every region of the globe, might have remained unadulterated, and in its primitive purity.'

ART. VI. *Gramina Paſcua*; or, a Collection of *Specimens* of the common Paſture Graſſes, arranged in the Order of their flowering, and accompanied with their Linnæan and Engliſh Names, as likewiſe with familiar Deſcriptions and Remarks. By G. Swayne, A. M. Vicar of Pucklechurch, Glouceſterſhire, &c. &c. Folio. 8 Pages and 6 plates. 1l. 1s. Boards. Richardſon. 1790.

As the intent of this work is to give the farmer the names and nature of the graſſes which he may find on his lands, perhaps

Digitized by Google

perhaps a better plan could not be adopted.—At the ſame time, we muſt ſay that the deſign is open to ſome improvement.

The plan is ſimply to give deſcriptions of the common paſture graſſes, with remarks on their uſes; and that the farmer might have his objects before him in a manner incapable of any deception, the very plants themſelves are paſted on the pages oppoſite to the deſcriptions.—Figures might not be exact: but the plant itſelf being produced muſt obviate every poſſibility of error. Here, however, occurs the idea which we hinted with reſpect to the improvement; *viz.* although the paper is very large, the ſpecimens are rather ſcanty.—There is ſcarcely any foliage, and no root at all.—Now we apprehend that theſe would be leading points to a farmer, as well as to a profeſſed botaniſt. If they do not always enter into the ſpecific character, they conſtitute the prime parts of the œconomical uſes of a graſs. We could, therefore, have wiſhed that, in a work of this kind, theſe parts had been brought forward to view. Eradicating noxious graſſes is next to an impoſſibility.—In the new planting of a meadow, the famer may be taught to conſult his intereſt in the ſelection of a proper ſeed: but he would be beſt taught, by having the ſpecimens diſplayed with all the probabilities of their noxious or uſeful qualities, diſcernible in their root and foliage.

Of the execution of the work, we have to ſay that a great deal of practical obſervation is beſtowed on it: but when the *feſtuca ovina*, *rubra duriuſcula*, are aſſerted to be the ſame plant, we muſt call in queſtion the author's botanical diſcernment. We join heartily in Mr. Swayne's wiſhes, that the penetrating naturaliſt, Mr. Curtis, would recollect the deſires of his friends and ſubſcribers, and let them ſee his diſquiſitions on theſe graſſes.

Much has been ſaid of the famous Orcheſton St. Mary graſs. Mr. Swayne thinks it is the *Alopecurus pratenſis*. The *poa trivialis* has been certainly gathered there of an uncommon ſtature. The fertility of the ſoil may equally nouriſh ſeveral ſpecies:—ſo that *the graſs* may perhaps more properly be changed into the title, *the graſſes* of the Orcheſton meadow.

The country gentleman will be pleaſed to ſee this work; and the dried ſpecimens will enable him to diſcriminate the graſſes, that is, ſuch as are given in it, very readily. It would have been well if *all* the graſſes had been given, as there is a ſatisfaction in being made aware of what are bad, as well as in being taught what are good.

Digitized by Google

ART. VII. JACOBI DICKSON, *Fasciculus Secundus Plantarum Cryptogamicarum Britanniæ.* 4to. pp. 31, and 3 Plates. 4s. Nicol. 1790.

THIS indefatigable author here presents to the public a second golden work. A supplement to the labours of his great leader, Dillenius, is a work that requires a singular share of industry, acuteness, and ability. How well Mr. Dickson is qualified for this task, appears in every page.

The Cryptogamic class, from the minuteness of its objects, must necessarily abound with peculiar difficulties; and when will the complete knowlege of them be gained? The question itself is idle. This knowlege has been surprisingly forwarded by Mr. Dickson, and it is not to be doubted that it will continue to advance under such able guidance. The first Fasciculus exhibited eighty-three species; here are ninety-eight more. Such large additions to all that Mr. Hudson and others have done, must be of great service; neither can it be supposed that there will be room for a *great many more.* In the mean time, Mr. Dickson has our most hearty wishes for encouragement to proceed. Indeed, the very able and neat manner in which he executes his work, will secure to him every comfort of that sort; and it must be no small gratification to him, as well as incentive to carry on his endeavours as far as possible, to be handed down to posterity, as the fellow-labourer with Dillenius.

The specimens figured in this Fasciculus are, in general, well chosen.—For *Fascic.* I. see our 73d vol. p. 373.

ART VIII. *A Collection of Dried Plants,* named on the Authority of the Linnæan Herbarium, and other original Collections, by James Dickson, Fellow of the Linnæan Society. Fasciculus II. Price 12s. Printed for the Author. 1790.

THIS Fasciculus is dedicated to Thomas Woodward, Esq; of Bungay, in Suffolk, a gentleman well known in the botanical world. It contains, *Scirpus mucronatus, Agrostis serotina, Campanula rhomboidalis, & Allionii—Aldrovanda vesiculosa, Anthericum calyculatum—Juncus filiformis, & spicatus, Daphne collina,—Agrostema Flos Jovis, Dryas octopetala, Orobanche ramosa, Trifolium Alpinum, Aster Alpinus, Arnica Montana, Carex Bellardi, fœtida & tomentosa—Salix reticulata, Acrostichum Septentrionale, Lycopodium Alpinum—Bryum rigidum, & tortuosum, Lichen frigidus, & croccus.*

Mr. Dickson, in his advertisement prefixed, mentions that several of his purchasers have desired him to confine his work

to

to such plants as are natives of Great Britain; and that he intends to do so after the first three or four Fasciculi. He has, it seems, provided himself, at a large expence, with plants not found in this country, especially many of M. Allioni's *Flora Pedemontana*, not described by any author. These, he hopes, will not be unacceptable to any one:—they certainly will not:—but we must add, that the advice of his purchasers was very good; and we hope he will attend to it *as soon as possible*. We likewise would suggest a hint, that a *very large* portion of these natives should be of the curious Cryptogamia.—For the 1st part of this collection, see Review, vol. lxxxi. p. 113.

ART. IX. *Plantarum Icones hactenus inedita, plerumque ad Plantas in Herbario Linnæano conservatas delineatæ Auctore* Jacobo Edvardo Smith, M. D. &c. &c. *Fasciculus II.* Folio. 1l. 1s. Boards. White, &c. 1790.

IT is with pleasure that we announce to our readers the publication of this second Fasciculus: for it rarely happens that we meet with a work so original and so useful. We do not hesitate to declare, that, if it is carried on with the same fidelity and originality, and with the same freedom from every species of *author-craft*, which so eminently mark these volumes, it will be allowed to be one of the most scientific publications that has ever been prepared. More original figures have been already given, than oftentimes are to be found in whole voluminous compilations of modern authors. We think it our duty to say thus much of Dr. Smith's industry and ability.

The Doctor seems engaged in a dispute with Monsr. Lamarck, a writer of some note in the *Encyclopedie*.—We are sorry when we see men of eminence contending, as seems to be M. Lamarck's case, for punctilios and etiquette. Their office is to contend in the search and the proof of truth; and a contention of this sort should be founded in solid and liberal argument, and not in asperity. It is, however, to be alleged, that Dr. Smith, sitting as it were in the chair of the great Linné, is called on to assert his privilege with due authority. As the attack was made on him, he has a right to repel it with the best means in his power; and there are few readers who will not take part with the Doctor in the following expostulation: '*Nequeo satis mirari quamobrem iste egregius vir adeo irascatur mihi. Cur non studiis liceat alterutri suis incumbere, quin alteri impedimento esse necesse videatur? At quid plura? Neque hæc dixissem, nisi iste me temere* PRIOR *lacessivisset.*'

Digitized by Google

The contents of this Second Faſciculus are:

Salvia tubiflora.
——— amethyſtina.
Nerteria depreſſa, *Gærtn.*
Liſianthus glaber, *Linn.*
Eſcallonia myrtilloides, *Linn.*
——— ſerrata.
Ehrharta longiflora.
——— calycina.
Daphne pendula.
Arenaria juniperina, *Linn.*
Vatica chinenſis, *Linn.*
Helleborus ranunculinus.
Mentha exigua, *Linn.*
Caſtilleia integrifolia, *Linn.*
——— fiſſifolia, *Linn.*
Hypericum Brathys.
Ægopricon betulinum, *Linn.*
Begonia iſoptera, *Dryandr.*
——— ferruginea, *Linn.*
——— urticæfolia, *Linn.*
Marattia alata, *Swartz.*
——— lævis.
——— fraxinea.
Acroſtichum ſpicatum, *Linn.*
Cænopteris rhizophylla.

For the firſt *Faſciculus*, ſee Review, vol. lxxxi. p. 112.

ART. X. *The Secret Hiſtory of the Court of Berlin*; or, The Character of the preſent King of Pruſſia, his Miniſters, Miſtreſſes, Generals, Courtiers, Favourites, and the Royal Family of Pruſſia. With numerous Anecdotes of the Potentates of Europe, eſpecially of the late Frederic II. and an intereſting Picture of the State of Politics, particularly in Pruſſia, Ruſſia, Germany, and Holland. In a Series of Letters, tranſlated from the French. A poſthumous Work. To which is added, a Memorial preſented to the preſent King of Pruſſia, on the Day of his Acceſſion to the Throne, by Count Mirabeau. 8vo. 2 Vols. about 390 Pages in each. 12s. Boards. Bladon. 1789.

IN our Appendix to the eightieth volume of the M. R. we gave ſome account of the original of this very indecent publication; and obſerved, that to his *Secret Memoirs*, the author had annexed an eſſay on the ſect *of the Illuminated*, with which we promiſed to bring our readers acquainted when the Engliſh tranſlation appeared: but in the preſent tranſlation that eſſay is omitted; and inſtead of it, we have the memorial preſented to the King of Pruſſia on the day of his acceſſion, by Count Mirabeau; a memorial filled with trite obſervations copied from Dr. Smith on the Wealth of Nations, diſplayed, or rather deformed, by the moſt oſtentatious and unſeaſonable eloquence. A foreigner, unprovided with any other credentials than thoſe of a travelling gentleman, preſuming to dictate leſſons to a great monarch on the day of his acceſſion, concerning the government of his kingdom, and the choice of his ſervants, is a phenomenon unexampled, perhaps, in the hiſtory of the world: but the tone of the memorial itſelf, and the parade with which the author brings forward the moſt common-place remarks, both enhance the ſingularity, and furniſh the ſolution, of this extraordinary phenomenon.

The

Digitized by Google

The obscurity of the French original is sometimes removed, but more frequently heightened, in the translation. In p. 310. vol. ii. there is a very gross blunder. 'He (the King of Prussia) has deposited five hundred thousand crowns in the provincial treasury, and has sent the transfer to Mademoiselle Vos. Thus, happen what may, she will always have an income of a thousand a year,' &c. The mistake arises from the translator's confounding *quatre vingt* with *vingt quatre*. The original means, that Mademoiselle Vos will have an income of eighty thousand crowns, above 3000 l. a year.

In several parts, the translation is so literal, that we are sensible of reading French, though the words be English. 'Frederic II. said of the few grandees who were employed in his time, "In the name of God, my dear Moellendorf, rid me of these princes." The Duke (of Brunswick) is equally dissatisfied with that fluctuation which *occasions essays to be made on twenty systems* at once; with the most of the persons chosen; with domestic disorder; with nocturnal rites; and with *the anecdotes the augury of which from day to day becomes inauspicuously characteristic*,' &c. Vol. i. p. 273.

Notwithstanding these defects, the translation, in general, is faithful and spirited; and the improprieties which deform it, are for the most part chargeable on the original, which abounds in cant and colloquial phrases; which, as Swift observes, are the most ruinous corruptions in any language. This observation holds universally; the cant words of a courtier and of a cobler are equally inconsistent with the established rules of good writing; and they ought to be carefully avoided by every author, who wishes that his work may pass the seas, or descend to posterity.

ART. XI. *Elements of Chemistry*, in a new systematic Order; containing all the Discoveries. Illustrated with thirteen Copper-plates. By M. Lavoisier, Member of the Academy of Sciences, &c. &c. Translated from the French * by Robert Kerr, F. R. & A. SS. E. &c. 8vo. pp. 561. 7s. 6d. Boards. Printed at Edinburgh, and sold by Robinsons, London.

THE translator of this work, though diffident of his own abilities, and limited in the execution to a space of time apparently very inadequate to such an undertaking †, has acquitted himself extremely well; and M. Lavoisier appears now to

---

* See the 1st volume of our *New Series*, p. 308.

† 'The French copy (Mr. K. says in the preface) did not reach his hands before the middle of September; and it was judged necessary, by the publisher, that the translation should be ready by the commencement of the university session in the end of October.'

Digitized by Google

full as much advantage in our language as in his own. Some little exuberances of expreſſion, or explanation, into which the author has now and then been betrayed by an affectation of formality, are by the tranſlator very properly retrenched: thus, for aſcertaining the *quantities* of bodies ſubmitted to, or reſulting from, chemical experiments, the beſt way is,

in the words of the author,

'to bring them into equilibrium with other bodies that men have agreed to take for a ſtandard of compariſon. When, for example, we would mix together twelve pounds of lead and ſix pounds of tin, we procure an iron lever, of ſufficient ſtrength, that it may not bend; we ſuſpend it by the middle, in ſuch a manner that its two arms may be perfectly equal; we attach to one of its extremities a weight of twelve pounds; we attach lead to the other, adding more and more of it till an equilibrium is produced, that is, till the lever remains perfectly horizonal. After having thus operated on the lead, we operate on the tin; and we proceed in the ſame manner for all the other matters whoſe quantity we want to determine. This operation is called *weighing*; the inſtrument uſed is called a *balance*; it is principally compoſed, as is well known, of a beam, two ſcales, and a tongue.'

in the words of the tranſlator,

'by means of an accurately conſtructed beam and ſcales, with properly regulated weights, which well-known operation is called *weighing*.' p. 295.

The tables, which M. Lavoiſier has added in the Appendix, for facilitating chemical calculations, being in French weights and meaſures, would have been unintelligible in this country, though, doubtleſs, very uſeful in his own: the tranſlator has, therefore, not merely omitted them, but, certainly with no ſmall labour, has ſupplied their places with others of the ſame kind, accommodated to the Engliſh ſtandards. The thermometer of Reaumur, uſed by the author, is reduced, throughout the work, to that of Fahrenheit, the correſponding degree of the latter being always annexed in a parentheſis *.

On

* Thoſe who have been accuſtomed to Reaumur's original thermometer will be inclined to ſuſpect ſome miſtake in theſe reductions. The vital heat, which is 96 or 97 of Fahrenheit's ſcale, has been again and again determined by Reaumur to be 32 of his; and ſome time after the publication of his *Art of Hatching*, &c. we were favoured with two of his thermometers, made by the Abbé Nollet, and marked *good* by Reaumur's own hand; in both which 32 was found to correſpond preciſely to Fahrenheit's 97; whereas, in the preſent work, 32 anſwers to 104. (p. 11.) and in the higher temperatures,

Digitized by Google

On the whole, we congratulate the Engliſh reader on this acquiſition of a *complete ſyſtem* of the new philoſophy; in which, while he admires the beautiful ſimplicity of the fabric, and the ſkill of the architect, he will have an opportunity alſo of appreciating the ſolidity of the foundations. While he is taught, for example, how the different kinds of air, and the atmoſpheres of the earth and other planets, are formed by the mere union of heat with different ſubſtances which ſerve as baſes to it; how all bodies whatever become airs when united with a certain quantity of heat only; and how thoſe airs are decompoſed by the ſeparation of the heat and the reunion of the particles of the baſes with one another, or with other bodies; he will naturally be led to conſider, whether all this be abſolute fact, or partly hypothetical; whether the author may not poſſibly have confounded two diſtinct genera of fluids, *vapour* and *air*; whether the vapour of boiling water, or the vapour into which any known ſubſtance is reſolved by the mere union of heat with it, be really and truly aeriform, that is, *permanently* elaſtic; and whether it be not probable, that water is a component part of many ſpecies, if not of every ſpecies, of air, but that it never can become aeriform, without the concurrence of ſome principle, or principles, beſide heat.

Again, when he is taught that the baſes of vital air and inflammable air, uniting together, compoſe water, he will conclude that the inflammable mixture of thoſe two airs, in due proportions, is preciſely of the ſame compoſition with the inflammable vapour of water, ſince the baſes are in both caſes united with the neceſſary quantity of heat for rendering them aeriform: but as it is not till after the *actual inflammation* of the airs, that any water is obtained from them, he will doubtleſs wiſh to know what paſſes in that operation, whence proceeds the immenſe quantity of *light* that is emitted, where this light was lodged, and what function it performed, previouſly to its emiſſion; and perhaps he may think it poſſible, that the principle of inflammability may have made its eſcape with this light, inſtead of remaining behind to form a component part

peratures, the difference is ſtill greater. The reductions, however, are perfectly right; it is the thermometer itſelf that differs from the original. Reaumur's thermometer was a ſpirit one, and the 80th degree, marked on it *boiling water*, could be no more than the point at which the ſpirit boiled. The preſent French thermometer, *called* Reaumur's, is made with mercury, and 80 is ſtill continued for the *real* boiling heat of water. The 80 of Reaumur anſwers to about 184 of Fahrenheit, but the 80 of the preſent thermometer to 212. It was ſurely ill judged to continue the ſame name to a ſcale ſo materially different.

of

Digitized by Google

of the water. Indeed not only this combuſtion, but every combuſtion, may perhaps rather diſconcert him; for if the *light* and *heat* do not proceed from the combuſtible body itſelf, but from the decompoſition of the vital air, whoſe concurrence is neceſſary in the proceſs, then *that* air muſt contain both *light* and *heat*, as two diſtinct principles; for he will hardly ſuppoſe them to be the ſame thing, when he knows that the one is tranſmitted through glaſs, while the other remains behind.

When he learns that the mixture of vital and inflammable air contains the principles of *pure water*, and of pure water *only*, and yet finds, from another quarter, that the water obtained from them is always accompanied with nitrous *acid*, he will conſider whether the production of this acid be ſufficiently accounted for, from a little admixture of an *unvital* air, which is the baſis of nitrous acid, and from which the other two airs are hardly to be obtained altogether pure: in judging of this, he will take into the account, that when a little of the unvital air is *purpoſely* added, it rather impedes than promotes the production of acid, and remains itſelf unchanged, after the decompoſition of the others.

We forbear to dwell on particulars which have already been pretty fully ſtated in different Numbers of our Review; and ſhall only add, with regard to the *new nomenclature* which the author ſeems now to have finally ſettled, that nothing can be better calculated for ſecuring, what is certainly a very deſirable thing, unity of faith among chemiſts; for as the new names are purpoſely contrived to expreſs the new doctrines, the adopting of the one is the ſame thing as ſubſcribing to the other; ſo that, whenever the new nomenclature is eſtabliſhed, all further inveſtigation and diſcuſſion of the ſubject is precluded. We hope, however, that our good neighbours on the continent do not mean to ſhackle philoſophy with the reſtraints which they have removed from religion: but that we may ſtill be indulged with freedom of inquiry, and with the liberty of profeſſing ſuch opinions as that inquiry ſhall produce.

ART. XII. *Supplement to the Elements of Natural Hiſtory and of Chemiſtry*, of M. De Fourcroy, Doctor of the Faculty of Medicine, &c. Carefully extracted from the Edition of 1789, and adapted to the Engliſh; by the Tranſlator of that Work. 8vo. pp. 391. 6s. Boards. Robinſons. 1789.

THE value of this volume does not belong to it ſo much in its own right, as in its relation to the work to which it is a ſupplement; and, indeed, without reference to that work, great part of it would ſcarcely be intelligible. The laſt Engliſh tranſlation

Digitized by Google

tranſlation of Fourcroy was publiſhed in 1788, from the French edition of 1786. After a part of that edition had been printed off, the author, who had, till then, continued in the old theory, became a convert to the new; ſo that a part of the work was adapted to the one, and a part to the other. The great merit, however, which it certainly poſſeſſed, independently of the theories in queſtion, procured it a ſpeedy ſale, and a new edition was publiſhed in the beginning of 1789, in which the new theory is uniformly followed, throughout, and ſuch new diſcoveries are inſerted as the author had met with ſince the preceding publication.

The Supplement now before us contains all the *additions* and *alterations* made in this laſt French edition, with references to the pages of the laſt Engliſh tranſlation where they reſpectively belong; ſo that every one who is poſſeſſed of that tranſlation, will, of courſe, become a purchaſer of this, as the work, without it, is imperfect. A ſupplement of the ſame kind has been publiſhed in France, by M. Adet: but the preſent tranſlator (Mr. William Nicholſon) has not choſen to follow it: he ſays, he had 'begun a careful collation of the two editions before the French Supplement could be procured from Paris; that when this came to hand, he found ſufficient reaſons to proceed with his labour, inſtead of uſing that work;—and that a compariſon of the two will ſhew the propriety of this determination to ſuch as may conſider it as an object worth their inquiry.'

As the author has added to the original work the whole of the *Méthode de Nomenclature Chimique*, which had before been publiſhed ſeparately, Mr. Nicholſon has added to this Supplement a new tranſlation of that performance. This we conſider as a very neceſſary appendage, which the reader ought always to have at hand, as a *dictionary* of the language: like other dictionaries, it is alphabetical, and divided into two parts, the old names before the new, and the new before the old.

ART. XIII. *The Firſt Principles of Chemiſtry.* By William Nicholſon. 8vo. pp. 564. 7s. 6d. Boards. Robinſons. 1790.

AMONG the writers of elementary books of chemiſtry, the author of the preſent work has peculiarly diſtinguiſhed himſelf, by a complete collection of the late diſcoveries, diſperſed through the voluminous acts of academies, and foreign literary journals; by a judicious compreſſure of all the materials, thus laboriouſly collected, into one moderate volume, and, above

Digitized by Google

above all, by ſtrict impartiality, and non attachment to any particular theory.

'I have attempted (he ſays) to keep clear of every ſyſtem. I have called things by ſuch names as are moſt in uſe, except where the uſual name pointed too evidently at theories either long ſince exploded, or not yet proved: and in the relation of facts, I have found it much leſs difficult to exclude theoretical alluſions than I at firſt apprehended, when I formed the determination of confining the theory, for the moſt part, to the ends of chapters. It would be very advantageous to ſcience if this reſolution, which I have adhered to with my beſt endeavours, were more generally adopted. I do not, however, wiſh to be thought blind to the advantages of an uniform nomenclature, or a conſiſtent theory; but muſt urge my conviction, that the former ought to be founded on the moſt incontrovertible facts only, and that the nomenclature of any mere theory may be productive of worſe conſequences than the moſt confuſed ſet of terms can poſſibly occaſion. For the ſyſtematizing of words, inſtead of things, is the moſt fruitful ſource of paralogiſm; and it is by falſe reaſoning of this kind that a well-methodized hypotheſis may be ſupported, long after the pretended facts are overthrown upon which it was originally built. Upon the two theories of chemiſtry I have ſpoken like one who admits neither in any other way than as probable ſuppoſitions, which have not yet been experimentally eſtabliſhed. The logic of the managers of the controverſy for and againſt phlogiſton, appears to me to be exceedingly defective in a great number of inſtances. The exiſtence of this chemical element is, indeed, very far from being well aſcertained; but on the other hand, there are many difficulties which attend the conſideration of chemical facts without it. As I think the antiphlogiſtic hypotheſis equally probable with the modified ſyſtem of Stahl, and more eſpecially as the excellent works of a number of French chemiſts are written in the language of that hypotheſis, I have judged it proper to explain both. And this I have endeavoured to do in ſuch a way, as to create in the chemical ſtudent an habit of ſteadily and calmly attending to the operations of nature; inſtead of indulging that haſty diſpoſition for theorizing, which indeed might paſs, on account of its evident impropriety, without any earneſt cenſure, if we had not the mortification to ſee it too much practiſed, by men entitled to the beſt thanks of the ſcientific world, and on that account poſſeſſing greater power to miſlead.'

As a ſpecimen of the author's manner of condenſing his materials, and of his impartiality in ſtating the two theories, we ſhall quote his account of that much controverted ſubject, the compoſition of water:

'If a mixture, of about two parts by meaſure, of inflammable air, with one of vital air, be ſet on fire in a ſtrong cloſed veſſel, which may be done by the electric ſpark, the airs, if pure, will almoſt totally diſappear, and the product will be water and an acid. Till lately, the product was thought to be mere water; and ſeveral

ſeveral eminent chemiſts at Paris have ſtrongly inſiſted, that it was equal in weight to the two airs made uſe of. This agreement, however, has never been proved*; and as every kind of air uſually holds a large proportion of water in ſolution, from which the aqueous product might be derived, it ſtill remains a problem to be decided, whether water, with reſpect to the preſent ſtate of our knowledge, be a ſimple or a compound ſubſtance. For the water may either be formed by the union of the two airs, or the real airs may be totally employed in forming the acid, while the water is ſimply condenſed upon their loſing the aerial form.'

In this manner, throughout the whole work, Mr. Nicholſon briefly ſtates the facts, and then their explanations, or the deductions that have been drawn from them; pointing out, in general, very juſtly, how far they are concluſive or otherwiſe. We only wiſh that, in the doctrine of heat, he had avoided, which he might eaſily have done, Dr. Crawford's idea, of bodies having different *capacities* for heat. In the melting of ice, for example, a quantity of heat is abſorbed, without any increaſe of the temperature, that is, without making the water ſenſibly warmer than the ice was before its liquefaction; which is ſaid to be owing to the water having a greater *capacity* for heat, or being able to *hold more* of it, than the ice; and in like manner, when water is converted into vapour, its capacity is further increaſed, or it can hold more ſtill. This appears to us a very unchemical, and a very inadequate, idea of the matter: for, admitting water to have a greater capacity than ice, how is the change from one ſtate to the other to be effected? Can the properties, which a body is found to poſſeſs *after* a change has taken place, be aſſigned as a cauſe of the change itſelf? or will it be ſaid, that the heat firſt enlarges the capacity of the ice, and then hides itſelf in that capacity ſo enlarged? We ſhould think it much better to ſay, conſonantly with the phenomena of other chemical combinations, that a certain quantity of heat, uniting with ice, only *liquefies* it, as a certain quantity of acid only neuteralizes an alcali; that if any ſurplus quantity be introduced, that ſurplus, remaining free and uncombined, muſt act, and be ſenſible, as heat in the one caſe and as acid in the other; and that different bodies require dif-

* 'When we conſider the great bulk and ſmall weight of air, the magnitude of the apparatus, and the imperfection of the beſt balances, none of which in practice weigh beyond five places of figures, we ſhall find ſufficient reaſon to queſtion the accuracy of concluſions, which ſuppoſe the quantities of air and water to be rigorouſly aſcertained. Theſe reaſons are ſtill more enforced by the conſideration that the experiments of Dr. Prieſtley and M. Lavoiſier do not agree.'

ferent quantities of heat or acid to be combined with them, for producing the changes in queſtion.

Though Mr. Nicholſon is, in general, remarkably conciſe, yet, on ſome ſubjects, he is, conſidered as a *chemical* writer, as remarkably copious: the conſtruction of the *thermometer* takes up as much room as the whole chemical hiſtory of earths; and the principles and properties of the *balance*, a great deal more. From this circumſtance, and from the manner in which ſome of the facts and operations are deſcribed, it would ſeem as if he had been more converſant in general philoſophy, than in the chemical *elaboratory:* but it muſt be added, that in the moſt copious chapters, we meet with nothing but that with which the chemical ſtudent ought to be acquainted, and in thoſe which are moſt conciſe, we do not miſs much that he can reaſonably expect to find. Here and there, indeed, ſome things have either eſcaped Mr. N's recollection, or they appeared to him of leſs importance than they do to us. After the burning of lime, for example, (p. 103,) we would have added the remarkable fact, that, by an exceſs of heat, the peculiar properties of the quick-lime are deſtroyed. The account of mortar, in the ſame page, ſeems to require a little further explanation, for ſomething more is neceſſary for the induration of mortar than the mere abſorption of its water. In the preparation of plaiſter of Paris, (p. 104,) it would be proper to add, that the powdered ſtone, in a moderate heat, *boils* and aſſumes the appearance of *fluidity*; a circumſtance the more worthy of being mentioned, as the ceſſation of this appearance is the criterion of the plaiſter being reduced to the proper ſtate for uſe. After ſaying,—that ponderous earth has been obſerved to reſemble metallic ſubſtances in ſeveral properties, (p. 106,) we could wiſh to have thoſe properties ſpecified: the great weight does not ſeem to be a property of the pure earth itſelf, but of ſome of its combinations; and even in them, it may poſſibly be owing only to the abſence of water. When we are taught the *manufacture of glaſs*, from one part of flint or ſand and two of alcali, (p. 113,) we ſhould be informed, alſo, what ſpecies of glaſs is meant: the author ſays that 'no means have yet been found to prevent the lower parts of the pots of glaſs from containing a denſer glaſs than the upper, by the ſubſidence of the heavier materials; a circumſtance which produces the appearance of threads or veins in the work;'—and that 'the imperfections of glaſs are moſt ſenſibly felt in the conſtruction of optical inſtruments, eſpecially thoſe which are called achromatic:' he muſt therefore have had in view what is called *flint glaſs:* but flint glaſs contains a large proportion of a very different material, calx of lead; and it is

to

Digitized by Google

to this very calx that the imperfections above mentioned are owing. He does, indeed, take notice in another place, treating on lead itself, (p. 262,) that the calx of lead is a principal ingredient in most of the modern fine white glasses: but this is too inexplicit, for lead is an ingredient in no other than the flint glass above described, unless enamels and the glazes on earthen ware be meant. It might have been proper just to mention how these glazings are produced, as they are an object of some importance; and likewise to give a cautionary hint, considering the pernicious effects of the internal use of lead, that the lead glaze of our coarse wares is dissolved even by the mild vegetable acids, though that of our fine wares resists acids equally with flint glass, being probably similar to that glass in its composition and in the perfectness of its vitrification; of which last circumstance, the brilliancy may be considered as a criterion.—We must not dwell, however, on little imperfections of this kind, if such they be: *plura nitent, et non ego paucis offendar maculis.*

We cannot conclude without taking notice of the elegant and very distinct manner in which the work is printed, and which we earnestly recommend to the imitation of succeeding writers on subjects of science. To use Mr. Nicholson's words,

'I have printed it [this work] on a page unusually full, at the same time that I have revived an ancient and useful practice of annexing side notes and references; which I believe has fallen into neglect, because it requires great care in the author, uncommon attention in the printer, and adds to the expences incurred by the publisher.'

ART. XIV. *One hundred and Twenty popular Sermons.* By Philip Pyle, M. A. Rector of Castle Rising, and Lynn St. Edmund in Norfolk; and Editor of his Father's Sermons. In 4 Vols. 8vo. About 520 Pages in each Vol. 1l. 4s. Boards. Robinsons. 1789.

THESE discourses may be properly styled popular; not because they consist, as too many do, of mere declamation, and harangue, but because they are of a kind which is likely to gain attention, to inform, to impress and to improve the generality of congregations. The language and manner are suited, perhaps, to all the different persons of whom an audience is usually composed; and at the same time, the hearers are not fatigued by dry speculation, or amused by addresses to the passions. Important and useful truth is here presented in a rational way, passages of scripture and topics of virtue and duty are sensibly explained, and all the great concerns of piety and morality are urged

Digitized by Google

urged on the conſcience, and recommended to immediate and unceaſing regard, as eſſential to preſent peace and final happineſs.

Some of the ſubjects are, Divine Omnipreſence; Agur's prayer; living to the glory of God; the beatitudes; falſehood and truth; man created in the image of God; Faith the foundation of piety and virtue; wiſdom of fearing God; reliance on providence, Univerſal beneficence; God no reſpecter of perſons; the parables; life and immortality; faith and works; death and judgment; public worſhip; friendly and chriſtian rebukes; liberality; the relative duties; Benevolence; Self-examination; immutability of Chriſt; Chriſt's reſurrection; obedience, the teſt of a Chriſtian; virtue our beſt defence; inſpiration; duty of praying for each other; miſchiefs of anger; miracles; the rebellion againſt Chriſt; St. Paul's diſcourſe to Felix; nature of truth; the true teacher; end of Chriſt's coming; how Chriſtians will ſee God and be like him; neceſſity of correcting ourſelves before we condemn our neighbour; Chriſtian converſation; Our Saviour's confutation of the Sadducees, &c. &c.

From the above liſt of the ſubjects, the reader will perceive that the great drift of theſe volumes is uſeful inſtruction and practical religion. The preacher avoids what is merely controverſial, neither does he generally eſpouſe what may be reputed orthodox. He rejects, with ſome warmth, the doctrines of predeſtination and irreſiſtable grace, which he ſeems to ſuppoſe neceſſarily connected with Methodiſm, although there is, we apprehend, a numerous band of Methodiſts who do not eſpouſe them. He powerfully pleads, as a Chriſtian miniſter ſhould, for morality and virtuous conduct, and zealouſly warns his readers againſt thoſe perſons who would perſuade them to lay the principal ſtreſs on faith, or *believing*; at the ſame time it muſt be added, that he conſiders faith and piety, (meaning, by theſe words, not ſpeculative, but practical principles,) as of great importance, and the only true and ſure foundation of an upright and uſeful behaviour. That Mr. Pyle is *not* a *bigoted* member of the eſtabliſhed church, appears from the account which he gives of one of its inſtitutions *,—'Our church, ſays he, orders that no perſons ſhall be admitted to the holy communion, till they are confirmed by the biſhop, or are ready and deſirous to be confirmed by him; the general meaning of which order is this, that no perſons ſhall receive the ſacrament, till they come to years of diſcretion, till they competently underſtand the nature of it, and the important purpoſes for which they receive it.' That Mr. Pyle *is* a friend to free enquiry, to ra-

* Vol. i. p. 264.

tional

Digitized by Google

tional diſquiſition, to liberty, and to the rights of private judgment, is evident from the general ſtrain, as well as from ſeveral particular parts, of theſe volumes.

There is certainly an inequality in theſe diſcourſes; and though *all* have, in one way or another, a beneficial tendency, *all* are not alike inſtructive and improving; and inſtances occur in which the ſubjects propoſed may not be thoroughly diſcuſſed and inveſtigated. On the whole, thoſe readers who have peruſed the three volumes of his father's ſermons publiſhed a few years ago by this gentleman, will perceive a great ſimilarity to them in the preſent work. The accounts which have already been given of the former publications *, will, in ſome meaſure, correſpond with that now before us. The title which it bears, intimates that we are not here to expect a poliſh, or even any great accuracy of ſtyle; and farther, as was ſaid of the other diſcourſes, that a greater freedom of manner prevails than is very uſual in ſermons which are made public; in ſome few caſes, perhaps, we meet alſo with phraſes of rather too light and homely a kind.—The public are indebted to Mr. Pyle as well as to his father, for much judicious, inſtructive obſervation, and moſt important and perſuaſive advice.—There are ſome of the late Mr. Pyle's ſermons in theſe volumes, and they are carefully diſtinguiſhed by an aſteriſm. The preſent author very generouſly preſents whatever profits may ariſe from this publication, to the governors of the Norfolk and Norwich hoſpital, for the benefit of that uſeful charity.

ART. XV. *Memoirs and Travels of Mauritius Auguſtus, Count de Benyowſky*, Magnate of the Kingdoms of Hungary and Poland, &c. &c. Conſiſting of his Military Operations in Poland, his Exile in Kamchatka, his Eſcape and Voyage from that Peninſula through the Northern Pacific Ocean, touching at Japan and Formoſa, to Canton; with an Account of the French Settlement he was appointed to form upon the Iſland of Madagaſcar. Written by himſelf. Tranſlated from the original Manuſcript. 4to. 2 Vols. About 400 Pages in each. 2l. 2s. Boards. Robinſons. 1790.

MEN of a romantic turn of mind, will, in courſe, meet with odd adventures; nor can it be otherwiſe; for even common occurrences, when improved by uncommon heads, receive a peculiarity of complexion in the proceſs; and if ſuch men undertake to write their own memoirs, whatever may be ſtrange

---

* See Review for July 1773, vol. xlix. p. 34. and for May 1784, vol. lxx. p. 361.

Digitized by Google

in itself, becomes still stranger in the relation: these memoirs afford an exemplification of this remark.

Count Benyowsky, we are informed, was born in Hungary, in 1741; his father was a general of cavalry in the Imperial service, and his mother was Baroness of Revay, and hereditary Countess of Thurocz. Being wronged of his inheritance by his brothers in-law, he became a refugee in Poland; where he was engaged, in 1767, to join in the confederation there forming; and distinguished himself as an active partizan among those malcontents who gave King Stanislaus so much disturbance in the early part of his reign. In the course of this irregular service, he was taken prisoner by the Russians, by whom he was very ill treated, and at length conveyed to Cazan, where he was permitted to live at large, under the notice of the garrison. Here, being a state prisoner, his enterprizing character recommended him to a party who were then forming a conspiracy against the Russian government, in the execution of which he was invited to associate: but the plot being betrayed, he was, in the result, exiled to Kamchatka.

When arrived at this dreary place of his destination, the Russian officer deputed by the governor of Kamchatka to receive the exiles, invited them to dinner, and regaled them with boiled fish, roasted fish, fish powdered and made into bread, and drink prepared by putrifying fish in water; cookery, as he observes, enough to disgust famine itself. He was then conducted to the town called Bolsoretzkoy Ostrog, where he and his companions in exile were informed that they must provide for themselves. To qualify them for this task, they had each a musquet, lance, powder, and lead, with necessary tools for building cabins, &c. given to them; for which they were to pay in furs, beside an annual tribute to government, of the same kind.

The Count, whose spirit and address did not allow him to acquiesce tamely under this prescribed mode of savage life, immediately formed an association among his fellow prisoners, to concert measures for their escape from this dismal solitude, under the most solemn sanctions, with respect to secresy and fidelity. In the mean time, he greatly improved his circumstances by opening a school, and by having among his pupils, the son and three daughters of the governor, M. Nilow; and also by his knowlege of the game of chess, at which he played with some merchants, on the behalf of the Hettman of the Cossacks, and was allowed a proportion of the sums which he won. While matters were in this train, the Count informs us that Miss Aphanasia, the youngest of the governor's daughters,

Digitized by Google

daughters, manifeſted an open partiality for him; which, though he had left a wife in Europe, he either cultivated, or ſuffered to grow, until his credit with the father and mother produced an overture of marriage, to which this ſtrange man conſented. He was, however, relieved from this embarraſſment, by others of a different nature. The plan fixed by the exiles, was to take the opportunity of ſeizing a veſſel ſufficient to carry them off, and to return to Europe round by the Eaſt Indies: but the ſecret was in ſo many hands, that ſuch hints of it tranſpired, as alarmed the governor, and precipitated the execution of the deſign by open violence. The force of the ſettlement was exerted to reduce them; the governor was killed in the conflict; a veſſel called the St. Peter and St. Paul was ſecured; and the exiles, including ſome women, among whom was Miſs Aphanaſia Nilow, who choſe to accompany the Count in a maſculine dreſs, and the ſhip's crew, to the number of ninety-ſix perſons in the whole, all took their final leave of Kamchatka.

After enduring many naval hardſhips at ſea, this veſſel arrived at the harbour of Uſilpatchar in Japan, where the Count was very kindly received by the prince or governor of the diſtrict, who, at his requeſt, promiſed him permiſſion to return and trade there, provided he would bind himſelf never to bring to Japan any book treating of religion, and, eſpecially, no Bonze of his own country. Some ſuſpicion may, however, ariſe, that the Count did not confine his views to traffic, but extended them to the acquiſition of property by a ſhorter mode; for while he was coaſting round Japan, he relates as follows:

'At day-break, we ſaw a veſſel, on which I fired, but *he* would not come to, until a ſhot ſtruck *him*. I then ſent my ſhallop on board, but we found *her* to be *only* a fiſhing veſſel, and *let her depart in peace*.'

He ſoon afterward encountered one better worth his attention; for, anchoring between two iſlands, and diſpatching his boat on ſhore, the boat paſſing near a large bark at anchor, the crew ſhot at his men with arrows. Being informed of this attack by the report of two pateraroes, he weighed, and ſtanding toward the bark, drove all the people from the deck by two ſhots.

'The ſhallop then went along ſide, and took poſſeſſion of the veſſel, while on my part, I approached the ſhore, and anchored in four fathoms and an half, at the diſtance of half a cannon-ſhot off ſhore, whither I likewiſe cauſed the Japaneſe bark to be brought, in which we found fifty-ſix men, four of them being mimas or gentlemen, revenue officers of the emperor. The lading of the bark conſiſted of tobacco, ſugar, ſilk, varniſh, porcelain, one

Digitized by Google

hundred pieces of leather, ſome bales of cotton and ſilk, ſeveral cheſts of ſabres, belts, and other articles of wearing apparel.'

After taking theſe valuable articles on board the St Peter and St. Paul, the Count ſcuttled and ſunk the prize veſſel. He pleads, indeed, that the Japaneſe crew ſhot at his people with arrows: but an attack may eaſily be provoked, when juſtification for a capture is wanted; and it is farther to be obſerved, that the priſoners, on examination, declared, 'that they were civil officers, charged to collect the revenues of the iſland Tacaſima, and of the iſland Nanghaſaki; that they had entered the harbour only a moment before us, *having ſeen at a diſtance the chace I had made of ſeveral barks*, likewiſe carrying officers to collect the revenues in the ſouthern provinces; that they had entered Tacaſima with no other view than *to put the inhabitants on their guard againſt us*; and that *they had only done their duty in attacking our people.*'—Theſe repreſentations, however, availed nothing; for he even made a merit of ſparing their lives.

In eight days after leaving Japan, the ſhip ſpringing a leak, and hard weather following, the Count ran his veſſel aſhore in a harbour in one of the Liqueio iſlands called Uſmay Ligon; inhabited, as he declares, by a people in a high ſtate of civilization. According to a paper which they ſhewed to him, written in Latin, Ignatio Salis, a Portugueſe miſſionary Jeſuit, had arrived on that iſland in 1749, where he fixed his abode, and had converted the inhabitants to Chriſtianity: the Jeſuit added, that three others of his brethren had diſperſed themſelves, with the ſame motive, in other neighbouring iſlands. The ſimple honeſt manners of this people pleaſed the Count ſo much, that he entered into a ſolemn agreement to return and ſettle among them. Five of his aſſociates, however, formed a more immediate reſolution, and were left behind, on his departure.

In ſix days after ſailing from the iſland of Uſmay Ligon, the Count landed on the iſland of Formoſa, where a quarrel taking place with the natives, he makes a great ſlaughter among them. Sailing hence to a different harbour, he was again attacked at the watering place; and, reſolving on retaliation, he burned the town, and confeſſes the butchering of above eleven hundred people! After theſe ſcenes of carnage, he, by means of a Spaniard who reſided on the iſland, opened a more friendly intercourſe with the natives of another canton, and aſſiſted Huapo, their Prince, in a war againſt one of his neighbours; whom he reduces and takes priſoner. The intimacy between the Count and Huapo increaſed to ſuch a degree, that,

Digitized by Google

that, forgetful of his prior agreement to return and ſettle at Uſmay Ligon, he concludes a ſolemn treaty for returning and ſettling at Formoſa! After a ſtay of about ſixteen days, on this iſland, he departed, leaving one of his companions behind, in the capacity of general of Prince Huapo's artillery; and ſteered for Macao, in the harbour of Canton, in China.

A total ſilence, reſpecting Miſs Aphanaſia Nilow, is obſerved, until the Count arrives at Macao, where he briefly notices her death; which, he ſays, affected him greatly, as he intended to have repaid her attachment, by marrying her to one of his companions, to whom he had given the ſurname of his family.

From Macao, he returned to Europe on board a French ſhip; and, on his arrival in France, entered into an engagement with the miniſtry of that country, to form an eſtabliſhment on the iſland of Madagaſcar.

We have thus, from his own relation, briefly traced the principal adventures of M. Benyowſky, to an important æra of his life; throughout which he appears, ſo far as he may be credited, (and how far that ought to be, we cannot pretend to define,) to have been a bold unſteady adventurer, by no means qualified for a ſettled life. His tranſactions in Kamchatka have a romantic air about them: but, indeed, there was novelty in his ſituation; yet had he avowed his marriage in Europe, from the firſt, his affairs might have terminated as well, certainly more to his credit, and have ſaved the diſtreſs of a family to whoſe kindneſs he appears to have been greatly indebted. He muſt, however, be allowed to have extricated himſelf and his companions in exile, with addreſs and courage. Theſe companions being of a motley complexion, gave him no little trouble in regulating their movements, and in preſerving the ſubordination to which they at firſt agreed; and conſidering them as juſt eſcaped from ſlavery, we muſt not be too ſtrict in ſcrutinizing their behaviour in the remote eaſtern ſeas. For the time, he appears charmed with the calm ſimplicity of manners in the iſland of Uſmay Ligon; yet he no ſooner reſumed hoſtile tranſactions at Formoſa, than we diſcover that turbulence was far more congenial with his Poliſh habits; and the ſpirit of adventure obliterated all recollection both of Uſmay Ligon and Formoſa, when Madagaſcar preſented itſelf to his imagination.

Count Benyowſky informs us that he was ſent, with a ſmall force, to Madagaſcar in March 1773. In his way, he ſtopped at the Iſle of France, whence he was to be ſupplied with neceſſary ſtores and merchandice, as occaſion might require: but he found the officers at that ſettlement very ill affected to his enterprize, and more diſpoſed to thwart than to concur with

Digitized by Google

him in any particular. Under theſe bad auſpices, he departed for his deſtination, and landed on the iſland of Madagaſcar, early in 1774; where he ſpent much time and experienced great trouble, before he could conciliate to peace, the minds of the ſeveral nations around his ſettlement, and to agree on a commercial intercourſe: but now we enter on a very extraordinary adventure, for which we muſt either admire the Count's good fortune, or his political invention to raiſe himſelf to conſequence. A nation of the Madagaſcarians, (for that vaſt iſland is inhabited by ſeveral nations,) called Sambarives, had, we are given to underſtand, formerly been governed by a chief, named Ramini, under the title of Ampanſacabé; who having only a daughter, and ſhe having been taken priſoner and ſold to foreigners, his family was ſuppoſed to be extinct. When the Count had been on the iſland, for about a year, an old Negroe woman whom *he* had brought from the iſle of France, declared, that ſhe knew, from certain reſemblances, that the Count was the ſon of Ramini's daughter, who had been her companion in ſlavery! This weak ſuſpicious evidence proved ſufficient to cauſe him to be declared the heir of Ramini, proprietor of the province of Mananhar, and ſucceſſor to the title of Ampanſacabé. He was now veſted with ſovereignty, and in this capacity, formed alliances with other tribes, made war and peace, and received ſubmiſſions from the vanquiſhed: but ſtill found his European reſources withheld by the members of the ſettlement at the iſle of France. Renouncing, therefore, the ſervice of France, he perſuaded his ſubjects to permit him to return to Europe, to form an alliance with France, or ſome other power, to improve a ſettlement on the iſland for commercial arrangements; and with his departure from Madagaſcar at the cloſe of the year 1776, his narrative concludes.

The remainder of the ſecond volume conſiſts of his correſpondence with the French miniſtry, memoirs, particulars relating to the iſland, with other papers mentioned in his relation; and he has added ſome plans of harbours, and a few miſcellaneous plates. The remaining hiſtory of this extraordinary man is given by the editor of the publication, Mr. William Nicholſon; who informs us that he received the work from the late well known and ingenious Mr. J. Hyacinth de Magellan, whoſe illneſs and death ſtopped any farther communication of particulars from that hand.

The laſt article among the Count's ſtate papers, is his propoſal to the King of Great Britain, dated December 25. 1783, the preliminary article of which is his being acknowleged ſovereign of the iſland of Madagaſcar; in which character, he offers terms for an offenſive and defenſive alliance with this country.

Digitized by Google

country. In a declaration prefixed to this paper, he recites his former expedition in the ſervice of France, and his ſubſequent offers to the Emperor of Germany; which, being declined, introduces his propoſal to the Britiſh crown. This pompous offer alſo failed, as may well be ſuppoſed; for, in the preface, we are informed that the Count ſailed from England on a private expedition to Madagaſcar, toward the fitting out of which, Mr. Magellan advanced a conſiderable ſum; that he ſteered firſt for Maryland; where he engaged a reſpectable commercial houſe to join in the ſcheme; and that the laſt letter received from him was dated on the coaſt of Brazil. It appears from vague information, that he landed on Madagaſcar, July 7. 1785; and that, on Auguſt 1. a ſevere firing was heard on ſhore; after which, no ſigns of white men appearing, and all their effects being removed, the want of proviſions and the precarious ſituation of the ſhip, induced thoſe on board to retire from the iſland; which cloſes all that is known of Count Benyowſki. From other circumſtances collected, it is imagined that he was cut off in ſome diſpute with the French factory there.

The reſpectable editor collects ſeveral vouchers to corroborate the great outlines of the Count's hiſtory, as a crude rumour of his Kamchatka tranſactions from an old volume of the Gentleman's Magazine, notices of the inſurrection at Bolſoretzkoy from Cook's laſt voyage, and his arrival at Macao, from ſome of the factory at Canton. His correſpondence with the French miniſtry, his memorial to the Britiſh government, his connection with Mr. Magellan, and his actual return, ſufficiently prove that he had been in Madagaſcar, and was ſerious in his endeavours to go back again. How far we may rely on the adventures that connect theſe leading events together, is more than we can preſume to aſcertain: yet the ſeveral accounts which he gives of the nature of the country, the inhabitants, and the produce, of that imperfectly known iſland, may, perhaps, not be unworthy of ſome cautious attention, ſhould our views ever be directed that way.

ART. XVI. *Britannia*; or, a Chorographical Deſcription of the flouriſhing Kingdoms of England, Scotland, and Ireland, and the Iſlands adjacent; from the earlieſt Antiquity. By William Camden. Tranſlated from the Edition publiſhed by the Author in M,DC,VII. Enlarged by the lateſt Diſcoveries, by Richard Gough, F. A. and R. S. S. illuſtrated with Maps, and other Copper-Plates. Folio. 3 large Vols. 10l. Boards. Robinſons, &c. 1789.

IF a work ſo extenſive and multifarious in its objects, and of ſo large a ſize, as that now before us, is intitled to the praiſe of being judiciouſly executed, this approbation may be

Digitized by Google

expreſſed in very general terms. With this acknowlegement, the writer might be contented, and would perhaps wiſh us to ſtop: but, though merit may admit of a general allowance, even an author will inſiſt on cenſure requiring a ſpecification of faults; and as no performance is ſo excellent that it could not have been better, if any critical friends ſhould undertake to point out how it might have been improved, here begins the diſagreeable part of the taſk: becauſe ſuch inſtances, however ſubordinate to general commendation, are often conſidered as injurious to the writer; who, if he avails himſelf of this kind of information, is ſeldom cordially ſatisfied with the advantage. Such, nevertheleſs, muſt be our line of conduct, on the preſent occaſion.

Camden's *Britannia* is a work too long, and too well known, to have its merits now eſtimated. As that celebrated antiquary wrote for the learned, who, in his time, were a ſelect few, he wrote, as moſt writers of eminence then did, in a learned language: but as our own vernacular tongue is now found worthy of conveying uſeful information to our countrymen, the public will undoubtedly accept with much pleaſure, a modern tranſlation of it by a confeſſedly able hand. When we reflect, alſo, on the many topographical works, with which we have been ſupplied, ſince Camden's time, and particularly ſince the laſt Engliſh verſion of his Britannia by Biſhop Gibſon, and which have brought us better acquainted with the preſent ſtate and antiquities of our native land; the acceſſion of them to Camden's ſtock of materials, muſt render ſo rich a magazine doubly welcome! Theſe additions exceed the original work in quantity, eſpecially in deſcribing Scotland and Ireland; countries concerning which we were ſcantily and ill-informed in the time of Camden. Mr. Gough explains his conduct with reſpect to the execution of his great taſk, in the following terms:

'In the preſent additions, after ſtating all that Leland ſaid before Camden, I have endeavoured to confine myſelf to the moſt ſtriking circumſtances of each place; and if I have given way to the diſquiſitions, it is only where I thought my great maſter would have done the ſame. Without entering into the details of a county hiſtorian, or adopting the mode of a modern writer of a deſcription of England, I have endeavoured to do that for Mr. Camden, which Mr. Camden, in the ſame circumſtances, would have done for himſelf.'

'It ſeems no part of Mr. Camden's plan to ſtate the manufactures or commercial improvements of each place. A formal catalogue of plants peculiar to each county was no more in his view than a liſt of markets, fairs, or members of parliament. The firſt of theſe articles, ſo amazingly increaſed ſince Mr. Camden's time, are

are fully enlarged upon in Dr. Campbell's excellent performance. The latter, ſuggeſted by Biſhop Gibſon, has, I truſt, been in ſome meaſure ſupplied by the help of ſome young friends, who have exerted their utmoſt diligence in collecting the plants peculiar to each county from books and the reſearches of themſelves and other botaniſts, who have multiplied ſince Ray, in the ſame proportion as the ſcience has improved *. As to the other articles, every common reader knows where to find them.

'If it be objected that too large a portion of Leland is tranſcribed, let it be conſidered, that it is merely with a view to ſhew where Mr. Camden borrowed from him. Should the ſuppoſed plagiariſm by this compariſon be thought to turn out greater than even Brooke aſſerted, it is no reproach to Mr. Camden to have given ſuch a form, arrangement, and dreſs, to the fugitive notes of his great predeceſſor, whoſe noble deſign a variety of accidents concurred to cut ſhort. Leland was the Camden of his age; and had the reign of Henry VIII. been as favourable to literary or antiquarian reſearches as that of his daughter, we might not have wanted Mr. Camden, or rather we ſhould have had his genius under another name. How warmly Leland breathed the ſame ſpirit may be ſeen in his letters to Archbiſhop Cranmer, recommending his collections to his care. Not to repeat what I have elſewhere ſaid in praiſe of Leland, ſuffice it to obſerve, that the rapidity of reformation, however favourable to religion, gave a fatal wound to ſuch kind of knowlege as Leland and Camden purſued. It is no mean praiſe for Mr. Camden that he filled up the outlines of Leland.

'It was not till after the topography of Great Britain had received the public ſanction, that I entertained the leaſt thought of a new edition of Camden's Britannia. Though for twenty ſummers I had amuſed myſelf with taking topographical notes in various parts of England, and at laſt of Scotland; it was with no higher view than private information, or perhaps of communicating them to the public in ſome ſuch form as Dr. Stukeley's Itinerary, or that of the local antiquities of particular towns or diſtricts. This it is hoped, will account for the imperfection in the editor's own additions to many parts of the work. As Mr. Camden's deſcription was made from actual ſurvey, it is but reaſonable to require the ſame attention from the additional ones. But as both the diſpoſition and opportunity to indulge theſe inquiries have given place to a more domeſtic life, I warn the reader not to complain of a diſappointment if he does not trace me in every part of the kingdom; and if I requeſt him to content himſelf in many caſes with the reſearches of others, though I will not offer ſuch an inſult to his diſcernment, as to intrude on him the rude obſervations of

*. The long liſts of *rare Plants found in each county*, might, in our opinion, have been omitted, to the ſaving of much room, without injury to the work; for great numbers of them are common plants not peculiar to the counties under which they are placed, as a compariſon of the liſts will ſhew.

every

Digitized by Google

every rambler, now the rage of travelling about Britain is become ſo contagious, that every man who can write or read, makes a pocket Britannia for himſelf or others.

'There is more cauſe to be alarmed when I conſider the requiſites for the preſent undertaking, and for arranging the materials that have been communicated to the world during the laſt fifty years. New and different lights have been thrown on our Roman antiquities, and freſh inſcriptions and ſtations have come forward; the contents of our libraries are better known, and many MSS. relating to our hiſtory and antiquities have been printed. Mr. Camden's prediction that a new age, a new race of men, would produce new diſcoveries, has been fully verified; and to his immortal honour, he ſtill ſhines as the great luminary of our antiquities. Not to ſet off the preſent improvements by an invidious compariſon with the aſſiſtances communicated to Biſhop Gibſon, and recited in his preface, the Britiſh Topography would ſhew the addition to the liſt of books and treatiſes on the antiquities of the three kingdoms ſince his time. I muſt however acknowlege my particular obligations to my learned and communicative friends in the following counties.

'The Rev. Mr. Manning permitted the free uſe of his hiſtory of Surrey, without fearing to anticipate a work which the public impatiently expects. The Rev. Mr. Price of the Bodleian library at Oxford, overlooked the deſcription of that county; as did the late Sir John Cullum, Sir John Fenn, and the Rev. Mr. Thome of Caſtle Riſing, thoſe of Suffolk and Norfolk; Mr. Eſſex, and Mr. Cole, Cambridgeſhire; John Wightwick, and Samuel Pipe Wolferſtan, Eſqrs. Staffordſhire; the Rev. Mr. Aſhby, Leiceſterſhire. This laſt county has been improved by the papers of the late Rev. Samuel Carte, vicar of St. Martin's, Leiceſter, and the aſſiduous reſearches of my friend and printer, Mr. John Nichols. The minute books of the ſociety of antiquaries of Spalding, by favour of Mr. Fairfax Johnſon, grandſon to the founder, and the papers of the Rev. Dr. Gordon, precentor of Lincoln, ſupplied much new matter in Lincolnſhire; Mr. Pegge, in Derbyſhire; Shropſhire is greatly indebted to the Rev. Mr. Francis Leighton, of Shrewſbury; Hereford to a MS. of the late Mr. Blount, of Orielton, communicated by Dr. Naſh. Mr. Pennant overlooked the northern counties of Wales, of which his printed deſcription has furniſhed ſo full an account; and Scotland owes much to his inveſtigation. Yorkſhire will bear ample teſtimony to the friendly communications of Mr. Thomas Beckwith, who did not live to execute all his plans for the illuſtration of that county, wherein I have been ſomewhat aſſiſted by John Charles Brooke, Eſq. Somerſet Herald. Durham has received much improvement from the united aſſiſtance of Mr. George Allan of Darlington, Mr. William Hutchinſon of Bernard Caſtle, and John Cade, Eſq. of Gainsford. Not to enlarge on a variety of leſſer corrections, which have been occaſionally received from others in the whole courſe of the work.

'Scotland has been ſo fully laid open in the courſe of a few late years, that one would think Mr. Camden's apology for his want of information

Digitized by Google

information from thence, or the prevailing taſte for illuſtrating our national antiquities, had been carried into that kingdom. I muſt again repeat my acknowlegements to Mr. George Paton of Edinburgh; and I received ſome corrections from Sir David Dalrymple, Lord Hailes.

'If the ſame diſcoveries for Ireland are more confined, it is owing to the failure of the Philoſophical Society, which had begun to illuſtrate particular counties. I am obliged, however, for information, to ſeveral curious gentlemen of that kingdom; to John Cowper Walker, Eſq; and to Mr. Wilſon of Dublin; to Mr. Beaufort, of Athy; to the Rev. Mr. Ledwich of Old Glas, Durrow, and to the Rev. Dr. Campbell, for an excellent comprehenſive view of the government of that kingdom, from the earlieſt times to the lateſt revolution in it.

'It would ill become the preſent tranſlator to paſs any reflections on the reſpectable name of his predeceſſor in this arduous work. The republic of letters has great obligations to Biſhop Gibſon. For if Camden firſt reſtored antiquity to Britain, and Britain to antiquity, his Lordſhip reſtored Camden to himſelf, reſcuing him from the confuſion of that univerſal tranſlator, Philemon Holland, and building on his lateſt and moſt improved edition a valuable ſuperſtructure. The vigorous and manly ſtyle which obtained in the laſt age, and the beginning of this, wants the poliſh and correctneſs of the preſent time; ſo that, without preſuming too much on the preſent tranſlation, or inſiſting on what the Biſhop himſelf apologized for, that his was the work of ſeveral hands, one may ſafely ſay, the alterations of our language rendered a new tranſlation neceſſary. In a modern tranſlation, it was not thought neceſſary to retain Mr. Camden's explanation of peculiar terms and cuſtoms for the uſe of foreigners. His ſtyle, like that of moſt of his cotemporaries, abounds with poetical terms and alluſions, bordering a little on conceit. As far as language is concerned, it has been the tranſlator's intention to make the Britannia an Engliſh claſſic, calculated for every reader.

'If I ſhould be accuſed of differing, not only from Biſhop Gibſon, but from ſome able judges of the preſent age, as to the mode of diſpoſing the additions to the preſent edition, I have but this apology, that as his lordſhip's additions incorporated with Mr. Camden's text, but with proper marks of diſtinction, do not appear to me ſo plain as to be diſcerned at firſt ſight by every reader, who is attending to theſe diſtinctions; or yet not plain enough to diſfigure the page or offend the eye; and certainly the text not left entire or ſeparate; ſo the mode now adopted, by working up the deſcription of each county anew, with as little repetition as poſſible, preſents the reader with an uninterrupted narrative immediately following Mr. Camden's, without the perplexity of continual reference to long and diſtant notes. Such little corrections, remarks, or references, as could not be brought into the above-mentioned plan, are thrown at the bottom of the page.

'All the Biſhop's additions, diſtinguiſhed by reference in Arabic numerals to his initial G. at the bottom of each page, are retained, except a very few, which are either unintereſting or erro-

Digitized by Google

neous, and moſt of them are enlarged and new modelled. A few miſ-tranſlations, inſtances of falſe Engliſh, trite obſervations, and falſe facts, are freely noticed at the bottom of the page.

'Even Holland's additions, though decried by Mr. Camden, are retained. Mr. Camden's marginal notes are marked by *, †, ‡. Among theſe muſt not be forgotten thoſe marked *MS. n. Gale*, being made by the late Mr. Samuel Gale in the margin of his copy of the author's laſt edition, which has fallen into my hands. No reflection is intended on the editor, when I confeſs myſelf diſappointed by the lateſt edition of Biſhop Gibſon's tranſlation, ſince it is well known he undertook no more than to ſee it through the preſs, and continue the noble deſcents. His copy and papers are now in my hands.

'After all that has been, or can be collected, toward forming a complete edition of the Britannia, much muſt be left to be corrected and ſupplied by attentive inſpection of judicious travellers, or natives in the ſeveral counties. Increaſe of wealth renders property ſo fluctuating, that it can hardly be aſcertained for a ſucceſſion of years. Increaſe of honours, a conſequence of the foregoing cauſe, will add names to the peerage, and titles to places now obſcure. Increaſe of cultivation makes rapid alterations in the face of the country. Old ſtations are levelled by the plough; old manſion-houſes by modern refinement; and old titles revive in new families. Others may trace out many things barely hinted at here, and ſettle many points which are unavoidably left dubious.

'The errors of former editors ſerve but to awaken a ſtronger apprehenſion in the preſent: and if the great author could not ſatisfy himſelf in his laſt and completeſt edition, what ſecurity is there for another editor's promiſe? If, in pointing out ſuch errors, thoſe of other antiquaries are alſo animadverted on, this it is hoped is done with the candour due to reſpectable names.

'Far from preſuming on an ability to correct the miſtakes of preceding editors, it is not without the utmoſt diffidence I ſubmit to the public eye the reſult of twenty years journeying, and a longer term of reading and enquiry; the labour of ſeven years in tranſlating and enlarging Mr. Camden's valuable work; and of nine more in attending this edition through the preſs. This laſt term muſt apologize for the omiſſion of events that happened during the progreſs of the preſs, and for appearances of anachroniſm.

'And now I caſt myſelf on the candour of the public, who, if they are not ſatisfied with the general apology which the extent and magnitude of the work ſuggeſts, muſt kindly furniſh me with a better. Senſible of innumerable imperfections which it was not in my power to obviate, if the cenſures they may provoke are aggravated by inſult, the ſevereſt will only excite pity for their authors. But while I ſubmit to, and ſolicit the correction of the liberal-minded and communicative antiquary, I profeſs myſelf as ſuperior to critics by profeſſion, as to the meanneſs of thoſe marauders, who by pillaging my labours for the day's amuſement of a ſauntering traveller or a coffeehouſe lounger, offer a greater violence to the profit of the bookſeller, than to the reputation of the editor.'

To

To exhibit the writer's own account (though the extract may be deemed a long one,) of his conduct in this great undertaking, appeared to be the moſt unexceptionable as to him, as well as moſt ſatisfactory to our readers; and there can be no doubt that ſo ingenuous and candid a repreſentation of his labours will be ſuitably received by the judicious among thoſe lovers of Britiſh antiquities, for whoſe uſe they were undertaken. We are only ſorry to ſee the writer fall into ſo teſty a mood, as to give a retort, ſo haſty and *uncourteous*, to the ſuppoſed authors of injuries not yet in exiſtence. That unprovoked defiance to critics, which minor writers ſo often throw out, was unworthy of Mr. Gough. Is he to be told, that however arduous are the labours, and however exalted is the merit, of any man, this boaſted ſuperiority can *only* be aſſerted over trifling or unjuſt *cavils.*—*Criticiſm*, when juſt, is not to be parried by a bravado, let it come from what hand it may; a circumſtance of which every writer muſt be more conſcious than he may chuſe to own; and ſuch affected contempt only betrays what it is aſſumed to conceal. This writer will ſubmit only to '*the correction of the liberal-minded and communicative antiquary.*' Mr. G. may be all this himſelf, yet he entertains very crude ideas of criticiſm. Every ſchool-boy can repeat—*ne ſutor ultra crepidam*; and will Mr. G. carry an obſcure inſcription, or a doubtful medal, to a 'liberal-minded and communicative' navigator, lawyer, botaniſt, or Newmarket jockey, for expoſition? Yet it ſeems the ſtudy of antiquities qualifies a man to determine the merits of literary compoſition! Let Mr. Gough, however, enjoy his own notions on this ſubject, without farther moleſtation from 'critics by profeſſion.'

When we conſider how much time has elapſed ſince Camden wrote, and when we contemplate the ſimilar large ſtore of materials accumulated by Mr. Gough, to bring the whole down to the preſent ſtate of things, we cannot avoid wiſhing that he had blended all together, ſo as to have produced one connected, uniform work; rather than have preſented each county in a diſjointed form, for the purpoſe of preſerving all that Camden wrote, ſeparately from his own additions. The grand object in view was, to produce a good topographical deſcription, including the antiquities, of our own country; it is of much leſs importance to the reader, to whom the reſpective articles belong; and of this the notes might have informed him. No diſreſpect would have been ſhewn to Camden by making this free uſe of him, for his works are ſtill to be had ſeparate, both in the original, and in tranſlations. Had Mr. Gough proceeded on the plan of making the work his own, he would have found his pen more at liberty; he might have ex-

Digitized by Google

tended his information by the aſſiſtance of Dr. Campbell; and he would probably have comprized the whole in leſs compaſs.

As it is, though the ſtyle of the performance is not intitled to very great commendation, Camden certainly uſes more eaſy familiar language in this modern tranſlation, than through the medium of Biſhop Gibſon; and the additions furniſhed by the preſent editor, beſide their intrinſic merit, are accompanied with a recommendation indiſpenſable in all works that lay claim to confidence as hiſtoric authority: the author produces his vouchers for all that he relates; and what he affirms from his own knowlege, ſtands aſſuredly on equal ground of credibility. The maps are neat, and have the appearance of being correct; the plates of antiquities, including thoſe deſcribed both by Camden and his editor, amount to above ninety, and are well executed: we wiſh we could add, that the references to them were always correct: but ſuch errors are more probably chargeable on the engravers, than either on the author or the printer. The table of diſtances between cities and towns, might have been much improved, with no great trouble, by correction from Paterſon's Road-book.

We wiſh not to degrade the ſtudy of antiquities: but, when we conſider the poſitive and extenſive utility of ſuch a table as that above mentioned, which would have been deemed ineſtimable, had it been found on an old marble, (and which, as it is given, ought to have been given in *meaſured*, inſtead of *computed* miles,) compared with many of the inſcriptions here recorded, ſome of which, like that on the font at Bridekirk, (vol. iii. p. 183.) ſet all the powers of conjecture at defiance, we are ſometimes tempted to regret that the thirſt for antiquities, like Aaron's rod, is ſo ſtrong in ſome men, as to ſwallow up every *modern* conſideration. Might we be indulged in pauſing for a moment, with this idea in our minds, we would add, that it ſeems ſtrange, that while monuments of Roman architecture ſhould have come down to us ſo correct, as to be accepted as models to copy for preſent uſe, and while our alphabet is derived from the ſame people, their inſcriptions, in this country, ſhould generally be ſo rude and barbarous, that thoſe ſcrawled on our village ſign-poſts are better formed and more eaſily comprehended! The moſt obvious inference is, that the clearer an inſcription is cut, the more attention does it claim; for as the love of fame has ever been congenial with man, it is more than probable, that thoſe inſcriptions which are moſt coarſely cut, and prove the moſt difficult to make out, ſhould be thoſe of the moſt vulgar and illiterate, and the moſt uſeleſs when underſtood. No one, perhaps, is more able to judge of the validity of this criterion of Roman antiquities, than

Digitized by Google

than Mr. Gough; if the freedom of our remarks may not have deſtroyed all amicable community of ſentiment between us.

Recovering, then, from this digreſſion, and having enabled our readers to form a general idea of this laborious and uſeful performance, we ſhall only add a few of thoſe incidental and promiſcuous remarks, that occurred on turning over the volumes.

There was ample cauſe of alarm for the credit of our country in ſanctity, when by an error of the preſs *, in Camden's cautious mention of St. Urſula, her virgin companions are reduced from 11,000 to 1100, barely the tithe of the original number!—but what is this reduction to that of the editor, who, in his note, allows her only one ſolitary companion?

'The whole legend took its riſe from an inſcription, *Urſula & Undecimilla, virgines*; proper names being miſtaken for numbers.'

A perſon of ſcrupulous orthodoxy would have ſunk this diſcovery in his own breaſt, and not have made ſuch a drawback from the noble army of martyrs! By a ſcrutiny of ſuch a nature, even the *Lives of the Saints*, in ten quartos, might ſhrink to an octavo volume.

We are pleaſed when Mr. G. gratifies us with deſcriptions of natural curioſities, and works of art, reſpecting which we ſometimes wiſh he had been rather more explanatory; being inclined to think that ſuch objects as the Giant's Cauſeway in Ireland, the ſimilar productions at Staffa, the peculiar nature of ſoils and ſprings, the manufactures cultivated in different places, the ſtupendous undertakings to promote internal navigations, Edward's bridge at Ponty y pridd, the iron bridge at Colebrook-dale, with every other object, in ſhort, which diſtinguiſhes one place from another, are at leaſt as important as tracing the dubious veſtiges of a military way, determining what legion occupied any particular ſtation, or even diſcovering the name of the potter on the fragment of an urn! The editor briefly touches the former, but he is evidently more agreeably engaged in the latter; and allows his imagination more ſcope in ſuch diſcuſſions than in thoſe of a philoſophical complexion. On this head, we wiſh it were poſſible to ſcreen Mr. Camden from the harſh cenſure of his editor. In the deſcription of the county of Fermanagh, in Ireland, Mr. Camden reports the tradition of the natives reſpecting the origin of Logh Erne, which tradition correſponds with the hiſtory of Sodom and Gomorrha. His editor is greatly diſpleaſed that he 'ſhould ſo gravely deliver this fooliſh hearſay, about the current report of this lake having once been firm ground †;' and yet Mr. G. could afterward

* Vol. i. p. 7. † Vol. iii. p. 607.

as

as gravely retail a much longer legend concerning St. Patrick's Purgatory *. It is not clear that Camden credited the report which he tranſcribed, and yet there is nothing ſo improbable in a lake having once been firm ground: but it ſeems as if neither pious tradition nor philoſophical reaſoning are agreeable to Mr. Gough: for after including the Biſhop of Down in the cenſure of Camden, for his partiality to the Iriſh annals, he diſmiſſes the ſubject in a very ſummary manner, which we think it beſt to deliver in his own words:—'It was formerly the faſhion to account for any ſingular phœnomenon in this terraqueous globe by a general deluge; now it is the *ton* to philoſophize them into volcanic eruptions. But Wiſdom is juſtified in all her children; and we may, without ſatire, ſay with Cicero, that there was never an opinion ſo abſurd which has not been patronized by ſome eminent philoſopher †.' True: but it will not follow that abſurd opinions are evidences of philoſophical abilities.

Mr. G. might have executed his own taſk without depreciating his predeceſſors: but having fixed his charge of credulity on Camden, he extends the ſame charge to Biſhop Gibſon; yet however they may be liable to ſuch imputations on other accounts, it is to their credit that the inſtances produced do not juſtify it. Under *Bedfordſhire*, Mr. G. obſerves, 'on the Circumciſion 1399, the very deep water near Bedford, which runs between the village of Sulliſton and Harewood, ſuddenly ſtopped and parted, leaving its channel dry for three miles; which was interpreted by many to preſage the diviſion of the nation, and *their* revolt from the king. Dr. Childrey endeavours to account for this by a ſudden froſt. Biſhop Gibſon gravely tells us the ſame thing happened, as he was informed, January 18, or 28, 1648, and refers it to the king's death ‡.' Had the remarker been as gravely cautious as the churchman, the remark would not have appeared. His lordſhip cloſes the ſimple relation of theſe two reports by adding, "and as the firſt was looked upon to be a prognoſtic of the civil war that enſued, ſo may this be *as well* thought a prognoſtic of the death of King Charles the Firſt ‖." His own opinion, whatever it might be, is artfully concealed: if his reader was weak enough to believe in omens, the Biſhop was right; if wicked enough to laugh at them, ſtill the reverend editor was not wrong. Mr. G. can relate ſome odd ſtories as gravely, and without any ſymptom of diſtruſt: of a few that came under our eye, we ſhall only ſelect one. After men-

* Vol. iii. p. 641. † Id. p. 607. ‡ Vol. i. p. 326.
‖ Gibſon, 2d ed. vol. i. p. 336.

tioning

tioning the famous dropping well at Knaresborough, the author adds, 'it falls, however, short of that extraordinary spring at Clermont in Auvergne, whose lapidescent quality is so strong, that it turns *all its substance* into stone, and will change into a mass of stone, in the shape and size of the vessel it is put into: and Petrus John Faber reports, that they make bridges of it over its stream into their gardens, for by pumping water over timber placed on purpose, they have a complete stone bridge in twenty-four hours*.' The very circumstances of this wonderful story, so like an Arabian tale, supersede all occasion for remark, nor do we wish to proceed in this style; having nothing farther in view, than barely to illustrate an old proverb often quoted, which tells us, that if a man's house be made of glass, he should be cautious of flinging stones at his neighbours.

We have neither the leisure, the ability, nor the wish, to form a table of errata to Mr. Gough's edition of the Britannia. No work of that extent, can be exempt from erroneous information, press errors, and even sometimes errors in judgment. The correction of these must rest on the liberality of communication from the places to which they relate, which is not always to be had, nor to be implicitly believed when procured. Two or three slips, which we have casually noted in turning over the numerous pages of this voluminous publication, are at Mr. G.'s service, should he deem them worthy of his regard, when occasionally correcting for a new edition.

Vol. ii. p. 27. 2d col. the number of wards into which the city of London is divided, is said to be 26: but this is a mistake; the 26th ward, Bridge-without, is the borough of Southwark, a nominal sinecure appointment given to the senior alderman, or father of the city. In the same paragraph, the number of common councilmen is said to be 210: the true number is 236. How could these errors escape from a press in that city?

Page 114. 2d col. 'On the cliff by the sea†, stand some remains of St. Edmund's chapel, erected 1272, and near it *stood* a lighthouse, whose light, reflected from a lamp of oil against a combination of glasses, *is seen* seven leagues out at sea.' Is this lighthouse standing, or is it not? We rather think it is, reflectors being a modern improvement.

Page 234. Under *Lincolnshire*, the author makes an obvious and just remark: 'It has frequently been observed, as a very singular circumstance, that no other part of the county to the same extent, is furnished with such large and handsome parish

* Gough, vol. iii. p. 55. † Hunstanton, Norfolk.

Digitized by Google

churches as are to be ſeen in this low part of it.' Mr. G. might have added,—where no ſtone was to be found: but, in the fens, the carriage of ſtone by water was more eaſy and cheap, than land carriage in the higher country. The ditches are very convenient roads for the fen-farmers of the preſent day.

Page 236. To the brief mention of Crowland bridge, ſaid to be rarely paſſed, might be added, that it was never intended for horſes, and ſcarcely for foot-paſſengers, who are ſupplied with more practicable bridges; it being very ſteep, and to be aſcended by rude ſteps. Having three ways up to one centre, it was probably built rather to indulge a monkiſh conceit, than for general uſe.

Vol. iii. p. 137. The octagon chapel at Liverpool is quaintly mentioned as a place 'where God was ſerved by a kind of half-compromiſe between the eſtabliſhed church and preſbyterianiſm.' This compromiſe, however, whether half or whole, was not laſting, for the building is now converted to other purpoſes.

Page 313. In the account of St. Giles's church at Edinburgh, it is ſaid, 'The tower is oddly terminated by an imperial crown of arch-work, and containing certain unmeaning muſical bells, played on by the hand.' Why more unmeaning than our Engliſh chimes? We have ſeen a different character of theſe bells, and of the execution on them.

Page 378. 'The firſt Earl of Rothes was George Leſley, ſon of Norman, the murderer of Cardinal Beaton, ſo created by James II.' This ſhould be James VI.

Page 398. At Perth, the Tay is 'croſſed by a handſome bridge of nine arches, the largeſt 76 feet wide, built on a plan of Mr. Smeaton. The old bridge had been ruined 1573, 1582, 1589, but completely 1621, after it had been in part rebuilt by Mylne.' Here ſeems to be a groſs anachroniſm!

Page 436. In Roſs ſhire, Mr. Gough ſays, on the authority of Mr. Knox, that 'there are remains of an ancient furnace, where, as appears by ancient date, cannon were caſt, 1168.' Surely this is too early a date! being, if we miſtake not, prior to the invention of gun-powder at leaſt one hundred years.

Page 493. From this page we quote the following paſſage as a notable curioſity. In the county of Kerry is—'the great Skelig, a double-headed ſharp high rock, on this coaſt; the ſea is continually demoliſhing it. To the ſummit of the higheſt head, pilgrims uſed formerly to aſcend with the utmoſt difficulty, and beſtride a narrow fragment of the rock, projecting from its point over a raging ſea 90 fathoms deep.' Truly, this muſt have been a moſt noble effort of pious heroiſm; and ſuppoſing

Digitized by Google

the penitents to have good thick heads, and unacquainted with nervous weakneſſes, it was much eaſier accompliſhed, and fully as effectual, as *padding* to the ſhrine of Thomas à Becket, or even to Jeruſalem.

Page 630. *note.* 'Mr. Pennant is much miſtaken in ſuppoſing that the little iſland of Staffa, whoſe greateſt height is but 120 feet, contains any object equal to the bold promontory of Bengore. Neither are the beſt ſpecimens of pillars at Staffa at all comparable to thoſe of the Giant's Cauſeway in neatneſs of form and ſingularity of articulators.' At Staffa, however, the editor is of another opinion; for at p. 718, he remarks, 'The ſtone is a true baſalt like the Giant's Cauſeway, but in moſt reſpects ſuperior to it in grandeur.' All that can be ſaid on ſuch a colliſion of opinion is, that the preſent object ſtrikes us more forcibly, than what is abſent, and only recalled by memory.

It is no ſmall recommendation of this work, that each volume is furniſhed with a full index to the ſubjects treated in it; ſo that, on the whole, though judgment may ſometimes drop aſleep under ſo weighty a taſk, the editor has fulfilled his engagements to the public, with honour to himſelf: particular allowances muſt always be made in large undertakings, on the principle laid down by a very eminent 'critic by profeſſion,'

"Whoever thinks a faultleſs piece to ſee,
"Thinks what ne'er was, nor is, nor e'er ſhall be."

ART. XVII. *Defences of Unitarianiſm for the Years* 1788 *and* 1789. Containing Letters to Dr. Horſley, Lord Biſhop of St. David's, to the Rev. Mr. Barnard, the Rev. Dr. Knowles, and the Rev. Mr. Hawkins. By Joſeph Prieſtley, LL.D. F.R.S. &c. &c. &c. 8vo. pp. 188. 3s. 6d. ſewed. Johnſon.

DR. PRIESTLEY here pays his cuſtomary periodical compliments to his antagoniſts in the Unitarian controverſy. We ſhall briefly report ſome of the leading particulars of his replies and rejoinders.

The principal force of his battery is directed againſt the Biſhop of St. David's. On his Lordſhip's deſign of "deſtroying the Doctor's credit, and the authority of his name, which the fame of certain lucky diſcoveries in the proſecution of phyſical experiments had ſet high in popular eſteem, by proof of his incompetency in every branch of literature connected with his preſent ſubject," Dr. P. remarks:

'This curious plan of your Lordſhip's to deſtroy my reputation will probably bring to the minds of many of our readers the ſtory of Croeſus. When he formed the deſign of making war upon Cyrus,

Digitized by Google

he ſent to conſult the oracle of Apollo at Delphi; and the anſwer he received was, that, if he engaged in that war, he would overturn a great empire. He did ſo, and an empire was overturned; but that empire was *his own*. This, my Lord, would apply to your Lordſhip, if that could be ſaid to be *overturned*, which was never *eſtabliſhed*.

'Had your Lordſhip reflected ever ſo little on the hiſtory of literature, you muſt have perceived that no ſuch plan as this ever has ſucceeded, nor is it poſſible, in the nature of things, that it ever ſhould. No work of *man*, eſpecially one of an hiſtorical kind, and of any conſiderable extent, ever was free from imperfections; and therefore, upon your principle, the credit of no hiſtorical work whatever could ſtand; and yet there are many works of this kind in the higheſt reputation, with far more acknowledged imperfections than you have pretended to diſcover in mine; not to ſay that you have been completely foiled in all your attempts to diſcover any error, of the leaſt conſequence to my main argument. Would it deſtroy the credit of the late Dr. Johnſon with reſpect to his knowledge of the Engliſh language, to point out faults in his *ſtyle*, of which many might be found? Was Newton no philoſopher, becauſe he made a miſtake in one of his experiments; or no mathematician, becauſe he is ſaid to have committed an error in one of the demonſtrations of his *Principia*?'—

'On the ſubject of my philoſophical diſcoveries I ſhall not make any defence; for *fortunate*, no doubt, I have been, as I have always readily confeſſed. But every philoſopher knows, that a ſeries of ſucceſs of twenty years continuance could not be wholly *fortuitous*; and ſome praiſe is always due to *activity* in any uſeful purſuit.'.

To the charge of having produced few, if any, arguments, excepting what are found in the writings of Zuicker or Epiſcopius, Dr. P. anſwers, that, after applying, without ſucceſs, to his Lordſhip, by means of a common friend, for the loan of Zuicker, which he had never ſeen, he procured it from a learned correſpondent, and found Zuicker's opinions ſo different from his own, that he is confident the Biſhop had never read the work. The phraſe, *coming in the fleſh*, the Doctor ſtill maintains to denote no more than that Chriſt was come in a *real* body, in oppoſition to the notion of the Gnoſtics, that he had not real fleſh. With reſpect to the meaning of the word *Idiota*, which Tertullian applies to the *major pars credentium*, to prove that its more proper ſenſe is *unlearned*, he quotes the authority of Bentley, who allows no other ſynonimes than *illiteratus*, *indoctus*, *rudis*. Biſhop Horſley having quoted a paſſage from Irenæus, (overlooked by Dr. P.) in which the Ebionites are called heretics, the Doctor refers to Jerom to prove, that they were only deemed heretics on account of their adherence to the Moſaic inſtitution. The Biſhop's explanation of the orthodox doctrine concerning the ſecond Perſon in the Trinity, he cenſures as contrary to the general language of the

Digitized by Google

the Fathers before the Council of Nice, and as furniſhing a ſource of multiplication of divine perſons *in infinitum*. In oppoſition to the notion, that a church of Trinitarian Jews exiſted at Jeruſalem ſubſequent to the time of Adrian, Dr. P. inſiſts on the expreſs authority of Origen; vindicates that father from the charge of wilful falſehood; and offers ſeveral conſiderations to invalidate the oppoſite teſtimony of Epiphanius. After a free cenſure of his Lordſhip's conduct with reſpect to the Diſſenters, he challenges him to 'come forth with the full projection of all his energies,' and, if poſſible, overwhelm him at once.

The controverſialiſt's next courſe of letters are addreſſed to Mr. Barnard, a clergyman of the Roman Catholic perſuaſion. This opponent having expreſſed his ſurprize that Dr. P., a Proteſtant, ſhould have recourſe to ſuch guides as the Fathers, in ſettling his opinions, Dr. P. thus explains his conduct:

'Chriſtians are not agreed in the interpretation of *ſcripture language*; but as all men are agreed with reſpect to the nature of *hiſtorical evidence*, I thought that we might perhaps better determine by hiſtory what was the faith of Chriſtians in early times, independently of any aid from the ſcriptures; and it appeared to be no unnatural preſumption, that whatever *that* ſhould appear to be, ſuch was the doctrine of the apoſtles, from whom their faith was derived; and that by this means we ſhould be poſſeſſed of a pretty good guide for diſcovering the true ſenſe of the ſcriptures.'

The chief point maintained in theſe letters, is, that the orthodoxy of the preſent day differs eſſentially from that of the Anti-Nicene Fathers.

Dr. Knowles is diſmiſſed by Dr. P. with a few brief remarks on the inconcluſiveneſs of his reaſonings, and the inſufficiency of his authorities.

The principal ſubjects, on which he addreſſes Mr. Hawkins, are the nature of ſubſcription, the grounds of diſſent, and the explanation given by Mr. H. of the doctrine of the Trinity, under the notion of *diſtinctions in the Godhead*. On each of theſe topics, Dr. P. ſuggeſts many juſt and important conſiderations; for which, however, we muſt refer our readers to the work itſelf.

Dr. Prieſtley ſeems willing to ſuppoſe, that the Unitarian controverſy is now come to an iſſue. Perhaps it is true, that the ſubject is exhauſted: but it by no means follows, that the point is ſettled. Uniformity of opinion, on matters which depend on ancient teſtimony, none but the moſt ſanguine polemic will ever expect.

Digitized by Google

ART. XVIII. *Introduction to the Knowlege of Germany.* 8vo. pp. 232. 4s. Boards. Hookham. 1789.

THIS work, as ſtated in the title page, contains inquiries into the diſpoſition and manners, peculiar habits and cuſtoms, of the Germans, a view of their religion, literature, and governments, with anecdotes of their ſeveral courts, and a variety of other reſearches, tending to afford a complete idea of that country. In the compaſs of a ſmall volume, the author cannot be ſuppoſed to have done much juſtice to ſuch an extenſive ſubject. The performance, indeed, is little more than a ſelection from the publications of a few modern travellers; ſome of whom were little better acquainted with Germany than himſelf. This introduction, however, is agreeably written; and may be uſeful to thoſe readers, who have not leiſure to peruſe deſcriptions more ample, and more ſatisfactory.

As a ſpecimen of the work, we ſhall inſert the account given of the Auſtrians; a people who have lately been, and are likely to continue, the objects of general attention:

'The pride of ſome nations, who deem themſelves preferable to others, and equal to the moſt illuſtrious, has no unſolid foundations. Though vain glory deſerves rebuke, and modeſty becomes nations as well as individuals, yet when famous names are cited, and celebrated atchievements and tranſactions produced in ſupport of ſuch pretenſions, the world is ready enough to excuſe a little exceſs of boaſting and preſumption. But when a people, in no wiſe remarkable for thoſe conſpicuous qualities which exalt ſome nations ſo much above others, have the abſurd confidence to aſpire at the higheſt degree of renown, and to believe themſelves reſpectable beyond all others, then, indeed, they fully authoriſe the ſevereſt confutation of their impertinence.

'Such is preciſely the caſe of the Auſtrians, whoſe arrogance in this particular is unſufferable; and who, with all their haughtineſs, have no other right to the pre-eminence they claim than that of a multitude of ſonorous titles, with which the bearers are more elevated here than in any other country in Europe. They ſeem abſolutely to forget by what means titles are often, or rather uſually, procured here as well as elſewhere, and on whom and from what motives they are commonly beſtowed. Provided they can be obtained, they think themſelves juſtifiable in the opinion they immediately aſſume of their perſonal merit and importance, and in undervaluing all who are not diſtinguiſhed by ſome nominal decoration. Though ſuch infatuation is not unknown in other European courts, it reigns with double force at the imperial, where an untitled man is a being inadmiſſible among the great, and cannot challenge the appellation of a perſon of faſhion.

'Hence it is the people of Auſtria look with ſo much aſtoniſhment on thoſe foreigners, who are announced among them as perſons of great birth and rank in their own country, and yet poſſeſs no

Digitized by Google

no titles: the Engliſh eſpecially, who, of all people, next to the Dutch, are leaſt known by ſuch badges of imaginary honours, are viewed with the more ſurpriſe, as their opulence enables them to vie in figure and expence with individuals of the very firſt conſequence at that, as well as every other court.

'The chief grandeur of the Auſtrian people of high rank conſiſts in the ſumptuouſneſs, or rather extravagance, which they affect to diſplay in their tables, equipages, and retinue. In this they are faithfully copied by the inferior claſſes of nobility, as they ſtile at Vienna thoſe families, whoſe exaltation is of a recent date, or thoſe perſons whoſe dignities are only official.

'Such are in general the notions and manners of thoſe who compoſe the genteel part of ſociety in Auſtria.'—

'Some individuals of great merit are undoubtedly not wanting in ſo large a capital; but 'tis a perplexing taſk to find them out in the crouds of inſipid characters that ſurround and obſtruct, in a manner, the acceſs to them. Not to forget, that no ſmall weight of recommendation, and perſonal importance, is too often requiſite in order to procure an introduction to their acquaintance.'

This laſt obſervation is not, in our apprehenſion, well founded. All travellers know, and the writer of the preſent article has experienced, that there is no court in Europe, where the great are of ſo eaſy acceſs, as at the court of Vienna. In all parts of the world, men of diſtinguiſhed merit will generally feel the neceſſity of keeping ſomewhat on the reſerve; becauſe their leiſure and tranquillity would otherwiſe be at the mercy of every intruder: but this reſerve is not, ſurely, more remarkable at Vienna, than in other capital cities, where the multitude of ſtrangers, and variety of avocations, make men more ſenſible of the value of their time, and more unwilling to ſquander it away, on all, indiſcriminately, who may deſire their acquaintance.

The form of this work, (a regular ſeries of chapters,) is worthy of being imitated by our modern travellers; who, by adopting, ſometimes the ſtyle of letters, and ſometimes that of romance, load their performances with a variety of matter, altogether unintereſting to thoſe who wiſh only for information reſpecting foreign countries.

ART. XIX. *A View of the preſent State of Derbyſhire*; with an Account of its moſt remarkable Antiquities; illuſtrated by an accurate Map and Plates. In two Volumes. By James Pilkington. 8vo. pp. 496 and 464. 13s. Boards. Johnſon. 1789.

OF books like the preſent, it is not always eaſy to aſcertain the value. Treating on a variety of ſubjects, and addreſſing a variety of readers, they muſt neceſſarily give diſguſt

Digitized by Google

to ſome, while they are delighting others. To pleaſe every one, is, indeed, hopeleſs. The minute attention and perſevering induſtry, with which the antiquary traces the characters of a mutilated inſcription, appear little better than time miſemployed, to him, whoſe eyes are engaged in ranging over the beauties of nature. The genealogiſt, who toils to complete a pedigree, looks with contempt on the labours of the enquirer into the families of plants; and, in his turn, is derided by the natural philoſopher. The collector of butterflies, of birds, or of foſſils, the manufacturer, the farmer, the chemiſt, each has his favourite ſtudy, to which he demands a preference to be given; and to complete the liſt, that which is written for the learned, is too abſtruſe for the ignorant; and that which inſtructs the ignorant, is too ſuperficial for the learned.

With all due allowances, then, for the author who endeavours to accommodate ſuch different taſtes, we proceed in our examination of Mr. Pilkington's work.

The firſt chapter treats of the ſituation, boundaries, figure, extent, and general ſurface of the country. We here meet with pleaſing deſcriptions of Caſtleton-valley, Matlock-dale, Monſal-dale, and Dove-dale: but as they contain nothing more than what has frequently appeared in our pages, we need not extract any part of them.

In the ſecond chapter, Mr. P. gives an account of the atmoſphere and climate of Derbyſhire. In the northern parts of the county, rain falls in great abundance, exceeding, by nearly one-third, the quantity at Lyndon and London: the violence of its fall is ſurprizing.

'I was more eſpecially ſtruck in one of my excurſions with obſerving the effects of ſuch heavy ſhowers near Lea Wood at a ſmall diſtance from Crich. The extent of the ground, on which the rain fell, is about ten acres. But having a general deſcent towards one particular ſpot, the water ſwelling into a large and ſtrong torrent here broke the ſide of the hill, carried down with it a prodigious quantity of ſoil and ſtones, and even tore up a large tree by the roots. I believe, that rain falling upon ſo ſmall a ſurface ſeldom or never produces ſuch violent effects in low and level countries.'

The temperature of the air is not accurately determined; the thermometer has not, however, for the laſt 12 years, ſtood below 5 degrees, nor above 85. In the Peak, the air is clear and tranſparent: its coldneſs here cauſes a very backward ſtate of vegetation. 'Some kinds of grain will not grow, at leaſt not ripen at all, excepting in the deepeſt vallies; and thoſe which are uſually ſown, are ſeldom ready to cut till the near approach of winter.' The inhabitants of the Peak are generally healthy: an account is given, from Mr. Proſſer, of the

Digitized by Google

Bronchocele, or Derbyſhire-neck: 'This diſeaſe (adds Mr. Pilkington) is not peculiar to the Peak, but is obſerved as far ſouth as the town of Derby.'

In the third chapter, the author inquires into the 'ſubterraneous geography' of the country. He treats of this under the general heads of lime-ſtone, coal, and grit-ſtone land: of which the latter is of the greateſt extent. Beſide theſe three diviſions, there is a conſiderable part of Derbyſhire, in which no beds of ſtone of any kind are to be found near the ſurface. The ſtrata, or meaſures, as they are called, in theſe ſeveral lands, are next conſidered, with regard to their arrangement, thickneſs, quality, and poſition. Mr. P. alſo inquires into the manner or law of their declination, or dipping; and the fractures in them, by which clifts and chaſms are formed in the earth. Of theſe immenſe caverns, the moſt remarkable are *Peak's Hole*, *Pool's Hole*, and *Elden Hole*, the extent and nature of which are here accurately traced, and well deſcribed. We paſs them over, in order to give our readers an account of a long ſeries of clefts and caverns which have been diſcovered between *Peak's Hole* and *Elden Hole:*

'The entrance into theſe caverns and ſubterraneous paſſages is about four or five hundred yards weſt of Peak's Hole. It is by means of a ſhaft fifty yards deep, which was ſunk about 30 years ago with a view of purſuing a vein of lead ore. At the bottom, a ſmall paſſage formed by the hand, and fourteen yards long, leads to a cavern, in height about ten yards, and in diameter fourteen. When the miner firſt broke into it, it appeared beautiful beyond deſcription. Upon introducing his candle through the hole, which he had made, he was ſtruck with aſtoniſhment. But when he entered the cavern, it in beauty exceeded his higheſt expectations. The roof and ſides were covered with water icle, almoſt as white as ſnow. But now it is in a great meaſure ſtripped of this ornament by thoſe who have paſſed through it. On the ſouth ſide, a narrow paſſage opens fourteen yards long. It leads to another cavern, which from the entrance extends ſouth eaſt, and is about ten yards high and forty wide. In the middle a ſhaft has been ſunk which is about eight yards deep. This brings you into a cavern about twelve yards in height. On one ſide of it is a ſmall natural paſſage about fifty yards in length, which leads to a chaſm in the rock ſixteen yards deep and three yards wide. The deſcent into it is by means of a chain. About four yards from the bottom of the chaſm is another opening in the rock about ſix yards in depth. Eight yards to the ſouth of the place, where you alight, you deſcend again about twelve yards, and at the ſame diſtance directly forwards come into a cavern nearly round. Its height is twelve yards, and diameter eight. From hence you enter a very narrow and low paſſage, in which you are obliged to proceed upon your hands and knees. It was at firſt formed by blaſting a chink in the rock. It runs in a ſerpentine manner to the diſtance of two hundred and fifty

Digitized by Google

fifty yards, though in a ſtraight line it would not meaſure quite half that length. At the extremity of this paſſage you drop into a cavern, almoſt circular, ſixteen yards in height, and five in width. In this cavern two natural paſſages open in different directions. That, into which you enter, is an hundred and twenty yards long, and two feet high; and at the end you diſcover another about an hundred and fifty long, ſix feet high, and two wide. This brings you to a deep gulph in the level, which has been driven from a place, called the Winiards.

'In exploring the above ſubterraneous paſſages and caverns, a vein of lead ore was diſcovered in the ſituation, at which we are now arrived. But the purſuit of it being interrupted by the quantity of water in its neighbourhood, to remedy this inconvenience, a level was driven from the foot of the hill at the Winiards, which is now carried to the diſtance of more than half a mile. When you have proceeded about two-thirds of the way, you come to the gulph already mentioned, which, when firſt obſerved, was thought to be unfathomable. The ſurface of the water in it was then about two yards below that in the level, but this being turned into it, has raiſed it to the ſame height with itſelf. What is the exact depth of this gulph is not known; but, at the time I received my information, it was not filled up, though all the rock had been thrown in which had been blaſted for the purpoſe of extending the level beyond this ſituation.

'Near this place the level is croſſed by a ſtrong current of water, which, excepting where the deſcent is conſiderable, is two feet deep, and three feet wide. It runs from weſt to eaſt, and nearly in a ſtrait line from Elden Hole to the cavern at Caſtleton. The courſe of the ſtream has been followed about a quarter of a mile in each direction. The perſons, who undertook to explore it, were ſtopt in their progreſs toward Caſtleton by the great depth of the water. The obſtacle, which they met in proceeding the contrary way, was a natural flood-gate in the rock. Could they have gone further, it is highly probable, that they would ſoon have reached Elden Hole. Thoſe who are well acquainted with the relative ſituation of both places, have computed the diſtance to be only about 400 or 500 yards. It has been ſuppoſed, with great appearance of reaſon, that the current of water which croſſes the level, is the ſame with that which diſappears at Perry-foot, and riſes again at a ſmall diſtance below the mouth of the cavern at Caſtleton. If it runs in a direct line between theſe two places, it muſt, in its courſe, paſs very near to, or immediately under, Elden Hole. From this circumſtance in conjunction with ſome others, which have been noticed, it ſeems reaſonable to conclude, that by the removal of a few obſtacles, a general communication might be opened between Elden Hole, the cavern at Caſtleton, the level at Winiards, and the long ſeries of caverns which have been deſcribed.'

The fourth chapter treats of mines and ores, with the method of working each; and firſt, the ancient and preſent ſtate of the lead mines are inveſtigated. In this part of his ſubject, the

Digitized by Google

the author confeſſes his obligations to Peter Nightingale, of Lea, Eſq. From a pig of lead in the poſſeſſion of this gentleman, and which bears the name of *Hadrian* on it, Mr. P. ſuppoſes that theſe mines were worked by the Romans in the time of that emperor; and that they have been worked ever ſince, may, he thinks, be proved with nearly the ſame clearneſs and ſatisfaction. We cannot enter into this diſcuſſion, nor into the long and, in our opinion, tedious hiſtory which accompanies and follows it.

The quantity of lead ore in Derbyſhire, is very large: it has been diſcovered in different quantities, in all that extenſive tract of country, where lime-ſtone is ſituated. It is, however, found in the greateſt abundance, about ten miles to the north and ſouth of the river Wye.

The laws and regulations of the mines are next conſidered.

An account is annexed of the method of working the mines, and the annual produce of the whole is calculated. This 'may be computed, on an average, at between five and ſix thouſand tons.'—A ſingle mine at Aſhover, from the year 1758 to 1783, produced 1511 tons annually on an average. Still Mr. Pilkington is doubtful whether the proprietors of the lead mines in Derbyſhire, conſidered as a collective body, really derive benefit from their purſuits.

The next ſection contains an account of the iron ore, which is found in ſtill greater abundance than the ore of lead. The methods of finding and of working it are explained. The annual quantity of iron produced in the country, at preſent amounts to about 5600 tons.

In treating of the calamine mines and works, the author ſtates the quantity annually collected at 500 tons. In this he materially differs from Dr. Watſon, who eſtimates it at 1500 tons.

The ore of copper is found in very ſmall quantity.

Coal exiſts in great abundance. One almoſt uninterrupted bed extends through the large tract of clay-ſtone land on the eaſtern borders of the county.

Plaſter-ſtone is now principally collected at Chellaſton, and is chiefly uſed at the Staffordſhire potteries, for moulds, &c. It is, likewiſe, uſed for floors in buildings. The quantity annually raiſed at Chellaſton is about 800 tons, of which 500 are ſent into Staffordſhire.

The fifth chapter treats of foſſils found in Derbyſhire; by giving a catalogue of which, the author hopes to gratify thoſe whoſe taſte leads them to mineralogical purſuits. He adopts no ſyſtematic arrangements, but deſcribes them under the general heads of native and extraneous foſſils.

'The

Digitized by Google

'The principal merit of this catalogue,' to uſe Mr. Pilkington's own words, 'is, that it is an authentic liſt, not copied from the works of other writers. Many of the ſpecimens mentioned have come under my own inſpection, chiefly in the collection of a gentleman, who reſided four years in this county for the purpoſe of examining its mines and foſſil productions.'

In the ſixth chapter, we have an account of medicinal waters and baths. 'It may be deſerving of notice, that the mineral waters of Derbyſhire of a chalybeate and ſulphureous nature, ariſe in beds of ſhale; and from this circumſtance it ſeems probable, that they derive their impregnation from this ſubſtance.' The warm ſprings likewiſe appear at the ſurface, near the beds of ſhale.

A minute hiſtory is here given of the ſprings at Buxton and Matlock, together with the ſeveral analyſes of theſe waters, as made by Dr. Percival, Dr. Higgins, and Dr. Pearſon: but the moſt curious part of this chapter, is a letter from Dr. Darwin of Derby, in which he inveſtigates the cauſes of the heat in the Buxton and Matlock waters. The reſult of his reaſoning, which certainly is ingenious, though it may not be convincing, is, that theſe warm ſprings do not acquire their heat, as has been aſſerted, from the chemical decompoſition of pyrites: but that this water is raiſed in vapour by ſubterraneous fires deep in the earth; and that this vapour is condenſed under the ſurface of the mountains, in the vicinity of the ſprings.

In the next ſection, the courſes of the rivers in Derbyſhire are traced; with an account, likewiſe, of the navigable canals.

Chapter VII. Soil, agriculture, and produce.

The moſt common ſoil in Derbyſhire, is a reddiſh clay or marl. A different ſoil prevails throughout that part of the country where coal is found: it is a clay of various colours, black, grey, brown, and yellow, but principally the laſt. Reſpecting the cultivation of the county, it appears that a larger proportion of land is applied to the purpoſes of the dairy and to grazing, than to the growth of corn. The produce of barley, however, is large: about 5000 quarters are annually carried into and conſumed in the counties of Stafford, Cheſter, and Lancaſter.

An experiment is related, in which the effect of urine, as a manure, was tried; and the produce was found ſuperior to that from dung, &c. in the proportion of two to one.

Improvements in huſbandry are not, however, to be much expected from the Derbyſhire farmers; who, in fact, have not yet availed themſelves of many advantageous practices among their neighbours; for inſtance, the uſe of the hoe in turnip fields, the *ſetting* of wheat, and the cultivation of turnip-rooted

Digitized by Google

rooted cabbages, and other uſeful plants. Some farmers alſo retain ſtrong prejudices againſt the Norfolk and double-furrowed ploughs.

In this chapter, we meet with a ſection, as it is called, concerning animals. Theſe are ſimilar to what are found in the neighbouring counties. The cows are, in general, large and handſome. 'Several gentlemen have lately taken conſiderable pains to improve the breed of cattle in this county. And it may be juſtly queſtioned, whether any other diſtrict in England of the ſame extent can furniſh ſo large a number of cows, equally diſtinguiſhed by their beautiful ſhape. In proof of their great value and excellence, ſome have been ſold at ſo high a price as 100l. each.'—The ſheep in the middle part of the county weigh from 20lb. to 30lb. per quarter: in the High Peak, from 14lb. to 17lb.

The eighth chapter contains a catalogue of ſome plants growing ſpontaneouſly in Derbyſhire. The author's principal intention, in this part of his work, is to point out the ſituation of the plants, ſo that they may be found by any one who employs himſelf in their ſearch: no botanical deſcription is here given: but their uſes in medicine, in the arts, and in food, are enumerated. With regard to the arrangement of the plants, Mr. P. has chiefly followed Mr. Hudſon and Dr. Withering. From the latter, indeed, he has borrowed the chief of his information on this ſubject. We ſhall give one extract concerning an oak in Kedleſton park, which is eſteemed the moſt perfect tree in that part of the kingdom:

'It is calculated to be about 80 feet in height of good timber. Mr. Haywood of Duffield, a conſiderable dealer in timber, by whom I have been favoured with this calculation, divides the tree into two lengths. The firſt he ſuppoſes to be 45 feet by 51 inches ſquare, and to contain 812 cubit feet. The ſecond length he eſtimates 35 feet by 29 inches ſquare, and to contain 204 cubic feet. The whole tree, excluſive of the branches, therefore amounts to 25½ tons of timber meaſure, or 33 tons, 26 feet neat.—There are other oaks in England, which exceed this in circumference near the ground, and which perhaps contain the ſame quantity of timber, but I believe there are very few, if any, which riſe to equal height with ſo much regularity. Its beauty has however been in a ſmall degree injured by the wind, which has broken off one or two of its largeſt branches.—Mr. Haywood values this tree, if ſound, at 100l. and without aſcertaining this point, he thinks it worth 80l.'

The ninth and laſt chapter in the firſt volume, treats of birds; among which the eagle is conſidered only as an occaſional viſitant in Derbyſhire.

The contents of the ſecond volume are divided into two chapters. The firſt treats of the ancient and modern ſtate of Derbyſhire.

After

Digitized by Google

After bringing forward, from Mr. Pegge, ſome undoubted proofs of the Romans having inhabited Derbyſhire; and after having traced the courſe of two Roman roads; the author gives the general diviſion of the county into ſix hundreds, containing about 440 hamlets.

Reſpecting the ſtate of population, we are told, that,

'The reſult of the enquiries which I have made, is, that the preſent number of houſes in Derbyſhire is 25,206, and of inhabitants 124,465. This account was taken at different places at different times; but in none at a greater diſtance than ſeven years from each other.

'It may be expected, that population is not in the ſame flouriſhing ſtate throughout the whole county. In that part of it where the buſineſs of the lead mines is carried on, it is ſuppoſed by ſome, that the number of inhabitants is ſmaller than it was 50 years ago. But even in theſe ſituations population is now much revived; and in other places it is conſiderably greater than it ever was at any former period.'

The manufactures carried on in Derbyſhire, are various and extenſive:

'It partakes with Nottinghamſhire and Leiceſterſhire in the manufacture of ſtockings, with Yorkſhire in the manufactures of iron, and woollen cloth, and with Lancaſhire in the manufacture of cotton. The buſineſs done in theſe different branches is not carried on to ſo great extent as in theſe neighbouring counties. But the manufacture of ſilk in it is much greater than in any of them. There are very few, if any towns in England, in which there is ſo large a number of machines employed as in Derby, for preparing this article for the manufactures in which it is generally uſed.'

On the cuſtoms and manners of the inhabitants, little is advanced. We learn, however, that the behaviour of the lower people, which was peculiarly rude, has been greatly amended by the eſtabliſhment of Sunday ſchools.

In the ſecond chapter, the author takes a view of each particular town, village, &c. throughout the county. To this end, he follows the eccleſiaſtical diviſion of it into deaneries. He here traces the boundaries of pariſhes, and gives the value of each living, as marked in the king's books; together with the names of the patrons, &c. Every village or hamlet is noticed; and he inquires into the ſtate of their population and manufactures. Great pains have been beſtowed in inveſtigating the hiſtory of religious houſes, and in aſcertaining their endowments. The antiquary will alſo find a reſpectable diſplay of knowlege concerning ancient monuments. Each caſtle, or ſeat, of any note in the county, is deſcribed; and the genealogy of its owner is moſt induſtriouſly, and often tediouſly, traced: but for theſe, and many other miſcellaneous matters, we muſt refer thoſe who wiſh to be informed, to the volume itſelf.

On

Digitized by Google

On the whole, Mr. Pilkington has preſented us with an uſeful work, which muſt have coſt much labour. That ſomething might be added with advantage, and much rejected without injury, cannot, in our opinion, be denied: but probably, to recur to what was obſerved toward the beginning of the article, what we ſhould diſmiſs, would, by many, be reluctantly yielded; and what we ſhould add, might, by as many, be unthankfully received.

☞ The Society for the Encouragement of Arts, Manufactures, and Commerce, have adjudged the reward of (if we are not miſtaken) twenty-five guineas, for the performance to which the foregoing article relates.

ART. XX. *Report of the Committee of the Highland Society of Scotland*, to whom the Subject of Shetland Wool was referred. With an Appendix, containing ſome Papers, drawn up by Sir John Sinclair, and Dr. Anderſon, in reference to the ſaid Report. 8vo. pp. 81. 2s. Cadell. 1790.

THE firſt ſentiment that occurred to us on reading the title of this report, was, that common humanity is peculiarly intereſted in promoting any ſpecies of cultivation or manufacture, that might meliorate the adverſe circumſtances of thoſe who inhabit the remote northerly extremities of the Britiſh dependencies: but a peruſal of the report extended our views from the natives of the Scottiſh iſles, to the Britiſh nation at large; and it is our decided opinion, that a more intereſting publication than the preſent is not often ſubmitted to the eye of the public.

It appears from this report, that Shetland is poſſeſſed of at leaſt 100,000 ſheep, whoſe fleeces do not produce above a pound and a half of wool each, not worth, at preſent, above ſixpence *per* pound; whereas the fineſt wool might fetch five ſhillings. It is declared by the committee,

'That there are two kinds of ſheep producing fine wool to be found in theſe iſlands: One, known by the name of the *kindly ſheep*, whoſe whole body almoſt is covered with it; another, whoſe wool is fine about the neck only, and other particular parts of the body. The colour of the fine wool alſo varies, ſometimes being of a pure white, which is ſuppoſed to be the ſofteſt and moſt ſilky, at other times of a light grey, ſometimes of a black, and ſometimes of a ruſſet colour.

'The ſheep producing this wool are of a breed, which, for the ſake of diſtinction, might be called the *beaver ſheep*; for, like that animal, many of them have long hairs growing amongſt the wool, which cover and ſhelter it; and the wool is a ſpecies of fine fur reſembling

ſembling down, which grows in ſome meaſure under the protection of the hair with which the animal is covered.

'Your Committee underſtand that the ſheep producing this fine wool are of the hardieſt nature; are never houſed nor kept in any particular paſture; and that in the winter ſeaſon they are often ſo pinched for food, that many of them are obliged to feed upon the ſea-ware driven upon the ſhore. It is obſerved, however, that the healthieſt ſheep are thoſe which live conſtantly upon the hills, and never touch the ſea-ware.

'Laſtly, It appears that the Shetland ſheep are never clipt or ſhorn, but that, about the beginning of June, the wool is pulled off (which is done without the ſmalleſt pain or injury to the animal), leaving the long hairs already mentioned, which ſhelter the young wool, and contribute to keep the animal warm and comfortable, at a ſeaſon of the year when cold and piercing winds may occaſionally be expected in ſo northern a latitude.'

The immediate ſcheme in view is, (as theſe fine-wooled ſheep, from improper, as well as unheeded mixtures of breed, are nearly extinct,) to ſelect and cultivate the beſt, and extend the breed among the Orkney and Hebride iſlands, where they might multiply, ſecure from mixture; which cannot be ſo effectually done, where various ſpecies of ſheep, in contiguous ſituations, are occaſionally liable to breaches of modeſt decorum.

Dr. Anderſon, who has diſtinguiſhed himſelf ſo much by his ingenious communications to the public on ſubjects of agriculture, *&c.* has proved a moſt able aſſiſtant to the committee who have entered on this important buſineſs. Among the papers ſubjoined to the report, we particularly remark the memorial, No. IV. as a curious *and uſeful* reſearch into Britiſh antiquities. The Doctor there proves, from indiſputable records, that from the earlieſt times, down to the reign of Queen Elizabeth, the wool of Great Britain was not only greatly ſuperior to that of Spain, but was accounted the fineſt in the univerſe; and that even in the time of the Romans, a manufacture of woollen cloths was eſtabliſhed at Wincheſter, for the uſe of the emperors. He attributes our total loſs of this momentous pre-eminence, to a ſyſtem of legiſlation over the commerce of wool, that took place ſoon after the days of James I. extremely different from what had been before followed in this country. The exportation of wool had, till then, been permitted, under certain and occaſional regulations: but ſince the time of Charles II. it has been totally prohibited, under the ſevereſt penalties. This check, however the fact may ſtagger the advocates for it, has, according to this clear-ſighted examiner, driven the wool-grower from his former attention to the quality of the fleece, to that of the value of the carcaſe.—It is no more than a due execution of our office, to recommend this

Digitized by Google

this curious memorial, which, to have its due influence on the reader's mind, muſt be peruſed at large, to the attentive conſideration of the public.

As in northern latitudes ſheep are expoſed to great diſtreſs in deep ſnows, the paper, No. VII. explains the uſe of what is called the ſnow-plough, to clear graſs and turnips, at ſuch ſeaſons, ſo as to be acceſſible to the ſheep; and alſo to render the roads paſſable.

FOREIGN LITERATURE.

ART. XXI. *Nouvelles Experiences et Obſervations ſur divers Objets de Phyſique*, &c. *i. e.* New Experiments and Obſervations on various Branches of Natural Philoſophy. By J. INGENHOUSZ, Aulic Councellor, Phyſician to his Imperial Majeſty, Fellow of the Royal Society, &c. &c. &c. Vol. II. Large Octavo. pp. 574. Paris. 1789.

THE celebrity of M. INGENHOUSZ, ſo juſtly acquired, and the light which his former publications have diffuſed over ſome parts of natural philoſophy, that had lain unexplored, are ſufficient guarantees for the acceptance of this preſent collection of obſervations, which the philoſophic world have been long expecting with a degree of impatience. The author informs us, in his preface, that this work is to be conſidered as a continuation of that tranſlated from the German into the French language, under the title of *Mélange de Phyſique & de Médecine*; although by an unfortunate blunder, or rather, as it appears, by the officiouſneſs of the printer in his abſence, a new title is prefixed: which circumſtance has prevented his adding ſuch articles as were purely medical. Some articles of its contents alſo correſpond with the treatiſe publiſhed ſeveral years ago, under the title of *Experiments on Vegetables*; of which an ample account has been given in our 62d volume, p. 345.

The publication before us is rich in materials. It contains new obſervations on vegetables, airs, electricity, chemiſtry, mineralogy, &c. &c. which are all treated with the ſpirit of obſervation that characterizes a genuine philoſopher. As a minute review of each article would be impracticable, we ſhall ſelect ſuch ſpecimens as promiſe to be moſt acceptable to our philoſophic readers; and content ourſelves with announcing the ſentiments of M. INGENHOUSZ on the other ſubjects.

The work commences with a ſmall eſſay on the uſe of microſcopes; in which the author, after expatiating on the extreme difficulty attending the examination of animalcula in a fluid medium, ariſing from the refraction of light, and the

Digitized by Google

evaporation of the fluid, recommends, as the beſt expedient, placing a ſmall thin lamella of glaſs on the drop to be examined; which renders its ſurface more uniform, and retards evaporation. Trifling as this circumſtance may ſeem, the experience of this philoſopher teſtifies its great utility.

The firſt memoir contains a minute examination of that green matter obſervable on the ſurface of ſtagnated water. This was firſt noticed by Dr. Prieſtley, in the 4th volume of his Obſervations on Air; and in conſequence of his diſcoveries, it has been a doctrine generally received, that in common water, and particularly in *ſpring* water, expoſed to the ſun, a green ſubſtance is formed, which is a copious ſource of vital or dephlogiſticated air. The Doctor, however, entertained the idea, that this ſubſtance belonged neither to the vegetable nor to the animal kingdom, but that it was *ſui generis*, a *filmy matter* not organized, deriving its particular colour from expoſure to the ſun. This unlucky idea not only prevented the Doctor from making ſuch further obſervations as might have terminated in a diſcovery, the honour of which was referred for another, but it led him to doubt concerning the truth of his own theory, that vegetables have the power to correct polluted air: for he perceived that vital air continued to be generated in a veſſel of water after the plant had been taken out: ſuppoſing that this filmy ſediment neither partook of animal nor of vegetable nature, and perceiving that it was a plentiful ſource of vital air, he began to doubt whether the generation of vital air could be aſcribed to *vegetables*; or rather, he decided in the negative. M. Ingenhousz obſerves, that after having taken infinite pains, for the ſpace of three ſucceſſive years, to inveſtigate the nature of this ſubſtance, he was convinced that Dr. Prieſtley had examined it only when it was in an *advanced* ſtate. If he had traced its progreſs from its origin, and attentively followed it in all its ſurpriſing changes, which gradually take place, he would probably have entertained very different ideas of its nature; and 'I have reaſon to think, (the author ſays,) that the Doctor would not have heſitated to place it in the claſs of beings pertaining to the *animal* ſyſtem. Nay, he would have been induced to conclude, that it paſſes gradually from the animal to the vegetable kingdom, without totally forſaking all the properties of its primitive nature; and if he had continued his obſervations, as I have done, for ſeveral years, he would have been ſtill more aſtoniſhed to behold this ſubſtance, after having entered into that claſs of productions which are hitherto ſuppoſed to belong to the vegetable kingdom, again manifeſt indications of animal life.'

To

Digitized by Google

To prove theſe facts, is the object of the firſt memoir: twelve ſections are devoted to a minute inveſtigation of this curious ſubject, and to eſtabliſh the doctrine on a firm and ſolid baſis.

M. INGENHOUSZ procured this matter, in the manner pointed out by Dr. Prieſtley. Bell-glaſſes, filled with ſpring-water, were inverted on a diſh, and expoſed to the ſun; other veſſels were expoſed to the ſun without being covered. The progreſs of appearances we will relate in a tranſlation of his own words:

'Some days after expoſure to the ſun, and after a great number of air bubbles have ariſen from the bottom and ſides of the veſſels, we ſhall perceive that a greeniſh cruſt is forming. By applying a microſcope to the external ſurface of the veſſel, (a compound microſcope is preferable, on account of the largeneſs of its field,) infinite multitudes of extremely minute and greeniſh particles will be perceived, of a round or oval form, attached to the internal ſurface of the veſſel, particularly toward the bottom. Sometimes the greateſt number will, at the beginning, be found in the upper region. Theſe particles are more clearly viewed, by detaching ſome of them with the point of a knife, and placing them in a piece of flat glaſs, within the focus of the microſcope. Sometimes I have ſuſpended ſlips of glaſs, by means of threads faſtened to a piece of cork, within the veſſels; at other times I have placed them at the bottom, in order to view the bodies without diſturbing their arrangement. Theſe corpuſcles will now diſcover themſelves to be indubitably *inſects*, very ſimilar to each other, moſt of them round or oval, or approaching to theſe forms, and envelloped in a glairy and tranſparent film. Some are manifeſtly endowed with motion, and paſs with eaſe through the water that adheres to the ſlip of glaſs; others are ſeen to paſs through the whole body of water. The perfect reſemblance between theſe inſects, which give unequivocal ſigns of life, and thoſe motionleſs corpuſcles that cleave to the ſides of the glaſs, ſcarcely leave a doubt that they are the ſame, and that the latter are rendered motionleſs, by being glued or entangled in the glairy film. Each of theſe inſects, viewed ſeparately, appears ſlightly tinged with green: but when they are accumulated, their verdure becomes more manifeſt. Among the inſects adherent to the glaſs, a large quantity of hard, tranſparent, angular bodies, with irregular ſurfaces, are found. They reſemble the cryſtallization of ſaline ſubſtances, or ſtoney concretions. Theſe are larger than the inſects, and are more or leſs numerous, according to the particular nature of the water that has been employed. Theſe inſects multiply perpetually, and attach themſelves, in ſucceſſion, to the bottom and ſides of the veſſel; ſo that, in the ſpace of a few weeks, the cruſt generally becomes of a fine green, particularly toward the bottom of the veſſel, feels glutinous to the touch, and is of a conſiderable thickneſs. From every part of this cruſt, ſmall bubbles of air are ſeen to ariſe, as long as the veſſel remains expoſed to the ſun. In the ſhade, and during the night, few or none

Digitized by Google

are formed. The production of this air increaſes while the green cruſt is forming: but afterward it gradually diminiſhes. If the veſſel be ſuffered to remain expoſed to the heat of the ſun, without freſh water being added, the cruſt becomes yellow, and afterward of an orange colour, particularly toward the upper ſurface. If the water be renewed when the production of air is conſiderably diminiſhed, it is reproduced in great abundance; and thus by occaſionally renewing the water, large quantities of the moſt pure dephlogiſticated air may be obtained from the veſſel.

'If this cruſt be examined at the end of ſome weeks, when it has acquired a degree of thickneſs and conſiſtence, when it is mucous to the touch, green, and for the moſt part tranſparent, without being very firm, the microſcope will repreſent it preciſely in the ſtate in which Dr. Prieſtley has deſcribed it, in his fourth volume, printed in 1779, p. 342. for it now appears a *filmy* matter, become green by expoſure to the ſun; nor are there any traces of organization. Theſe green corpuſcles, which were diſtinctly viſible at the firſt period of their exiſtence, are ſo accumulated on each other, and perhaps ſo changed in their organization, that the moſt attentive obſerver will ſcarcely be able to trace their primitive form, if he has not followed them ſtep by ſtep, in all the changes through which they have gradually paſſed. If this green cruſt be examined ſome weeks later, when it has acquired a greater degree of firmneſs, it will be found that the metamorphoſis has been in ſucceſſions. The whole has put on the appearance of a confuſed maſs, and of a green gelatinous ſubſtance dried: but if this be broken, and the edges be examined with a good microſcope, the original green corpuſcles will re-appear, enveloped in a glairy matter, which is interlaced with tranſparent fibres, reſembling capillary tubes of colourleſs glaſs. Theſe fibres poſſeſs obvious motion; they incline to each other, recede to their former poſition, twiſt round each other, and diſengage themſelves again. Theſe movements are repeated at regular intervals. Theſe obſervations require conſiderable patience, which will convince the obſerver, that the moving fibres are ſubſtances diſtinct from the ſhining matter; and when viewed at the inſtant of their greateſt vigour, they appear like animalcula in the form of eels, as lively as thoſe which the Abbé *Fontana* found in the cheeſe which had the diſeaſe termed by *Linné*, *granum abbreviatum*. They ſomewhat reſemble, alſo, the eels obſervable in vinegar, excepting that the motion of the latter is ſtronger: but their ſubſequent changes have a cloſer analogy with thoſe produced in vegetables. Floating maſſes of this green matter are often found on the ſurface of the water ſwollen by the air-bubbles confined within them. In theſe, the moving fibres are the moſt conſpicuous. Sometimes a vermicular motion is alſo apparent, propagated from one extremity of the fibre to the other, reſembling the periſtaltic motion of ſome kinds of worms: but this periſtaltic motion requires certain reflections of light to become conſpicuous. The filaments retain this motion, and their whiteneſs, for a certain time only. If the ſubſtance mentioned above be obſerved at too early a period, no fibres are ſeen, and at too late a pe-

Digitized by Google

a period, no motion, though the fibres remain conſpicuous. It is not eaſy to determine when the motion will be manifeſt: but the more the veſſel containing the green matter is expoſed to the rays of the ſun, the ſooner it appears.'

As many of our philoſophical readers will naturally be impatient to repeat the experiments on which a doctrine ſo novel, and ſo intereſting to natural hiſtory, is founded, we hope that the above detail of the manner in which they were performed, will be acceptable. We were unwilling to omit the minuteſt circumſtances, as the ſucceſs of delicate experiments ſo much depends on them.

M. INGENHOUSZ further obſerves, that this green cruſt, in the ſpace of ſome months, becomes uneven, ſeveral irregular tubercles ariſing on its ſurface. If it be ſtill left to itſelf, (the water being ſometimes, but not too frequently, renewed,) theſe tubercles become larger, and riſe in high and irregular pyramids. At this period, the green fibres which *ſerpentine* irregularly acroſs the inequalities of the green cruſt, develope, become more erect, and arrange themſelves conformably to the height of the pyramids. If theſe pyramidical bodies are claſſed among *vegetable* ſubſtances, they ought to take their place among the *tremellæ*. During the whole courſe of theſe changes, the ſubſtance continues to yield dephlogiſticated air, when expoſed to the ſun. The author adds, 'it continues to yield it while I am writing this, notwithſtanding it has already been expoſed *two years*.'

Dr. Prieſtley has diſcovered, that this green matter is produced much more copiouſly, and with the greateſt facility, when any animal or vegetable ſubſtances were added to the water. This is aſcribed to the influence of putrefaction, which ſeems to be the principal cauſe of this verdure; and therefore it makes its appearance much more ſlowly in common water, without theſe additions. M. INGENHOUSZ's obſervations teach him, that the *gall of an ox* furniſhes the largeſt quantity of the verdure, among *animal* ſubſtances, and *indigo* among vegetables. When *artificial* methods are employed, the animalcula are not only more abundant, and the changes made with the greater celerity, but the difference in the inſects themſelves is the more remarkable; which principally depends on the nature of the putrifying ſubſtance employed; yet exactly the ſame ſpecies of inſect is not always procured from the ſame ſubſtance. In general, thoſe produced by art are larger, and of a deeper green. In ſome of theſe, the head ſeemed ſeparated from the body, and was only connected with it by means of a very thin filament. The inſects from *potatoes* were the ſmalleſt, and thoſe from *cow's dung*, and *pigeon's dung*, mixed with the

Digitized by Google

ſordes from a ſlaughter-houſe, were the largeſt. Theſe had a very ſingular appearance; they reſembled fiſh in their ſhape and in their manner of ſwimming; their colour was of a deep green: but in the ſpace of a few days they became round, and yet continued to move with equal velocity; then ceaſed to move, adhered together, and formed the green cruſt before mentioned.

Notwithſtanding the moſt minute attention, the author has not been able to collect any information concerning the generation of theſe animalcula, nor the manner of their increaſe. Some air bubbles ſeemed obvious in the centre of their bodies. The poſterior parts of ſome of the inſects had two projecting points, which were in continual motion. Fins, alſo, which were ſcarcely to be diſtinguiſhed in the common microſcope, became very viſible in the ſolar. Much larger quantities of dephlogiſticated air proceed from the green matter artificially formed, than from the other. During the putrefactive ſtate, mephitic, and ſometimes inflammable air, is generated; to this ſucceeds the verdure, and the dephlogiſticated air. To give ſome idea of the quantity of air that is generated by the artificial manner, we ſhall tranſlate the following paſſage:

'May 26th, I placed in the ſun-ſhine a globe containing 150 cubic inches, filled with water entirely green; whoſe verdure, engendered by a mixture of cow's and pigeon's dung, ſeemed a maſs of lively animalcula. Theſe were uniformly diſperſed over the whole body of fluid. Scarcely was the globe placed in the ſun-ſhine, when myriads of ſmall air bubbles aſcended to the inverted bottom of the veſſel. June 5th, I found *fifteen cubic inches of air*, exquiſitely pure. It was at the 374th degree. By this time, moſt of the inſects, which were before of an oblong form, became round, and were attached, in the form of a green cruſt, to the ſides of the veſſel. Several were, however, ſtill alive, and ſwimming in the water. Taking out half of the water, and ſupplying its place with other freſh water drawn from the pump, I replaced the globe in the ſun-ſhine. June 20th, I gained *fourteen cubic inches* of vital air, of the 337th degree. The green cruſt was now become firmer; nor did I find a ſingle animalcule, either pointed or round, that was alive; nor were there yet any of the tranſparent fibres. The water was again changed as before, and the globe replaced. July 10th, I received 11½ cubic inches of vital air, of the 320th degree. The cruſt had acquired a greater firmneſs, felt gelatinous, and was manifeſtly filled with the animalcula. On breaking this cruſt, the maſs was ſtreaked with white and tranſparent fibres. They were at this period motionleſs: but when examined a week or two afterward, their motion was very viſible.'

The author obſerves, that other ſpecies of inſects are ſometimes intermixed with thoſe that are green: but only the latter are capable of producing dephlogiſticated air; and, conſe-

Digitized by Google

quently, he conſiders them of a peculiar ſpecies, to which this green colour is natural. Numberleſs other animalcula, different in ſhape and ſize, are often mixed and confounded with theſe, without partaking of their verdure. He thinks it very probable, that they are always the effects of ſome putrefactive ſubſtance contained in the water; and that it is from this cauſe that they are not produced ſpontaneouſly in water which has been boiled: yet he acknowleges that they are generated in *fixed air*, notwithſtanding it be an antiputreſcent.

M. INGENHOUSZ having, as he imagines, ſufficiently eſtabliſhed the fact, that there are *animals* which generate dephlogiſticated air, as well as *vegetables*, juſtly remarks, that 'this truth reveals to us another inſtance of the wiſe and ſtupendous plans of the Creator, who has thus ordained, that in the midſt of putrefaction, which has a natural tendency to contaminate the air, a race of beings ſhould be brought into exiſtence, deſtined to counteract theſe pernicious effects, by diffuſing the pureſt air through the atmoſphere.' He ingenuouſly acknowleges, that this very important diſcovery is primarily to be aſcribed to the Abbé *Fontana*, who ſuggeſted the idea to him ſeveral years ago, that the verdure obſervable on the ſurface of ſtagnant pools, was a maſs of animalcula that evaporate vital air.

Having thus given as circumſtantial an account of the doctrine advanced, and the experiments on which it is founded, as our limits will permit, we muſt refer our philoſophical readers to the treatiſe itſelf, for more minute particulars; and alſo for the arguments on which the naturaliſt founds his conjectures that the *Conferva rivularis*, and the *Tremella noſtoc*, not only are to be ranged in the animal, inſtead of the vegetable kingdom, but that they are eſſentially the ſame with the animalcula under conſideration, and that there is a ſpecies of metamorphoſis taking place under certain circumſtances, which he ſpecifies; by which, beings, eſſentially the ſame, aſſume appearances eſſentially different. He acknowleges that many difficulties cloud this hypotheſis: but he thinks the arguments in its favour preponderate. It would carry us far beyond our limits to do juſtice to this part of his ſubject, by giving the requiſite extracts.

We are ſomewhat ſurprized to ſee that this intelligent and reſpectable philoſopher has ſo ſtrong a propenſity to revive the exploded doctrine of equivocal or ſpontaneous generation, as is manifeſted in ſeveral parts of this treatiſe. Many are the difficulties attending every hypotheſis that attempts to explain the generation of animalcula, which ſeem to pervade, and as it were ſurcharge, every part of nature: but what hypotheſis can

Digitized by Google

be so palpably absurd, as that which maintains, that *corruption*, by which we understand the solution of animal and vegetable substances, or the resolution of these bodies into their respective elements, should become the immediate parent of *organization*?—that myriads of animals, totally different in species, should be created by a solution of continuity? What excess of faith does it not require to believe, that *plastic* power should be seated in *putrefaction*; and that this should *spontaneously* rebuild systems most exquisitely organized, to supply the place of those which it has destroyed? Surely it were much easier to believe the existence of *ova*, so formed that no force of boiling can destroy them; or of germs inconceivably minute, making every part of nature their nidus, and waiting to be develloped by putrefaction, and by various other circumstances. These ideas correspond with the infinite minuteness of some animalcula, oppose not our ideas of vitality, and maintain an uniformity in the plan of nature, which ought not to be violated but on the most positive evidence. We might further observe, that the doctrine itself is founded in our ignorance. Its truth can never be demonstrated; and the arguments which have been adduced in proof of it, at different periods, have been fully confuted by subsequent advances in natural history. Further, the Doctor himself confesses, that the same species of putrefaction does not always produce the same insects, which must infallibly be the case, or putrefaction, with all its wisdom, must be most whimsically disposed; and that they are generated in *fixed air*, notwithstanding it is an *antiseptic*:—concessions which, in our opinion, undermine the basis of his *hypothesis*.

A plate is subjoined, containing twelve illuminated figures, representing the green matter, and the transparent fibrillæ, in their different stages.

This curious subject having engaged so much of our attention, we must leave our review of the other articles to a future occasion.

[*To be continued.*]

MONTHLY CATALOGUE,

For OCTOBER, 1790.

VOYAGES AND TRAVELS.

Art. 22. *The Voyage of Governor Phillip to Botany Bay.* 2d Edit. 4to. pp. 258, with 55 Plates. Price 1l. 11s. 6d. Boards. With coloured Plates, 2l. 12s. 6d. and 3d Edit. 8vo. pp. 358, with 20 Plates, Price 10s. 6d. Boards. Stockdale.

A Second and third edition of this Voyage, in the course of a few months, sufficiently prove the attention that has been paid to it by the public; and call on us to take notice of some

Digitized by Google

alterations in reſpect of *form*, which it has received ſince our firſt account *.

To the firſt edition, an advertiſement was prefixed, apologizing for the unavoidable defects in arrangement, which had ariſen from the gradual increaſe of matter, while the work was in the preſs. This fault has, in theſe ſubſequent editions, been entirely removed; every thing now ſeems to ſtand in its proper place; the relation of facts is not interrupted by the natural hiſtory, nor is the natural hiſtory ſcattered inconveniently among the facts. The narrative itſelf has, in ſome inſtances, received an improvement in point of order. Thus the returning voyage of Captain Marſhall, in the Scarborough, as it concludes more than a month earlier than that of Lieut. Watts in the Lady Penrhyn, is now placed before it; and with more particular propriety, becauſe one of the anchors, loſt by the Charlotte in the former voyage, on the 8th of Auguſt, at Tinian, was found there in the latter, on the 25th of September. pp. 232 and 255. The intereſting anecdote of O'too, which, in the firſt edition, ſtood by itſelf, in p. 292, now appears in its due ſituation, with the facts which introduce it, at p. 243 of the 4to, and 336 of the 8vo.

The moſt material improvement is made in the arrangement of the natural hiſtory, the whole of which is now contained in the fifteenth chapter, inſtead of requiring to be ſought in various places, with ſome degree of perplexity. The animals are inſerted in the regular ſucceſſion of the Linnean claſſes, orders, genera, and ſpecies; and the new ſpecies and varieties are expreſsly diſtinguiſhed; which, to the ſtudents in that ſcience, muſt be ſatisfactory and convenient. Mr. Pennant's genera are alſo prefixed to the accounts of the quadrupeds; and thoſe made by Mr. Latham, in his Synopſis, are uſed in the deſcriptions of the birds. The account of the Kanguroo, in particular, is enlarged and improved.

The octavo edition appears to be printed verbatim from the quarto, omitting only the nautical tables of the appendix, and ſome of the charts and plates.

We ſhould be guilty of ſome injuſtice, were we not to remark, that the copies which have the plates of natural hiſtory *coloured*, are to us highly ſatisfactory. This, indeed, is an advantage which cannot ever be enjoyed without a conſiderable advance of price: but the ardent admirers of the works of nature, and all who are engaged in the ſtudy of her productions, always conſider that objection as entirely outweighed by the clearneſs of information thus obtained. The power of language in deſcribing coloured objects, is very imperfect; and in birds, eſpecially, the nice diſcriminations of colour, and blending of tints, cannot poſſibly be comprehended with accuracy, excepting when preſented actually to the eye, the only correct reporter of ſuch notices to the mind. For this reaſon, all the copies of ſome works of natural hiſtory, (as for inſtance, Mr. Latham's Synopſis of Birds †,) are ſold coloured; and could a

* See Review for February 1790. p. 157.

† For our accounts of Mr. Latham's publications, ſee Review, vols. lxv. lxvii. lxxi. and lxxiv.

method

Digitized by Google

method be diſcovered of painting in colours with more eaſe than hitherto has been known, the public would doubtleſs be glad to receive all ſuch information in that more perfect form.

Whether this infant ſettlement be deſtined to ſucceed, or to give way to the many obſtacles which muſt neceſſarily obſtruct its progreſs, time only can determine: but at all events, our countrymen at preſent ſtationed there cannot complain that their brethren at home, however remote, have ſhewn any marks of indifference concerning their ſituation and fortunes.

*** In reviewing the firſt edition of this work, we expreſſed a degree of ſcepticiſm with reſpect to the *originality* of the materials from which it was compiled: but we now underſtand, on good authority, that the editor was favoured by government with copies of Governor Phillip's diſpatches, and with the journals of the other commanding officers, viz. Lieutenants Shortland and Watts, and Captain Marſhall of the Scarborough.

SLAVE TRADE.

Art. 23. *Unanſwerable Objections againſt the Abolition of the Slave Trade:* with a Defence of the Proprietors of the Britiſh Sugar Colonies, againſt certain malignant Charges contained in Letters publiſhed by a Sailor, and by Luffman, Newton, &c. Remarks on the Diſpoſitions and Characters of the African Slaves; and Means ſuggeſted for the Diſtribution of their Labour; the Regulations of their Habitations, Food, Clothing, and religious Inſtruction; the Accommodation of the Sick, and Cure of their Diſeaſes; which may be moſt conducive to render them *faithful, obedient, and happy.* Publiſhed for the Benefit of the ſtarving Tin-miners in Cornwall. By James M. Adair, *formerly* M. D. Member of the Royal Medical Society, and Fellow of the Royal College of Phyſicians, Edinburgh; one of the Judges of the Courts of King's Bench and Common Pleas in the Iſland of Antigua; and Phyſician to the Commander in Chief, and the Colonial Troops of the ſaid Iſland. 8vo. pp. 375. 5s. Boards. Bateman.

Of this very deſultory performance, about one-third part is employed in refuting ſeveral aſſertions, which had been made by Capt. Edward Thompſon, in the "Sailor's Letters," and by Mr. Luffman, in his account of Antigua. If the groſſeſt abuſe of a man who is dead, joined with a defiance to ſuch of his ſurviving friends, as may be raſh enough to riſk their lives in ſupporting his character, be ſufficient proof of the juſtice of a cauſe, then there is plenty of juſtice on the ſide of Dr. *Adair.* In reſpect, however, to the judgment of our readers, we forbear to dwell on theſe particulars, and willingly turn to a better ſubject.

The moſt valuable part of this book, is the information which it contains reſpecting the ſlave trade, and the condition of the negroes in the Weſt India Iſlands; on which ſubjects, the author was examined before the privy council. He is decidedly of opinion, that the abolition of the ſlave trade muſt, in every point of view, be ruinous to the colonies, and alſo to Great Britain; for, 'with every poſſible regulation, the numbers of ſlaves cannot be kept up, if

Digitized by Google

if such a degree of labour is to be obtained from them as can recompence the proprietor in a tolerable degree.'

Without entering into this question, or inquiring whether the interest of the proprietor be a sufficient motive for the continuance of slavery, we shall barely enumerate a few of the causes, which, independently of hard labour, scanty fare, and ill-treatment, produce a decline in the numbers of slaves. These are, polygamy; the nightly visits of wives to their husbands in distant plantations; the prostitution of young females; the unhealthy state of some plantations, and the improper situation of the negroe huts; the prevalence of endemic, epidemic, and infectious diseases; the loss of imported slaves; a sufficient number not being imported to slave the estates fully, and consequently too much labour being thrown on a few; the great number of infants lost by the tetanus; want of proper hospitals, nurses, and nourishment for the sick; want of due attention of proprietors and managers; the ignorance and inattention of the medical men.—On these several heads, the author offers some judicious and useful remarks.

To these are added, some sensible observations on preserving the health, and removing the diseases, of negroes; nor can we avoid sympathizing with the writer, when, describing the ravages of a prevailing disease at Antigua, he observes, that, 'worn down by fatigue, mortified by the loss of so many patients, enraged at the inhuman conduct of some persons, *A.*'s mind was kept in a perpetual ferment by complaints and remonstrances, often unavailing; nor were the large emoluments of his profession, any adequate compensation; for he had rather be a shoeblack, than again go through six years of such a scene, to obtain millions. Even at the distance of eight years, his nights have been often disturbed by the recollection of those dreadful times, until evils of another, but not less distressing, cast, superceded their influence on a lively imagination, an irritable mind, and a sympathizing heart.'

HORTICULTURE.

Art. 24. *The Hot-house Gardener* on the general Culture of the Pine Apple, and Methods of forcing Early Grapes, Peaches, Nectarines, and other choice Fruits, in Hot-houses, Vineries, Fruit-houses, Hot-walls, &c. With Directions for raising Melons and early Strawberries. By John Abercrombie, Author of Every Man his own Gardener; The Universal Gardener's Kalendar; The Complete Kitchen Gardener; and, The Garden Vade Mecum. Illustrated with five Copper Plates, representing the Pine Apple, Grapes, Peaches, Nectarines, Cherries, Melon, and Strawberries; coloured from Nature. 8vo. pp. 238. 8s. 6d. coloured; 6s. plain, in Boards. Stockdale. 1789.

Having expressed our opinion, with some degree of frankness, concerning Mr. Abercrombie's course of authorship, on the occasion of comparing his three late systems of gardening *; we do not deem it necessary to copy his example in going over the same

* See Review, vol. lxxx. p. 444.

ground

Digitized by Google

ground again and again. On the preſent opportunity, we ſhall therefore only remark, that as he has already publiſhed *three* Gardener's Calenders *, the work now before us is his *ſecond* Hot-houſe Gardener †. It is impoſſible, in keeping a record of publications, not to recollect ſuch glaring circumſtances; and recollecting them, it would be forgetting our office not to mention them.

Mr. A., therefore, in the preſent production, does not appear ſo properly in the character of a gardener, as in that of a book-maker; nor does he now figure to great advantage in either capacity. The firſt circumſtance that ſtruck us on opening the volume, was the pretty pictures with which it is decorated! They are, indeed, coloured in a very natural lively manner; but why they were introduced, will be no eaſy matter to explain: had they been ſtrange plants lately brought from the Friendly Iſlands, or New South Wales, the repreſentations might have conveyed botanical information: but Engliſh gardeners, for whom this work is compoſed, do not want the figures of duke cherries, and ſcarlet ſtrawberries! The very offer of them is an inſult to their profeſſional knowlege. Any corrections or improvements in the conſtruction of a hot-houſe, might have appeared with propriety: but coloured prints of *common fruits* can only be exhibited *ad captandum vulgus*.

Though a poliſhed ſtyle is not eſſential to works of a practical nature, yet clear plain language is expected in all literary performances: but in this requiſite Mr. A. is ill qualified to exerciſe a pen. It is no impeachment of his ſkill as a gardener, when we are obliged to obſerve, that his mode of writing is remarkable for being embarraſſed with a redundancy of words ill arranged, and loaded with perpetual repetitions, that confuſe the ſenſe which they are employed to convey; with this additional diſadvantage *to the purchaſer*, that a ſubject which might have been contained in a moderate pocket volume, is thus extended to a large and expenſive ſize: though, in juſtice to the bookſeller, it may be obſerved, that (handſomely printed, and decorated, as the work is, with coloured engravings,) we do not imagine the book could be afforded at a lower price than that which has been ſet on it.

PHILOSOPHY.

Art. 25. *Philoſophical Amuſements*; or, eaſy and inſtructive Recreations for young People. 12mo. pp. 88. 1s. Johnſon.

This little collection of numerical problems, ſlight-of-hand tricks, and philoſophical and chemical experiments, is, in general, tolerably well calculated for the amuſement and improvement of young minds; though there are ſeveral which the compiler has not experienced, and does not underſtand: but he is particularly repre-

* *Two* under his own name, and *one* under the name of *Mawe*.

† The former, publiſhed in 1781, is ſtyled, *The Complete Forcing Gardener; or the Practice of forcing Fruits, Flowers, and Vegetables to early Maturity and Perfection, by the Aid of Artificial Heat, in the various Departments uſually conſtructed for this Purpoſe*, &c. See Review, vol. lxiv. p. 473.

henſible

Digitized by Google

henſible for recommending to his *young* pupils ſome *dangerous* experiments, without giving any precautions for avoiding the danger, or any intimation of it's exiſtence. He directs them to put into a glaſs veſſel, a pint of water and a pint of oil of vitriol, (p. 45.) with as little ceremony as if they were to mix water and milk: if he takes the trouble of following, literally, his own directions, he will preſently ſee his glaſs veſſel cracked in pieces, and the corroſive acid liquor running about the room as hot as boiling water. He deſires them to diſtil ſmoaking ſpirit of nitre (p. 62, 3)—to dry *aurum fulminans*, with a moderate *heat* (p. 77)—with the ſame *ſang-froid* that he would bid them fill the tea-pot, or ſet the kettle by the fire. Indeed, Mr. Compiler, theſe operations are not childrens' play.

MATHEMATICS, &c.

Art. 26. *Inſtitutes of Arithmetic, elementary and practical:* the new Menſuration of Superfices and Solids, and the Uſe of Logarithms in all the Parts of Arithmetic. To which are added, Tables of Annuities, Lives, &c. The whole deſigned as a Directory or Text Book for the Uſe of Scools. By William Gordon, Maſter of the Mercantile Academy, Edinburgh. 8vo. pp. 329. 5s. Creech, Edinburgh. Robinſons, London. 1789.

Elementary books of arithmetic are now almoſt as numerous as the teachers of that ſcience. Every maſter, concluding that his method is better than that of any other perſon, prints it by way of a text-book, to be put into the hands of his ſcholars, in order to lighten the labour of teaching; and, at the ſame time, render the progreſs of his pupils more expeditious. There appears to us ſo little difference in the generality of theſe books, that we think any of them may anſwer the purpoſe which is intended by publiſhing them; yet, perhaps, each author may be able to teach better by his own book than he would by any other; and, if ſo, this variety of publications muſt, on the whole, be an advantage to the public: but, we confeſs, that there are books of arithmetic, which we ſhould prefer to the volume now before us.

POETRY.

Art. 27. *The Britiſh Album.* 12mo. 2 Vols. 7s. ſewed. Bell. 1790.

New title-pages do not always indicate new matter. The Britiſh Album will verify the aſſertion. Almoſt all the poems which it includes have more than once been preſented to the public. They firſt drew attention in the daily paper called "the World;" they were afterward collected into two little elegant volumes by Mr. Bell, and noticed by us, under the title of the "Poetry of the World;" they were then exhibited under the romantic title of "the Poetry of Della Cruſca, Anna Matilda, &c.;" and they are now offered to us as the *Britiſh Album*. Much as we admire many of theſe little poems, we cannot approve this mode of their republication.

A poem

Digitized by Google

A poem by Della Cruſca, entitled "the Interview," is new, and breathes the fire of his former compoſitions. It deſcribes an interview with Anna Matilda; and as it may gratify our poetic readers, we ſhall extract it, though it be rather too long for our limits:

'O WE HAVE MET, and now I call
On yon dark clouds that as they fall,
Sweep their long ſhow'rs acroſs the plain,
Or mingle with the clam'rous main.
Alas! I call them, here to pour
Around my head their gather'd ſtore,
While the loud gales which ſpeed away
To the far edge of weeping day,
Mid the tumultuous gloom ſhall bear
On their wet wings my ſigh'd deſpair.

'OF LATE—where confluent torrents craſh,
I pauſe to view the mazy daſh
Of waters, ſhattering in the twilight beam;
While oft my wand'ring eye would trace
The diſtant foreſt's ſolemn grace,
As o'er its black robe hung the tawny gleam.
Nor *then* on joys gone by, my Mem'ry dwelt,
Nor all the pangs which wounded Friendſhip felt;
But ANNA, tho' *unknown*, uſurp'd my mind,
Alone ſhe claim'd the tributary tear,
For ev'ry ſolace, ev'ry charm combin'd
In the ſweet madd'nings of her ſong ſincere.

'Sudden I turn—for from a young grove's ſhade,
Whoſe infant boughs but mock th' expecting glade,
Sweet ſounds ſtole forth—upborne upon the gale,
Preſs'd thro' the air, and broke amidſt the vale.
Then *ſilent* walk'd the breezes of the plain,
Or lightly wanton'd where the corn-flow'r blows,
Or 'mongſt the od'rous wild-thyme ſought repoſe,
Or ſoar'd aloft and ſeized the hov'ring ſtrain.

'As the fond Lark, whoſe clear and piercing ſhake
Bids Morning on her crimſon bed awake,
Hears from the greenſward ſeat his fav'rite's cry,
Drops thro' the heav'ns, and ſcorns the glowing ſky:
So *I*, ſoul touch'd, th' impetuous cat'ract leave,
And almoſt ſeem th' ethereal waſte to cleave;
Allured, entranc'd, I ruſh amidſt the wood,
AND THERE THE SOFT MUSICIAN CONSCIOUS STOOD.
Ah! 'twas no viſionary Fair,
Imagination's bodied air,
That now with ſtrong illuſion caught,
Mental *creations* fled my thought,
A *living* Angel bleſs'd my ſight,
Strung ev'ry nerve to new delight,

With

With joy's full tide bedew'd my cheek,
'Twas ANNA'S ſelf I ſaw, NOR HAD I POW'R TO SPEAK.
O then I led her to the woven bow'r,
Where ſlept the woodbine's ſhelter'd flow'r,
Where bending o'er the violet's bed
The roſe its liquid bluſhes ſhed;
While near the feather'd mourner flung
Such plaints from his enamour'd tongue,
That all ſubdued at my MATILDA'S feet
I ſunk, but with an agony more ſweet,
Than favour'd mortal e'er before had proved,
Or ever yet *conceiv'd* unleſs like *me* he loved.

'SHE SPOKE, but O! no ſound was heard
Of the wanton, rapt'rous b:rd,
That climbs the morning's upmoſt ſky,
When firſt the golden vapours fly;
But fainter was the moving meaſure,
Than the Linnet's noontide leiſure
Lets the ſultry breezes ſteal ——
Dar'ſt thou, my tongue! the tale reveal?

"ILL-FATED BARD!" ſhe cried, "whoſe length'ning grief
Had won the pathos of my lyre's relief,
For whom, full oft, I've loiter'd to rehearſe
In phrenzied mood the deep impaſſion'd verſe,
Ill-fated-bard! from each frail hope remove,
And ſhun the certain ſuicide of Love:
Lean not to me, *th' impaſſioned verſe is o'er*,
Which chain'd thy heart, and forc'd thee to adore:
For O! obſerve where haughty DUTY ſtands,
Her form in radiance dreſt, her eye ſevere,
Eternal ſcorpions writhing in her hands,
To urge th' offender's *unavailing* tear!
Dread Goddeſs, I obey! ——
Ah! ſmooth thy awful terror-ſtriking brow,
Hear and record MATILDA'S ſacred vow!
Ne'er will I quit th' undeviating LINE,
Whoſe SOURCE THOU art, and THOU the LAW DIVINE.
The Sun ſhall be ſubdued, his ſyſtem fade,
Ere I forſake the path thy FIAT made;
Yet grant one ſoft regretful tear to flow,
Prompted by pity for a Lover's woe,
O grant *without* REVENGE, one burſting ſigh,
Ere from his deſolating grief I fly. ——
'Tis paſt,—Farewell! ANOTHER claims my heart*,
Then wing thy ſinking ſteps, for here we part,
WE PART! and liſten, for the word is MINE,
ANNA MATILDA NEVER CAN BE THINE!"

'She ceas'd, and ſudden, like an evening wind
Ruſhing, ſome priſon'd tempeſt to unbind,

* *Mrs. Cowley* is reported to be *Anna Matilda*.

And

Digitized by Google

And all regardleſs of the ſcenes it leaves,
Skimming o'er bending blooms, and ruſſet ſheaves,
MATILDA fled! the cloſing Night purſued,
And the cold INGRATE ſcarce I longer view'd;
Her form grew indiſtinct—each ſtep more dim,
And now a diſtant vapour ſeems to ſwim,
Her white robe gliſtens on my eye no more,
Its ſtrainings all are vain—THE FOND DELUSION'S O'ER.

'MY SONG SUBSIDES, yet ere I cloſe
The ling'ring lay that feeds my woes,
Ere yet forgotten DELLA CRUSCA runs
To torrid gales, or *petrifying ſuns*,
Ere bow'd to earth my lateſt feeling flies,
And the big paſſion ſettles on my eyes;
O may this ſacred ſentiment be known,
That my adoring heart is ANNA'S own;
YES, ALL HER OWN, and tho' ANOTHER claim
Her mind's rich treaſure, ſtill *I* love the ſame;
And tho' ANOTHER, O how bleſt! has felt
Her ſoften'd ſoul in dear delirium melt,
While from her gaze the welcome meaning ſprung,
As on her neck in frantic joy he hung,
Yet *I* will bear it, and tho' Hell deride,
My pangs ſhall *ſoothe*, my curſe ſhall be my pride.
Nor can HE boaſt like me; O no, HE found
The tranquilizing balm that cures the wound;
HE never knew the loftier bliſs, to rave,
Without a pow'r to aid, a chance to ſave;
He never bath'd him in the Nightſhade's dew,
Nor drank the pois'nous meteors as they flew,
Nor told his rending ſtory to the Moon,
Link'd with the demons of her direſt noon;
He never *ſmiled* Diſtraction's ills to ſhare,
Nor gain'd th' exalted glory of deſpair.

'Then be it HIS, for many a year t'enfold
Thoſe charms, and wanton in her curls of gold,
Drain the ſweet fountain of her eye's fond ſtream,
And fancy ſuff'rance but the wretch's *dream*;
While *I* will prove that I deſerve my fate,
Was born for anguiſh, and was form'd for hate,
With ſuch tranſcendent woe will breath my ſigh,
That envy'ing fiends ſhall think it EXTACY,
And with fierce taunts my cheriſh'd griefs invade,
Till on my pow'rleſs tongue the laſt "MATILDA" fade.'

Two portraits, one of Della Cruſca, the other of Anna Matilda, are additions to theſe volumes.

Art. 28. *The Deluge:* a Poem. By the Rev. John Roberts, M. A. Fellow of King's College, Cambridge. 4to. pp. 16. 1s. 6d. Cadell. 1789.

Mr. Roberts was the ſucceſsful candidate for Seaton's prize, in the univerſity of Cambridge. We naturally attend, with ſome degree

Digitized by Google

gree of expectation, to the effusions of the *Laureat* of this favoured seat of the Muses; and though we have often been disappointed, we still hope for better things from genius thus voluntarily coming forward; actuated, too, by the view of other reward, than merely that of fame. We can not, however, say much in commendation of the present performance, which, throughout, is full of turbulence and agitation. The author appears to be labouring to make his verse, like his subject, vast and profound. He wishes to be great, and he becomes unwieldy.

' ——— On the cloud-piercing hill,
Ossa or Pelion, why has Ocean left
His produce, vermeil coral, blanched shell,
And weed? why sleeps the tyrant of the Nile,
Arm'd with thick scales, like *serried* plates of steel,
In dank Pannonia's marshes?' ———

In the same style, it is asked,

' Whence that shout,
Herald of Riot's orgies?
——— From Eastern Nod
This laughing *bevy* came; anon the lute,
And timbrel's dulcet cadence floats around,
Unhallow'd minstrelsy!' &c.

We afterward learn that,

' With these the shepherds dalliance held: too soon
By wanton smiles, by *mincing delicate airs*,
And words, *than oil more smooth*, estranged ———.'
———' from *smould'ring* lust
Connubial Love caught inauspicious fire,
And veiled his sacred mysteries in blood.
Then did rank Incest, and Polygamy,
Unnatural pair, rush forth; a giant brood,
(Such as Typhæus, feign'd of ancient bards,
Or Otus, sprung from Neptune,) *deeds atchieved*
Of puissant prowess, and rough hardiment.'

Oh most lame conclusion!

In the next page, we find that,

———' bright spots of ruddy fire
Flecker the azure vault, with dusky hue
Deep-skirted, couriers of the storm—anon
With furious expedition falls the rain,
Darting impetuous down; the *scowling sky*
Darkness invests, deep doleful shade, one night,
Night palpable!'

After much more to the same purpose, the ' Spirit of the waters' is introduced, driving the winds before him; not, however, without receiving a *blast* in return;

' The Spirit of the waters stalks abroad,
Exulting in the storm, and drives the winds

Digitized by Google

Tranſverſe along heaven's champaign, *which 'gin blew*
In hardy oppoſition. He with arm
Gigantic, and grim joy, troubles the deep,
Which roſe from earth to heaven: the laſhing ſurge
Impetuous rolls, *and had a ſhip been there*,
Devouring winds had torn the crackling maſt
To atoms piecemeal,' &c.——

Oh moſt lamentable concluſion, again!

" Ceaſe rain," pronounc'd th' Almighty; the rain ceas'd.

We fear that this imitation of a beautiful and *ſimple* expreſſion in ſcripture, will not impreſs the mind of the reader with that ſenſation of ſublimity, which it, doubtleſs, was intended to produce. Perhaps Mr. Roberts has ſucceeded better in the following inſtance of correſpondence between the ſound and the ſenſe. Who can deny that the ſudden and jarring ſtoppage of a ſhip *running aground*, is finely deſcribed by the jolt in the verſe:

'The waves
Subſiding, ſunk as if by gentle ſtealth
Inſenſible. *On Ararat the Ark*
Stopt.'——

Our minds are here jerked forward, as our bodies would be, in the ſhip.

Art. 29. *The Priſon*, a Poem. 4to. pp. 52. 2s. 6d. Printed for the Author, and ſold by Stalker, &c. 1790.

The writer of theſe verſes has informed us, in a private letter, that his ſituation in life is not elevated *; and that he poſſeſſes no advantages from education.—Such, however, is at preſent the diffuſed ſtate of learning and knowlege, that almoſt every one comes in for a ſhare; and, in general, a little ſhare is ſufficient to enable its poſſeſſor to ſet up as an author. It happens, neverthleſs, that ſometimes they who call themſelves unlettered, have in reality read a number of volumes; and here we are in a manner *tricked* into giving a degree of applauſe, which ariſes only from our ſurprize. The author of 'the Priſon' ſhews more learning than we could have expected, as he quotes from books which are not uſually conſulted by perſons who move in his inferior ſphere. Still, however, as he cannot imagine himſelf qualified to inſtruct, his motive for publiſhing can only be to *amuſe*. Now, as he has aſked our opinion on this caſe, we will honeſtly ſay, that if, by publiſhing, he injures his *pecuniary circumſtances*, he had better deſiſt, ſince it would be unreaſonable to diſtreſs himſelf in order to add to the public amuſement: nor would he gain *this* end, ſince his books could not be read if they were not ſold. On the contrary, if neither his finances are injured, nor his time is miſemployed, in the ſervice of the Muſes, we can have no objection to peruſe verſes, which, though faulty, are ſuperior to thoſe of many of his rhyming contemporaries.

* A livery ſervant, if we miſtake not.

We

Digitized by Google

We add the four following ſtanzas, as a favourable ſpecimen of the poetry:

'By fiction rais'd, the legendary tale
Reſounds with caſtles drear, and giants fell;
With famiſh'd knights, whom brazen walls *impale*,
And virgins fair, entranc'd by magic ſpell.

In real life too oft the like was ſhewn;
Too oft our annals teem with juſt complaints,
That violence here has into fetters thrown
The patriot, the hero, and the ſaint.

And when contending chiefs th' imperial claim
Suſtain'd by feudal clans and barons bold,
An iron rod the ſceptre's ſelf became;
The throne a portal to ſome death-fraught hold.

AUGUSTA's fort* can ample proof ſupply,
Where maſſacre and treaſon center'd then;
And ſtill a type appears, to fancy's eye,
Of regal bondage in the lion's den.'

Art. 30. *A Complimentary Epiſtle to James Bruce, Eſq*; the Abyſſinian Traveller. By Peter Pindar, Eſq. 4to. pp. 39. 2s. 6d. Kearſley. 1790.

Still keeping, as we lately remarked†, his watchful eye on the times, and ſeizing thoſe objects that are moſt ſuitable to the taſte of his Muſe, and moſt likely to anſwer every purpoſe of publication, this keen hawk of Parnaſſus now fixes his piercing talons on Mr. Bruce; whoſe travels have been, for ſome months paſt, one of the principal topics of public animadverſion. He treats this work as abounding, like the lucubrations of Katterfelto, with "Wonders!—Wonders!!—Wonders!!!" and accordingly, the poem before us is a continued ridicule of the celebrated traveller, and his extraordinary narratives.—We do not think this production of Mr. Pindar's the happieſt of his prolific Muſe: but we are of opinion that it contains ſome fine ſtrokes of humour, and many very laughable paſſages. The following extract will ſhew our readers in what vein of pleaſantry he treats his preſent ſubject.

Affecting to compare his own rambles abroad with the travels of Mr. B. he thus points out the mighty difference between his *private* unexaggerated remarks on the ſcenes which he viſited, and the *deſcriptions* which *would* have been given of them by the explorer of Abyſſinia.—As we cannot tranſcribe the whole paſſage at length, a few lines from it may ſuffice:

'O had thy curious eye beheld, like mine,
The iſle‡ which glads the heart with richeſt wine!
Beneath its vines, with common cluſters crown'd,
At eve my wand'ring ſteps a paſſage found,

* The Tower of London.

† See his 'Ode to a future Laureat,' Rev. vol. ii. of the *New Series*, p. 447.

‡ Madeira.

Digitized by Google

Where roſe the hut, and neither rich nor poor,
The wife and huſband, ſeated at the door,
Touch'd, when the labours of the day were done,
The wire of muſic to the ſetting ſun;
Where, bleſt, a tender offſpring, ranged around,
Join'd their ſmall voices to the ſilver ſound.
But had *thine* eyes this ſimple ſcene explor'd,
The man at once had ſprung a ſceptre'd lord;
Princes and princeſſes the *bearns* had been;
The hut a palace, and the wife a queen;
Their golden harps had raviſh'd thy two ears,
And beggar'd all the muſic of the ſpheres;
So kind is nature always pleas'd to be,
When viſited by favourites like *thee!*
Strange! thou haſt ſeen the land, that, to its ſhame,
Ne'er heard our good -----'s virtues nor his name!
I've only ſeen thoſe regions, let me ſay,
Where his great *virtues* never found their way.
'Alas, I never met with royal ſcenes!
No vomits gave to Abyſſinian queens!
Drew not from royal arms the purple tide,
Nor ſcotch'd with fleams, a ſceptre'd lady's hide:
Nor, in anatomy ſo very ſtout,
Ventur'd to turn a princeſs inſide out;
Nor, bluſhing, ſtripp'd me to the very ſkin,
To give a royal blackamoor a grin.
I never ſaw (with ignorance I own)
Mule-mounted monarchs ſeek th' imperial throne;
Which mule the carpet ſpoil'd—a dirty beaſt!
Firſt ſtal'd; then—What?—Oblivion cloud the reſt.
I ſaw no king, whoſe ſubjects form'd a riot,
And, imp-like, howl'd around him for his quiet.
Nor have I been where men (what loſs, alas!)
Kill half a cow, and turn the reſt to graſs.'

Thoſe who have peruſed Mr. Bruce's Travels, or even our extracts from them, will be at no loſs to judge of the propriety of Mr. Pindar's alluſions to particular paſſages in them, in the lines above quoted.

The poem concludes with a brace of very pretty odes; in the firſt of which, the mirthful bard again * glances at Mr. Boſwell; ſuggeſting an idea of the *travelled* merit of that gentleman, placed in compariſon with that of Mr. Bruce.

Art. 31. *Select Poems* on various Subjects, with an Introduction, wherein *is* briefly ſtated ſome Obſervations on the Progreſs of Aſtronomy among the Ancients. By Jane Smith. 12mo. pp. 71. 2s. 6d. Printed for Mrs. Smith, Norfolk-ſtreet, near Bandy-leg Walk, Borough.

Poems from Bandy-leg Walk! Were we to be biaſſed by names, we ſhould ſay there was ſomething ominous in this title, and, like

* See his Congratulatory Addreſs to J. Boſwell, Eſq; on his Journal of a Tour, &c. mentioned in the 74th vol. of our Review, p. 307.

Digitized by Google

true punſters, talk of crooked verſes and limping feet:—but, waving this, what has the progreſs of aſtronomy to do with Mrs. Smith's Select Poems? We were really at a loſs to anſwer, till we found that all this introductory information conſiſts in telling us, that Jane Smith keeps a ſhop, where hopes and fears are ſold for ready money:—in her own words, that ſhe is a *profeſſor of aſtrology*; or, in the words of others, a *fortune teller.* "No man ever forgets his trade;" *nor woman neither.* Mrs. Smith is buſy with the *planets* all the time ſhe is compoſing verſes; and ſhe unmercifully converts them into inſtruments of abuſe againſt us Reviewers: for toward us, we ſuppoſe, ſhe has an eye, when, after talking of 'critics raging like any tempeſt,' ſhe adds,

'Tho' old *malignant Saturn* ſeems to frown,
Yet his *dire* projects plainly ſhall be ſhewn.'

but we ſhall never quarrel with a lady who preſents us with ſuch new and important information. We learn that, in theſe days, we may walk on the ſea; and that there are inns on it, to refreſh the weary traveller:

'I ſaw Prophaneneſs *ſtrut along the main,*
And at the ******* inn lodg'd her venal train.'

No wonder ſuch a ſight caus'd the authoreſs to weep:

'Sweet were my ſighs and tears, thoughts unreſtrained,
And all things preſent ſeemed to feel my pain.
The glittering ſtreams ſtole murmuring away,
Slid by the banks like thoſe afraid to ſtay.
The very clouds that wander here and there,
And ſtagger to and fro with wind and air,
They ſeem'd concern'd, and, in a hurry ran,
To know from whence poor Nature's grievance came;
Which when they heard, amaz'd away they crept,
They fled for fear, and, as they fled, they wept.'

This is wonderful; and ſhews Mrs. Smith's influence over the works of nature: but it is, really, with a *ſhrinking of heart,* that we mark the aweful ſublimity of expreſſion, and majeſtic grandeur of manner, with which the inſpired poteſs controuls the heavenly bodies, and directs their motions!

'Go, ſtill-born, go, from us ſalute the ſtars,
Bid them prepare for univerſal wars:
Let Hercules appear, with club and coat,
And bring Auriga, with his cart and goat;
Let rough Bootes, in the northern ſphere,
Muſter his force, and bring his herd of bears,
Acquaint the Twins with what from us you've heard,
And bid Orion come, or ſend his ſword,
Bid Argus bring his fleet, his ſhip of force;
Chiron and Sagittarius lend their horſe:
And when our force is met, the earth below,
Shall its own fate in time's due order know.
From pole to pole we'll viſit ev'ry ſhore,
The croſs, the creſcent, all ſhall feel our power:

Digitized by Google

The bearded and the beardleſs, none can ſhun't,
They that believe a God, and they that don't.'

After this ſublime effuſion, any other quotation from theſe poems would appear like a farthing candle after a ſky-rocket.

Art. 32. *A Collection of Odes, Songs, and Epigrams, againſt the Whigs*, alias the Blue and Buff; in which are included Mr. Hewardine's Political Songs. 8vo. 2s. 6d. pp. 98. Bell. 1790.

A *little* humour, a *few* flaſhes of wit, and ribaldry without limitation, are the ingredients for compoſing a party ballad, ſong, or catch, fit to ſet the tavern tables in a roar, at election feaſts, &c.

MEDICAL.

Art. 33. *Obſervations on Gangrenes and Mortifications*, accompanied with, or occaſioned by, convulſive Spaſms, or ariſing from local Injury, producing Irritation. By Charles White, Eſq. F. R. S. Member of the Corporation of Surgeons, &c. &c. 8vo. pp. 29. 1s. Dilly. 1790.

After ſlightly enumerating the different ſpecies of mortification, and after obſerving that a variation in their ſymptoms and cauſes will neceſſarily require a variation in their treatments; Mr. White ſpeaks of that kind which is accompanied with convulſive ſpaſms, or which is occaſioned by local injury. He has here found an almoſt never-failing remedy in large and repeated doſes of muſk and ſalt of hartſhorn. His words on this head, are as follow:

'When I firſt employed this medicine, in the complaints to which this pamphlet relates, it was not from any expectations, I muſt own, of ſtopping their immediate progeſs, but merely to combat diſagreeable ſymptoms ſuch as the ſingultus, ſubſultus tendinum and other convulſive ſpaſms. I ſoon found it not only removed theſe unpromiſing appearances, but alſo procured eaſe, ſleep and a gentle diaphoreſis, whilſt, at the ſame time, the mortification regularly ſtopped. The circumſtance ſtruck me, but I ſcarcely durſt flatter myſelf the ſtoppage of the complaint itſelf, in the firſt inſtance, was owing to the medicine, till, from repeated trials of it, I obſerved the ſame uniform effects. In moſt of the caſes, in this ſpecies of mortification, that have fallen under my practice, it has ſucceeded to the utmoſt of my wiſhes, viz. when accompanied with, or occaſioned by, convulſive ſpaſms, or ariſing from local injury, producing irritation.'

Four caſes are added, in ſome of which, the patients took one hundred and twenty grains of muſk, and as many of ſalt of hartſhorn, in the courſe of a day.

EDUCATION.

Art. 34. *Young Grandiſon:* A Series of Letters from young Perſons to their Friends. Tranſlated from the Dutch of Madame de Cambon; with Alterations and Improvements. 12mo. 2 Vols. 6s. ſewed. Johnſon. 1790.

This publication is of that uſeful kind, which, while it awakens curioſity, and affords inſtruction, is calculated to expand the heart. Such parts of the original work, as appeared to the tranſlator to

afford

afford too much encouragement to vanity, are here suppressed: in other parts, he has added such incidents, or sentiments, as he judged might render the work more useful to young people. The judicious principle on which he has proceeded in his alterations, is, that productions intended for the instruction of youth, should be as free from error as possible: but, that, above all, no narrow prejudices should be retained, to cramp the understanding, or make it submit to any other authority than that of reason. In this particular view, the present work, as it appears in an English dress, has great merit. In the easy and pleasant way of anecdote and dialogue, it at once inculcates sentiments of probity, humanity, and piety, and conveys useful information concerning nature. The language is simple and correct, and perfectly adapted to the understandings of children about eight or ten years of age, for whose use, chiefly, it seems to have been written.

Art. 35. *The Fairy Spectator*; or, the Invisible Monitor. By Mrs. Teachwell and her Family. 12mo. pp. 83. 1s. Marshall.

Since the days of Shakespeare, when "Puck was fear'd in field and town," the race of Fairies are much improved in their manners, and instead of "misleading night-wanderers, laughing at their harm," are now busily occupied in teaching little masters and misses to be good; and this book contains a specimen of their pretty lessons.

NOVEL.

Art. 36. *The Citizen.*—By Mrs. Gomersall of Leeds, Author of Eleonora. 12mo. 2 Vols. 6s. sewed. Scatcherd and Whitaker. 1790.

The favourable idea which we formed of this female writer, from her Eleonora, (See Review for June, 1789. vol. lxxx. p. 552.) is confirmed by this second attempt. Though she does not appear to possess any peculiar degree of refinement, either in sentiment or language, she represents the manners of middle life with great exactness, and has a happy facility in sketching familiar conversations. Her *citizen*, the hero of the piece, is an excellent character, and well supported.

POLITICAL.

Art. 37. *The Speech of Major Scott*, in the House of Commons, May 21, 1790, on the Complaint of General Burgoyne for a Breach of Privilege. 8vo. pp. 38. 1s. Stockdale.

This complaint, our readers may remember, was instituted against the Major, for writing a letter in the public newspapers, which was styled 'a scandalous and libellous paper, reflecting on the honour and justice of this house.' Against this charge, the Major defended himself with his usual abilities and address; his great strength in this instance, which he is not backward in exerting, consists in pressing home the fact, that the statements made by the India minister, and certain resolutions and proceedings, are at total variance with the articles of impeachment: but the Major must wait for a cabinet revolution, before this fact is seen and admitted, and then he may

Digitized by Google

be *amply* gratified. In the mean time, he may amuſe himſelf with the *argumentum ad hominem*, which he points around him very happily.

Art. 38. *Miſcellaneous Propoſals for increaſing our National Wealth, Twelve Millions a Year*; and alſo for augmenting the Revenue without a new Tax, or the farther Extenſion of the Exciſe Laws. By John Donaldſon, Eſq. 8vo. pp. 58. 1s. 6d. Murray, 1790.

The eagerneſs with which we opened propoſals that promiſed ſuch welcome advantages, can only be meaſured by our mortification, at finding they only held up a ſtring of political *arcana*, or noſtrums, infallible when explained, but—no pay, no purchaſe. John Donaldſon, Eſq. informs us—'the whole ſecrets remain with myſelf, I never having communicated any part of them to any one, neither is it my intention to do it, until I have the honour and happineſs of my requeſt being complied with, which is *only* to have the conducting the buſineſs, and to bar others from reaping the benefit of my labours without my conſent, as mentioned in the propoſals.' Though theſe ſecrets, from motives of prudence, are carefully with-held from public ſcrutiny, the projector condeſcends to declare, that he—'has, with great expence, and after more than forty years ſtudy and labour, found out and invented a method of employing convicts, vagrants, and other idle and diſorderly people, whether old or young, and of either ſex: to put the fiſheries on a ſolid and laſting foundation: to put an end to ſmuggling: to prevent houſe-breaking, and all other acts of violence and depredation: to ſupply the navy, on any emergency, with many thouſands of able ſeamen without preſſing: to make it the intereſt of the manufacturers and others to ſtay at home. By theſe and other popular means to increaſe the revenue, proſperity, and happineſs of the nation, without laying any additional tax on the people, without making the penal laws more ſevere, or putting government to any expence.'

Like the famous Marquis of Worceſter, Mr. D. has given us no more than ſcantlings of his inventions; ſo that we are wholly precluded from judging of the means by which they are to be accompliſhed: but it is doubtleſs with a view to beſpeak our confidence in his abilities to effect theſe grand objects, and to prove that he is no obſcure deſigning adventurer, that he advertiſes us, of his having obtained—'a patent for an improvement in candles, by which invention, the public now have candles that give a better light with leſs ſmoak than other candles, which look neat, and burn pleaſantly, not being apt to ſpark, gutter, or flare.'—After ſuch exertions, for the better illuminating our houſes, it was but a natural ſtep forward, to ſolicit another patent for performing the ſame kind office to our minds; and with *little Pope*, a ſhoe-maker, one of the laſt diſtinguiſhed orators at the Robin Hood and Queen's Arms, to undertake to "ſnuff the candles of our underſtandings."

Art. 39. *Conſiderations upon the political Situations of France, Great Britain, and Spain, at the preſent Criſis.* Tranſlated from the French

Digitized by Google

French of M. Dupont, Deputy from Nemours to the National Assembly of France. 8vo. pp. 30. 1s. Bell. 1790.

We cannot look on these considerations in any other light, than as the ravings of a man who does not understand the subject on which he is talking. M. Dupont throws out the most abusive invectives against this country, for entertaining projects destructive of the liberty of France; and he ends with threats, which, if they were not so ridiculous as to cause our laughter, could only tend to produce that temper, which he supposes already to exist:—but, to our sorrow be it spoken, M. Dupont may justify himself, by referring us to our own senate for similar language!

Art. 40. *Second Letter to the People of England*, upon the present Crisis. By James Edward Hamilton, Esq. 8vo. pp. 15. 6d. Debrett.

The former letter of this gentleman was mentioned in our Review for last August, p. 469: this second epistle is employed in confirming the estimates which he then formed, in condemning Mr. Pitt's plan of buying in the public debts, and in recommending the ministerial abilities of Mr. Fox.

Art. 41. *An Attempt to Explain the Terms Democracy, Aristocracy, Oligarchy, Monarchy, and Despotism.* By James Edward Hamilton, Esq. 8vo. pp. 16. 6d. Debrett.

Why Mr. Hamilton should offer these definitions, when every one, who is possessed of an English dictionary, is already furnished with them, does not clearly appear. They lead, however, to an avowal of his writing *A new Plan of Parliamentary Reform* *, and an intimation of the celerity of his pen; having, as he informs us, first conceived the idea of that reform, together with the subject of his *Second Letter to the People of England*, above mentioned, on May 16th, which were 'thrown upon paper that evening, and published the 18th.' Mercy on us, to what are *we* exposed, if Mr. H.'s pen should meet with no interruptions!

MISCELLANEOUS.

Art. 42. *An Enquiry into the Principles of Taste*, and the Origin of our Ideas of Beauty, &c. 8vo. pp. 52. 2s. Smeeton.

Plain sense is easily comprehended, and, of course, easily reviewed: but metaphysical disquisitions often abound with such an appearance of reasoning and deep investigation, that we are obliged to look and look again before we can discover the inanity, or want of clear ideas, that lies concealed under an heap of philosophical terms. This gentleman, however, has not given us much trouble. No sooner did we read the first period of his first chapter, in which he undertakes to give *a sketch of the mental system respecting our perceptions of taste*, &c. than we clearly perceived his inability to throw much light on the principles of taste, by his enquiry. 'The mind of man, introspecting itself, seems as it were, (in conjunction with the inscrutable principles of nature,) placed in the central point of

* See Review for August last, p. 469.

the

the creation: from whence impelled by her energetic powers, and illumined by her light, the intellectual faculties like rays shoot forth in direct tendency to their ultimate point of perfection: and as they advance, each individual mind imperceptibly imbibes the influence and light of each, and is by this imbibition alone enabled to approach it.'

If, reader, thou expectest any information, after such an exordium, thou oughtest to be disappointed. The author would explain his system by a diagram. He draws a circle of humanity, in the center of which he places *Nature*, or the springs of the intellectual powers, which tend in a strait line to its boundary: on this boundary, he places *demonstrable beauty and truth* and *the utmost power of rules*; midway, he places *common sense* and *common form*, 'half deriving their existence from pure nature, and half from its highest cultivation as far as art or rules can teach; a conjunction, which would itself be the perfection of humanity, but that it is mixed with all that is not nature, and all that is not art, and thereby made mediocrity, i. e. *common sense*.'

Good Sir! we thank you, for bringing us, though we hardly know how, to *common sense*; and as this plain road satisfies us, we must beg to be excused from ascending to *sublimity*, which, you tell us, is at the top of your pyramid.

Art. 43. *Rudiments of Taste*; in a Series of Letters from a Mother to her Daughters. By the Author of the Life of Jacob *. 12mo. 2s. sewed. pp. 164. Dilly. 1789.

The writer of these letters delivers them to the public under the signature of *Cornelia*, alluding to the mother of the *Gracchi* so justly celebrated among the ancient Romans;—the same sentiments of maternal tenderness, it is added, which influenced the Roman matron, gave rise to these epistles, and prompted a fond mother to become an author. The letters are seventeen in number; in which, a variety of subjects is discussed; particularly such as are suited to the female sphere and character. This lady is no friend to singularity and affection, no enemy to innocent cheerfulness and enjoyments: but it is her earnest wish to guard her fair readers against the errors into which fashion and false taste may lead them.—The great principle on which the whole proceeds, is expressed in such terms as these:

'Rest assured that in the exercise of social and religious duties, the mind will find her solid happiness.'—'Never lose sight of this truth, that there is no happiness adequate to the capacities of the human soul, but what is found in the exercise of piety and virtue; nor any praise worthy her regard, but what results immediately *therefrom*.'—'When reason and religion have given the clue to your pleasures, resolve always to have them of your own chusing, and not of other people's.'

The last direction is only intended to caution youth against the unreasonable influence of fashion, and the commanding dictates of what is termed the *polite world*; by a regard to which, numbers are led

* See Review for August, 1785. vol. 73. p. 155.

Digitized by Google

led into scenes to which they have, no inclination, and indeed rather a dislike.—The author writes in a rational and sensible manner; she does not appear to have any thing of an austere or morose disposition, but she professes a firm aversion to *novels*. Some of her sentiments are expressed as follows:

'Those who read merely to please the imagination, may be sure of not reading to advantage, and do seldom acquire a relish for works of solid merit and utility. I have never known a young person who was fond of novels, capable of relishing any thing superior to them. For my own part, I had rather see a girl wholly ignorant of the alphabet, than attached to that species of writing; for I am convinced that *infinitely more* have erred in the conduct of life from that cause, than from any other. The sentiments and ideas they impress, are fatal illusions to mislead the poor reader, who, after wasting days and years in the study, is still a stranger to the world she lives in, and, what is worse, inspired with the most erroneous notions of it, which commonly lead to some false step, or ill-judged connection.'

Mrs. Peddle, (for that appears, from her Life of Jacob, to be the lady's name,) is a serious and moral writer. The present work clearly manifests her good intentions in addressing her thoughts to the public: it is well calculated for the assistance and improvement of those who peruse it with due attention. Her expressions, in a few instances, may be rather too strong,—as where, in the preceding extract, she uses the words '*infinitely more*.' There is not a word in the English language, more generally misused, than the term INFINITE: which is commonly applied, both in conversation and writing, on the most frivolous occasions.

Among the several topics, which pass under the review of this writer, love and marriage have no distinct and immediate discussion; which may occasion some disappointment to Mrs. P's younger readers.

Art. 44. *The Confidential Letters of Albert*; from his first Attachment to Charlotte to her Death: from the Sorrows of Werter. 12mo. pp. 222. 3s. sewed. Robinsons. 1790.

It will be a sufficient recommendation, to say that these letters may be read with pleasure as a sequel to the Sorrows of Werter, by those with whom that work is a favorite.

Art. 45. *Woman.* Sketches of the History, Genius, Disposition, Accomplishments, Employments, Customs, and Importance of the Fair Sex, in all Parts of the World. Interspersed with many singular and entertaining Anecdotes. By a Friend to the Sex. 12mo. pp. 400. 3s. 6d. sewed. Kearsley. 1790.

In forming this volume, we are told that the following authors have been consulted for materials: Drs. Robertson, Alexander, Hawkesworth, Goldsmith, Gregory, Fordyce, and Schomberg; Professors Ferguson and Millar; Messrs. Fenelon, Montaigne, Thomas, Grosley, Knox, and Hayley; Lady Pennington and Mrs. Kindersley.—From these writers, many good observations are extracted, but they are seldom distinguished by the name of the author.

To

Digitized by Google

To these are added, several pieces, which certainly do not come from any of the abovementioned writers; and the merit of which is of such a nature, as to make us rather indifferent whence they proceeded.

Art. 46. *The Spanish Memorial of the* 4th *of June, considered*, by A. Dalrymple. 8vo. pp. 21. 1s. Debrett. 1790.

The amount of Mr. D.'s strictures on the Spanish memorial, is, a charge of obscurity, or ambiguity, not to say fallacy, or duplicity, on the conduct of the court of Spain, in regard to the seizure of British ships, at Nootka Sound.—We cannot but think, on the whole, that were the matters now in dispute, between the courts of London and Madrid, referred to the writers (setting aside the fighters) of both nations, the advantage (if we may judge from the specimens * produced by this able investigator,) would be clearly on *our* side.

Art. 47. *Les Premices de ma Jeunesse*, &c. i. e. The first Fruits of Youth, or the modern Hero in the Kingdom of Cathai, in the Year of the World 90,000. Second Edition, corrected and augmented. By B. Frere, de Cherensi. 12mo. pp. 191. Printed at Hereford, and sold in London by Evans. 1790.

This *jeu d'esprit* is a commentary on the following words of Mr. Gibbon: "the generality of Princes, if they were stripped of their purple, and cast naked into the world, would immediately sink to the lowest rank of society, without a hope of emerging from their obscurity." Vol. 4. c. 22. p. 59. Harlequin is made a General for curing the Queen's dog, and disgraced, after obtaining a great victory, and enjoying a triumph, for refusing to cure her majesty's cat. This simple *fable*, the author works up into a very agreeable *piece*, containing a lively and well written satire on Kings and courts. The sprightliness of this little performance makes us wish to see works of greater extent from the pen of its author; which he has promised, should the present attempt succeed.

THEOLOGY *and* POLEMICS.

Art. 48. *Letters addressed to the Apologist for the Religion of Nature* †. 12mo. pp. 136. 2s. sewed. Payne. 1790.

If this defence of Revelation be not written with all the strength of argument of which the subject admits, and that it requires, it is, however, written with great candour, and discovers a mind well stored with theological knowlege, and imbued with liberal sentiments. The author confesses, perhaps too hastily, the insufficiency of the natural arguments for the immortality of the soul, and rejects the doctrines of eternal punishment, and that of annihilation: but he maintains, against the apologist, that a belief of a future state is of great importance both to the individuals and society, and, consequently, that the Christian doctrine, which establishes this belief on the promise of God, is of inestimable value.

---

* See Review for July, art. 34, of the catalogue.

† See the 1st vol. of our *new Series*, p. 353.

Art.

Digitized by Google

Art. 49. *The World proved to be not Eternal, nor Mechanical*; but the Creature and Subject of God; by brief Arguments extracted from the Works of Sir Isaac Newton, Bishop Cumberland, and Doctor Keill. 8vo. pp. 60. 1s. Dilly.

These extracts from books not easily accessible to the generality of readers, may be of use, in furnishing young persons, who have not leisure to peruse larger works, with solid arguments, as well as respectable authorities, to confirm their faith in the principles of religion, and secure them against the contagion of atheistical philosophy.

Art. 50. *A Letter to the Rev. Mr. Caleb Evans*, M. A. Master of the Seminary at Bristol. Containing a few Remarks on a circular Letter drawn up by him, read and approved by the association met at Horsley, in Gloucestershire, July 3d and 4th, 1789. By William Huntingdon, *S. S.* 8vo. pp. 128. 1s. 6d. Terry.

All that we are able to gather from this angry letter, is that the writer's "zeal is not according to knowlege." He is an advocate for the doctrines of Antinomianism.

Art. 51. *A short and plain Exposition of the Old Testament*, with devotional and practical Reflections, for the Use of Families. By the late Rev. Job Orton. Published from the Author's MSS. by R. Gentleman. Vol. IV. 8vo. pp. 684. 6s. Boards. Longman, &c. 1790.

This volume contains the books of Ezra, Nehemiah, Esther, Job, and the Psalms. It is executed in the same manner as the former volumes *, of which we have already given our opinion, and with which the public are too well acquainted to need any further account. It may, however, be proper to observe, that the editor meets with growing encouragement in the progress of his undertaking, as appears by the additional names to his list of subscribers.

Art. 52. *A Vindication of a printed Letter addressed to the Calvinistic Baptists of the Western Association*, on the Subject of Doxologies, from the Remarks of a Member of the Western Association. By a Baptist. 8vo. pp. 16. 3d. Johnson. 1789.

A further apology for that which, we should imagine, can need no apology,—the use of *scriptural* rather than *metaphysical* language in divine worship.

Art. 53. *Observations on the Third, Fourth, and Fifth Chapters of the Book of Genesis*. By T. Wrighte, A. M. Clerk. 8vo. pp. 137. 3s. sewed. Blamire, &c.

It is the purport of this pamphlet, to refute the doctrine of the agency of Satan on the mind of man, and to shew, that what is commonly called the Fall, was a divine vision for the instruction of the first pair; and, consequently, that the story of their transgression, which has passed down by tradition from time immemorial, is no-

* See Review, vols. lxxix. p. 328. and lxxxi. p. 568.

thing

thing less than a shameful calumny. The work might very properly have been entitled, *An Apology for Adam and Eve*. Among other curious remarks, with which the reader of this piece will be amused, is the following: that the twelve signs of the Zodiac are significant of the principal events of the Antediluvian world; Aries and Taurus denoting the first occupations of mankind as shepherds; Gemini, the two sons of Lamech; Virgo, the sister of Tubal; Libra, Enoch, &c.

What bounds can be set to human ingenuity?

Art. 54. *Quotation against Quotation*, or cursory Observations on Dr. Priestley's Letters to the Inhabitants of Birmingham: in which the celebrated Quotation from the late Lord Chatham's Speech in the House of Lords is further considered; and a second Quotation from a subsequent Speech in the same House, upon a different occasion, and by *the same great Authority*, is produced. By the Rev. William Keate. 8vo. pp. 67. 1s. 6d. Stockdale. 1790.

The late Lord Chatham asserted in the house of lords, that we had "a Calvinistic creed, a Popish liturgy, and an Arminian clergy." To the truth of this assertion, Mr. Keate cannot accede. He is of opinion with Dean Tucker, (see his letters to Dr. Kippis, noticed in the 48th vol. of our Review, p. 183.) that the articles are not Calvinistic but *Arminian:* he confesses that the power allowed to the priests in the order for the visitation of the sick, *of giving absolution to those who confess their sins*, is Popish: but he will not allow this office to belong properly to the liturgy or public service of the church. He conceives the reading of this absolution to be *optional*, and he imagines there are few instances of any clergyman's reading it. This, however, is not a vindication of the book of common prayer, but only of the clergy.

He next proceeds to discuss some points relative to the principles and conduct of the Dissenters. Their republicanism he deems to be self-evident, and yet says that 'the proof of it must be *circuitous*.' He does not, however, go far about for his conclusion. His proof is a curious morsel of logic. 'The Dissenters are *whigs*; whig principles carried to the extreme terminate in republicanism—ergo, *Dissenters are republicans*.' Q. E. D.

After the same manner, he can easily demonstrate their propensity to *king slaughter*, or to any thing else that he pleases.

Mr. Keate appears to have a warm attachment to the establishment; which may be very commendable: but Episcopalians, as well as Dissenters, will, perhaps, be inclined to think that he *out Herod's Herod*, when he maintains 'that the church of England is as old as Christianity itself.'

Art. 55. *Historical Memoirs of Religious Dissention*; addressed to the seventeenth Parliament of Great Britain. 8vo. pp. 99. 2s. Murray.

It is with actions as with objects;—they receive a colour from the medium through which they are viewed. Dissenters, when they write their own history, exhibit themselves as a very public spirited and

Digitized by Google

and meritorious class of the community, who deserve much of their country, and ought to labour under no proscription or disqualification whatever: but when their opponents undertake their historical memoirs, their character is sadly darkened, and their very virtues are made to take the deepest tinge of vice. From the preface to this pamphlet, we were induced to expect a candid discussion of their merits; for the able writer, though he is inimical to the repeal of the Test and Corporation acts, professes himself to be 'one who has the *real interests* of Protestant Dissenters much at heart.' What he means by their 'real interests,' it is not our business to develope; and, indeed, after reading the pamphlet, it would be rather a difficult task, for he appears to have little inclination to do them common justice. He labours to strip them of every plume of which they boast, and will not allow them the smallest merit. What they urge as a proof of the sincerity of their attachment to the principles of the constitution, and as an evidence of their unshaken loyalty, this writer attributes to mere selfishness. Why did they consent to the disabilities of the Test Act? This writer tells us; Not from motives of pure disinterested patriotism, but because they preferred Protestantism to Popery, and civil liberty to arbitrary power.

The principles of the Dissenters he considers as fraught with sedition and rebellion; the riots of 1780 he lays, in a great measure, (we believe very unjustly, for it has never appeared that any Dissenters were in the least concerned in them,) at their door, and reprobates their late attempt as full of indecent violence. He regards their application to parliament, to obtain a repeal of the Test Act, as entirely proceeding from a wish *to have one pluck more at the whore of Babylon's red petticoat.*

We never before found it objected to Dissenting ministers, (see p. 66.) that they attempt to instill into their congregations a distaste of all ordinances, civil and religious. If this was the real case, how comes it to pass that they exclaim so vehemently against what they esteem a profanation of the sacrament of the Lord's Supper?

The author of this pamphlet has an able pen, but he has suffered his prejudices too much to guide it. He allows that there are many among the Protestant Dissenters who are eminent for their virtue and moderation; yet, at the same time, he takes care to remind his readers, that

"*The mildew'd ear may blast his wholesome brother.*" SHAKESPEARE.

Art. 56. *A Letter to Dr. Priestley*, in consequence of his "Familiar Letters addressed to the Inhabitants of Birmingham, &c." occasioned by a Sermon preached at St. Philip's Church in Birmingham, Feb. 14. 1790. By the Rev. Spencer Madan, Rector of St. Philip's. 8vo. pp. 48. 1s. Birmingham.

Had Mr. Spencer Madan been left to the calm and gradual instructions of time and experience, we are persuaded he would have seen reason to have renounced altogether some of the positions laid down in his sermon: but, attacked by Dr. Priestley, he sticks close to them, and is unwilling to abate one iota of their force. Not Pilate himself was more tenacious of what he had written, than Mr.

Digitized by Google

Mr. Madan seems to be. It might have occurred to him that he was at least liable to some error in deducing political from religious tenets, and that it was uncandid to assert, on the ground of a fact perpetrated by a few, from motives of ambition and self-preservation, that the doctrines of the sect to which these individuals happened to belong, inspired hatred to their king: but these obvious considerations have no weight with a man who has *settled* his conviction; he therefore re-asserts that 'the principles of the Dissenters are *unquestionably* republican;' and that 'the extent of their loyalty has been delineated in the blood of a king.' It would have done Mr. Madan much more credit, if, instead of attempting to justify, he had apologized for these charges, as proceeding from the warmth of his zeal in a cause to which he was conscientiously and strongly attached.

After the decided vote in the house of Commons relative to the Test Act, he deems it unnecessary to argue the great question; he contents himself with complaining of the unfairness of his adversary, with animadverting on some expressions in the Familiar Letters, and with attempting, (in which he sometimes succeeds,) to give the Dr. *a Rowland for his Oliver.*

Art. 57. *Familiar Letters addressed to the Inhabitants of Birmingham*, in refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his sermon, &c. &c. Part IV. By Joseph Priestley, L. L. D. F. R. S. 8vo. pp. 48. 1s. Johnson.

The letters contained in this 4th Number, are, for the most part, employed in commenting on Mr. Madan's letter, noticed in the preceding article. Dr. P. acknowleges it 'to abound with wit, but most with anger;' and as a proof of the temper in which he wrote, *concentrates* in the first letter of this series, letter vii. the various charges which Mr. Madan has brought against him. In letter viii. and ix. he animadverts on Mr. Madan's apology for his treatment of the Dissenters, and discusses his position respecting the *unquestionable* republicanism of the Dissenters; here he takes an opportunity of assuring his readers that he is himself a zealous advocate for a *limited* monarchy.

His 10th letter is on the Ecclesiastical constitution of Ireland. In the 11th he endeavours to acquit himself of the charge of loving controversy. The 12th and 13th treat of the principles of the church of England, and of subscription to the articles; in the latter of which, the Dr. expresses a wish that, instead of merely subscribing their names to the articles, the clergy were obliged to declare their belief of them *upon their honour.* The 14th and last letter combats Mr. Madan's position, 'that Socinianism is no less dangerous to the State, than any of the tenets of Popery:' for this purpose, Dr. P. exhibits a brief account of the Socinian doctrine, and asks, 'What has the belief of one God, or of the humanity of Christ, to do with any principle of the English constitution?'

Art. 58. *Familiar Letters*, &c. Part V. By Joseph Priestley, L. L. D. F. R. S. 8vo. pp. 71. 1s. 6d. Johnson.

The first letter of this 5th part, or letter xv, contains a plain defence

Digitized by Google

fence of *Unitarianism* *, or reasons for rejecting the doctrine of the Trinity drawn from the positive declarations of scripture; and as the question might naturally occur; Whence came Christians by this doctrine, if not from Scripture? he points out its origin, and directs his readers to the *three creeds* in our liturgy as ascertaining its progress. The first, called the *Apostles' Creed*, observes Dr. P. is Unitarian; for in it *God the father Almighty* is spoken of as quite distinct from *Jesus Christ our Lord*. In the second, called the *Nicene Creed*, composed A. D. 325, Christ is called *God of God, Light of Light*, the meaning of which is, that Christ, though truly God, is not *God of himself* (αυτοθεος) which the father alone was then called, but that he derived his divinity from the father, and therefore was subordinate to him: but in the third, or *Athanasian Creed*, (composed, nobody can tell *when*, or by *whom*, but certainly after the time of Athanasius, who did not believe any such thing,) all idea of *subordination* is entirely taken away, and of all the three persons, it is declared, that *none of them is greater or less than the other; none of them afore or after the other*.

The next letter (No. xvi.) we shall notice in the subsequent article.

A short history of the Dissenters and their principles occupies letter xvii. This is followed by Dr. P's account of the situation of the clergy of the established church. In this discussion, the Dr. very ingeniously exhorts his townsmen and neighbours to make a proper allowance for *his* prejudices. He delivers his sentiments with great freedom, on the obvious defects of our established system, to which, for the sake of science, religion, and the clergy, we ardently wish a speedy, but quiet, remedy could be applied.

The calumnies contained in a pamphlet entitled *Theodosius*, (written, we believe, by the late Dr. Withers, and noticed in our Review for February last, p. 233.) merited no reply; yet Dr. P. has made them the subject of a distinct letter; adducing various evidence to prove, what was manifest to us on the first reading of the pamphlet, that the whole story, relative to Mr. Silas Deane, and himself, was an infamous fabrication.

These *familiar letters* conclude with seriously recommending to churchmen and dissenters, mutual candour and benevolence. The Postscript, containing an account of Dr. P's intercourse with the late Mr. Badcock, has no connection with the subject of the letters, and might have been reserved for a future publication.

Art. 59. *Letters to the Rev. Dr. Priestley*, in Vindication of those already addressed to him, on the Infallibility of the Apostolic Testimony, concerning the Person of Christ. By the Rev. Edward Burn, A. B. 8vo. pp. 71. 1s. Rivingtons.

Dr. Priestley, in his letters to Mr. Burn, (see our New Series, vol. ii. p. 241.) charges him with misrepresentation; Mr. Burn, in this reply, retorts the accusation, and complains of his opponent as

* Why do Socinians appropriate to themselves the name of *Unitarians*? Arians believe also in the proper unity of the divine nature.

Digitized by Google

an unfair and artful disputant. We should pity him more, had he not, by giving the first blow, provoked this redoubtable champion of Unitarianism, to turn his spear against him. These letters before us are written with spirit: but the subject is not well argued, as the author does not restrict his ideas to what we properly understand by the word *testimony*, which the title of his pamphlet, and his controversy with Dr. P. required him to have done. He maintains *inspiration* to be necessary to the infallibility of the testimony of the Apostles, concerning the person of Christ; while Dr. P. contends that they could give a true or infallible evidence as to the person of their master, without inspiration. Had Mr. Burn entitled his pamphlet "Letters on the Infallibility of the Apostles, as Interpreters of the ancient Scriptures," he would have made a much fairer attack on some of Dr. P's positions *, and would have precluded him from urging many things that he has admitted into his reply; whereas the title, as it now stands, while it is unsuitable to the argument of the letters, conveys an intimation, (at which the Dr. might well take fire,) that he had been labouring to invalidate the credibility of the Apostolic history.

On this second publication by Mr. Burn, Dr. P. has bestowed a few remarks, in the 5th part of his Familiar Letters, (letter xvi). In point of reasoning, he has evidently the advantage of his opponent: but we cannot compliment him on the mildness of his expressions; on the contrary, we must condemn him as abundantly too severe, and as arrogating a province that does not belong to him, when he tells Mr. B. (F. L. part v. No. 16.) that 'he is at present in a state of mind which disqualifies him for receiving forgiveness of God or man.'

No dispassionate reader can approve so harsh a condemnation. One would hence suppose, that continued opposition to Dr. Priestley is like sinning against the Holy Ghost.

SINGLE SERMONS.

Art. 60. *The Will of God the Ground and Principle of Civil, as well as Religious, Obedience.* Preached before the University of Oxford, at St. Mary's, October 25, 1789, being the Anniversary of his Majesty's happy Accession to the Throne. By Ralph Churton, M. A. Fellow of Brazen Nose College, and one of his Majesty's Preachers at Whitehall. 4to. pp. 14. 1s. White.

The good old doctrine of the *jus divinum* of princes is here revived. 'Of civil government, (says the preacher,) the forms are various, and these forms are of human appointment; but in every government the authority is the same, and it is from Heaven.'—'To oppose the *delegate*, is to rebel again the *principal*: to honour the messenger, is to honour him that sent him.'

* The opinion of Dr. P. concerning the liability of the Apostles to error, in their application of passages in the Old Testament to persons and circumstances in the New, Mr. Burn considers as tending to injure their *credibility* as *witnesses*: but this does not necessarily follow. The *testimony* of a person may be accurate, though he may err as a reasoner or an interpreter!

Digitized by Google

This is the language of ancient times, now ſeldom heard; and when heard, thanks to the general prevalence of liberal principles, little regarded.

Art. 61. *The Evils which may ariſe to the Conſtitution of Great Britain from the Influence of a too powerful Nobility*, conſidered. Preached before the Univerſity of Cambridge, May 29, 1789, being the Anniverſary of the Reſtoration of King Charles II. By W. Purkis, D. D. F. S. A. late Fellow of Magdalen College, and one of his Majeſty's Preachers at Whitehall; now Rector of Carlby and Anderby in Lincolnſhire. 4to. pp. 18. 1s. Cadell, &c. 1790.

After an explicit acknowlegment of the excellence of the Britiſh conſtitution, Dr. Purkis points out the dangers to which it is expoſed, from the uſurpation of the Commons, in aiming to direct the executive power, inſtead of cenſuring it; from the tyranny of the King; and from the influence of a too powerful Nobility over both King and People. This latter occaſion of danger, he maintains, is moſt to be apprehended in the preſent ſtate of the Britiſh government; in which he perceives a gradual progreſs toward an over-grown Ariſtocracy.

Its effect on the national repreſentation is clearly and forcibly ſtated in the following paſſage:

'The evils of Ariſtocracy affect particularly the repreſentation of the Commons. If perſons of property are by degrees removed into the Upper Houſe, the Members in the other will be little elſe but the nominees of the Peers, who are brought in to ſupport their intereſt; and the voice of Parliament will only be the echo of the Nobility. Any diſſolution would be ineffectual, as the ſame intereſt would return the ſame ſupporters. A Houſe of Commons would ſoon become a piece of idle mockery in the cauſe of liberty, as was the name of Conſul and Senate in the lower ages of the Roman empire. Still more, the Houſe itſelf would grow into contempt; for what man of worth, independence, or integrity, would go there to be out-voted or jeered at by a majority who have received their mandate from thoſe who appointed them? If ever œconomy, or a fondneſs for money, ſhould become faſhionable amongſt the great, (and faſhion changes every day,) the property of the preſent peerage would go near to abſorb the influence of the kingdom, and we ſhould have few independent repreſentatives. But diſſipation, and a love of play (the employments generally of a diſſolute, an unimproved, or feeble mind) have hitherto prevented us feeling the weight; and the dangerous effects of vice have as yet counterbalanced its natural tendency. Yet as extravagance and a love of play will ſoon ſpread amongſt the lower ranks of our people, and of courſe a want of principle grow up, a general ſale of intereſt to the beſt bidder muſt ariſe, and the nobility may dictate the terms of every election. Thus will our fair Fabric of Liberty fall to decay; and that goodly manſion, in which the pooreſt perſons finds ſecurity and comfort—in which the cottager ſmiles, and the widow and the orphan almoſt forget their woes—will be exchanged for the gloomy caſtles of feudal tyranny, where our wants are relieved at the door with an inſult, and charity is diſpenſed by

Digitized by Google

the hand of pride or caprice. Thus will our exertions of industry be checked or encouraged, as the vanity or vices of our task-masters change their object. The smaller property of private individuals will be lost, like little streams in a mighty river, in the prevailing influence of each neighbouring peer. Our commerce will naturally suffer as the restrictions increase; and that spirit of emulation which is only found in a free country, and which expands itself, upon the fair hopes of public protection and reward, for useful inventions, will be sunk in the mean and partial aim of assisting a neighbour, whom we fear or despise, to outshine his rival in trifling ornaments. Yet farther—the distinction of birth, which the descendants of nobility so much presume upon, will of itself operate to render commerce mean in the eyes of a people. The history of every state, under the sole direction of nobles, bears us out in this assertion, and testifies by facts, that poverty and pride will vaunt themselves against the affluence of commercial property. The nobles of Venice will, we know, meanly lend their name in private trade, to procure them a sufficiency of income, which their rank in public blushes to acknowledge. The present Italian states in general come near to this observation; where the common people waste their lives in idleness, for want of sufficient encouragement to cultivate their abilities; and the princes more ignominiously tyrannize over their subjects, to excel in all those refinements which mark the character of a depraved and fallen people. Here let me not be mistaken.

'Detached from any influence on the representation, which ought always to be the case, the peerage in its deliberative state is wisely instituted. It acts as a check upon the tyranny of the Crown, or the wild schemes of the Commons, if the latter be heated by party, or pursue intemperately chimerical notions. The Peers canvass with moderation the effects of new laws, or withstand at times the violence of popular clamour, which, towards the conclusion of a session, the other House may not think proper to oppose. The judicial knowledge which the House of Peers can occasionally apply to, renders their opinions more correct; and, being detached from the people at large, it is their duty, and may be their high glory, to consider in the most extended view, and determine upon, laws the most effective to the welfare of the subject, and the good of the constitution.'

The discourse concludes with some judicious observations on the consequences of Aristocratic influence, with respect to the improvement of *learning*, and the growth of *religion*. The subject, which is, certainly, very important, and which, as far as the limits of a pulpit-discourse would permit, is ably treated, deserves a much fuller discussion.

Art. 62. *The Jewish and Heathen Rejection of the Christian Miracles.* Preached before the University of Cambridge, March 7, 1790. By Thomas Edwards, LL.D. 4to. pp. 19. 1s. Cadell, &c.

While many modern advocates for established religious systems are jealous for the honour, and even apprehensive for the safety, of the orthodox faith, the able and sensible writer of this discourse thinks it necessary to awaken, in the minds of his clerical brethren, apprehensions

Digitized by Google

apprehenſions of a ſtill more ſerious nature; and calls on them to provide againſt the attacks which are daily made on the entire fabric of Chriſtianity itſelf. He particularly ſolicits their attention to the objections which have been revived by the celebrated hiſtorian of the Roman empire, 'inſerted in the body of a work which can periſh only with the language itſelf.'

'It might naturally be expected,' ſays Dr. E. 'that the talents of every zealous Chriſtian would have been ſtrenuouſly exerted againſt this formidable adverſary:—that the prelates and dignitaries of our church would have vied with each other, who ſhould bear away the prize of ingenuity and learning, and whoſe ſtone ſhould ſink deepeſt into the forehead of this Goliah:—that the Chriſtian and literary world would have been edified and entertained by new and curious elucidations of the moſt intereſting queſtions in theology and hiſtory.—But the force of truth will oblige us to confeſs that in the attacks, which have been levelled againſt our ſceptical hiſtorian, we can diſcover but ſlender traces of profound and exquiſite erudition,—of ſolid criticiſm and accurate inveſtigation; but are too frequently diſguſted by vague and inconcluſive reaſoning,—by unſeaſonable banter and ſenſeleſs witticiſms,—by unlettered bigotry and enthuſiaſtic jargon,—by futile cavils and illiberal invectives.—Proud and elated by the weakneſs of his antagoniſts, he condeſcends not to handle the ſword of controverſy, but darts forth the envenomed ſhafts of ſarcaſtic ridicule: he approaches indeed the camp and *defies the armies of the living God:* yet he approaches not, like Goliah, to call forth a champion, but to inſult and triumph over his vanquiſhed enemies.'

Perſuaded of the neceſſity of ſome more able reply to Mr. Gibbon than has hitherto appeared, the author points out two important articles of attention, the *Jewiſh* and the *Heathen* rejection of the Chriſtian miracles.

On the former head, the preacher inquires 'whether the Jews did not yield a ſtronger and more ready aſſent to the tradition of their remote anceſtors, than to the evidence of their own ſenſes; whether they did not pay a more implicit deference to the obſcure and doubtful records of their national hiſtory, whoſe authenticity they could not poſſibly prove by any critical arguments, than to the ocular demonſtration of ſuch wonderful works as were never wrought before by man.' He acknowleges that Limborch's reply to Orobius the Jew, on this topic, was more worthy of an illiterate prieſt than the Remonſtrant's Profeſſor.

'We Chriſtians, who are perſuaded of the truth of our religion by the purity of its doctrines, the integrity of the Apoſtles, the ſucceſs of their undertaking, and the completion of prophecy, are aſſaulted in vain by the darts of infidelity. But to the profane ſceptic it may appear ſingular and incredible,—that the Jews ſhould perſecute with relentleſs malice and at length condemn to an ignominious death a being, who had exhibited a conſtant ſeries of the moſt exalted and beneficent actions, who had claimed the diſtinguiſhed privilege of raiſing the dead and of judging mankind, who had confirmed theſe high pretenſions by the undeniable reſurrection of Lazarus, and who had denounced

Digitized by Google

denounced againſt his enemies the moſt dreadful vengeance for their obſtinate and wilful impenitence:—that they could not be perſuaded even by the finger of heaven to relinquiſh their viſionary notions of a temporal Meſſiah, and their erroneous interpretations of prophecy:—and that they were not compelled by the moſt forcible motives, the inſtability of their worldly grandeur and the horror of eternal puniſhment, to implore with unfeigned humility the forgiveneſs of their ſpiritual redeemer. Surely this conduct, may the unbeliever alledge, is ſo ſtrange and unaccountable, ſo utterly contradictory to every known principle of the mind, that unleſs ſome principle hitherto undiſcovered can be applied to the ſolution of this intricate problem, it will be held out by the profeſſors of Judaiſm and Infidelity as an inſurmountable obſtacle to the reception of our faith.

'I muſt not omit to mention, that the learned Jortin in the firſt of his Diſcourſes concerning the truth of the Chriſtian religion has enumerated the ſeveral cauſes, which in his opinion concurred to hinder the Jews from embracing the goſpel. It would lead me too far beyond my proper limits to enter into a minute examination of what he has advanced: nor, to confeſs the truth, can I diſcover any thing which appears to demand it. It will be ſufficient therefore to obſerve in general, that though each of the prejudices, which he has ſpecified, might have inſpired the Jews with an averſion to Chriſt, had he been nothing more than an unaſſiſted teacher of righteouſneſs, yet their *united* force would have been irreſiſtibly borne down by the natural influence of an undoubted miracle. If Jortin has failed in diſcuſſing a ſubject of theological or polite learning, we ought not to entertain any ſanguine expectations that another will ſucceed. I therefore readily acquieſce in a ſolution of this difficulty, which though it may be treated with profane deriſion by the licentious ſcoffer, or oppoſed with argument by the ſturdy polemic, will be devoutly admitted by every pious Chriſtian, as proceeding from the authority of an inſpired Apoſtle and the beloved diſciple of Jeſus: *But though he had done ſo many miracles before them, yet they believed not on him: That the ſaying of Eſaias the prophet might be fulfilled which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, becauſe that Eſaias ſaid again, He hath blinded their eyes, and hardened their heart; that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.*'

With reſpect to the *Heathen* rejection of miracles, Dr. Edwards abandons the common opinion, that the Heathens admitted the facts, but aſcribed them to the power of magic; and refers to a paſſage in Origen, (p. 407, ed. Spenc.) in which he expreſsly charges Celſus with treating as fables the miraculous hiſtories of the Old and New Teſtament: he adds, that 'till it can be aſcertained with ſome degree of preciſion what effect a real and ſenſible miracle, wrought in confirmation of a future retribution, would produce in the mind of a Pagan, it will be impoſſible to eſtimate how far this influence might be counteracted by temporal allurements, if, indeed, it would be counteracted at all.'

Digitized by Google

As this discourse is only a part of a more extensive plan, in which the author intends to treat on the inspiration of the New Testament, the abolition of the Jewish ritual, the best method of ascertaining the doctrine of Christianity, and the authenticity of the Pentateuch, we shall, for the present, content ourselves with barely introducing Dr. Edwards to the notice of our readers.

Since the above article was written, Dr. E. has published another discourse, preached at Cambridge, May 23, which we shall shortly notice.

CORRESPONDENCE.

*** 'Quirinus Britanni' has obliged us with a letter, in which he discusses the difficult passage in Juvenal, sat. i. l. 155. *Pone Tigellinum*, &c. His general remarks on the passage, in our opinion, are just. He explains the line that has given most trouble to the critics, in nearly the same manner in which we interpreted it, in our reply to a Correspondent, at the end of our Review for February last. *Et latum mediâ sulcum deducis arenâ*, he understands to refer to the furrow made in the arena of the amphitheatre, or on the sandy banks of the Tyber, by dragging away the body of the victim who had been burned to death, wrapt round with the pitchy garment called *Tunica molesta*. To support this interpretation, he observes, that it was customary among the Romans to drag the bodies of criminals, after their punishment, into the Tyber. Seneca, *de tranquillitate animi*, after having given a minute, and perhaps hyperbolical detail of the ill-usage which the corpse of Sejanus received from the people, who cut it into pieces, adds, *ex eo nihil superfuit quod carnifex traheret.*

To the other part of this Correspondent's comment, we must object. *Stantes fixo gutture* cannot be interpreted 'hanging straight down from a hook, thrust either under the chin, or in their throat, projecting from high poles, as lamps do.' Juvenal does not say that the criminals were burned *suspended*, but standing *fixo gutture*; which most probably means their being fastened by the neck to a stake, so as not to be able to alter their upright position, during the burning of the pitchy garment with which they were wrapped round.

If, however, we differ from our Correspondent here, we must do him the justice to remark, that his general conception of the passage is accurate, and that he appears to possess solid learning.

---

† Mr. Palmer has favoured us with a sensible and candid letter, relative to the declaration of assent and consent to the Liturgy: but as we have already given our sentiments on the subject, we wish, on mature deliberation, to be excused from prolonging the discussion.

---

‡ We cannot compliment *Oxoniensis* on the style of his letter: in some parts of it, his language and remarks are very ungentlemanlike; and certainly we ought not to have been obliged to pay postage for *anonymous* observations *thus* expressed. If the writer were to address us, post paid, with his real name, we should endeavour to obviate any objections that he chose to make, and that were *properly* stated.

†*† Dr.

Digitized by Google

†*† Dr. Leigh's work on the properties of opium, concerning which G.G.G. inquires, was reviewed in our Number for March 1787, vol. lxxvi. p. 258.—We wiſh G. G. G. ſucceſs in his intended work, but muſt decline giving our *advice* relative to it.—This Correſpondent's letters ſhould have been directed to the Editor, at Mr. Becket's.

††† We are obliged to *Meanwell* for his communications, but they arrived too late for us to avail ourſelves of any part of them.

‡‡‡ *Codrus* could not, ſurely, have been ſerious, when he troubled us to inform him that we uſed the word to which he alludes, 'merely in retort of his affected jocularity.'

‡ The ſtyle of the letter ſigned N. is ill calculated to remove that fault which the writer thinks he has diſcovered in us. Did he know and experience what we do, he would not have made the obſervation. We are, however, obliged to him for his correction of an unavoidable error, chargeable to the Reviewer, and not to the Editor, as he politely inſinuates.

‡*‡ We had not heard of the work mentioned by X. Y. till the receipt of his letter; ſince which we have procured it, and ſhall ſpeedily review it.

§||§ F. G.'s letter is received; and due attention ſhall be paid to the explanation which it contains.

†††† H. L. is unavoidably deferred till our next number.

☞ The following paragraph, which lately appeared in one of the daily-papers, being totally incomprehenſible to the Monthly Reviewers, they would be much obliged to its *ingenious* author, or to any perſon who may be in the ſecret, to explain its meaning; and point, directly, to what it bears alluſion:

"It is melancholy to ſee the poiſons of the Eaſt corrupting the pureſt of our literary fountains. The *Monthly Review*, which has ſo long maintained an honourable independence, and ſo firmly reſiſted all miniſterial allurements, has been caught in the golden foils of the Bengal Squad."

If the writer of the above charge will *prove*, on the M. R. any act of *corruption*, (if *that* be what he means by the *golden foils*, &c.) ſuch diſcoverer ſhall be entitled to a full equivalent of the ſame, whatever may be the amount: to be paid by

THE EDITOR.

ERRATA.

In our laſt Appendix, p. 501. *note*, *for* 12 feet, *read* ſix feet.
— P. 503. l. 15. from bot. *for* Vougél, *read* Vouglé.
In the laſt Review, p. 120. CORRESPONDENCE, Art. ¶b¶, l. 2, *for* Plan, *read* Plea.

Digitized by Google

THE

MONTHLY REVIEW,

For NOVEMBER, 1790.

ART. I. *Literary Relics:* containing original Letters from King Charles II. King James II. the Queen of Bohemia, Swift, Berkeley, Addiſon, Steele, Congreve, the Duke of Ormond, and Biſhop Rundle. To which is prefixed, an Inquiry into the Life of Dean Swift. By George-Monk Berkeley, Eſq. LL.B. in the Univerſity of Dublin, F. S. S. A. Member of St. Mary Magdalen Hall, Oxford, and of the Inner Temple, London. 8vo. pp. 415. 6s. Boards. Elliot and Co. 1789.

BEFORE we proceed to an account of the letters with which we are here preſented, we ſhall take a ſlight view of the inquiry into the life of Dean Swift, by which they are prefaced. Mr. Berkeley's intention in this inquiry, is to defend the character of the illuſtrious Dean from ſome charges by which it has been affected; the principal of theſe are, his want of benevolence, his impiety, and his treatment of Stella and Vaneſſa. Previouſly, however, to the diſcuſſion of theſe points, a review is taken of the merits of Swift's biographers. They are, we learn, four in number; Orrery, Hawkeſworth, Johnſon, and Sheridan; 'for as to Dr. Delany, Deane Swift, Eſq. and Mrs. Pilkington, they come under a different deſcription. The two former muſt be conſidered as apologiſts, and the third as a lying goſſip.'

The temper of mind with which Mr. Berkeley enters on his inquiry, and its unfavourable tendency to promote truth, will be ſeen by every one who attends to his treatment of Lord Orrery. His Lordſhip is not only denied all kind of literary merit, but his name is coupled with the moſt reproachful epithets: we read of 'the yelps of Lord Orrery,' and 'the howl of Lord Orrery:' Lord Orrery is 'a common ſewer,' and a monſter, 'who, though he had not even the courage of the aſs to inſult the dying lion, yet, monſter-like, preyed upon the carcaſe.'

Digitized by Google

Swift has been charged with being a miſanthrope; and as a proof of it, his character of the Yahoos has been quoted. In anſwer to this charge, we have a long diſcuſſion about the dignity of human nature; and we are told, that dignity is not inherent in mankind, becauſe ſome men are dignified; any more than dancing is inherent in horſes, becauſe two mares at Aſtley's dance a minuet. What trifling is this! The ſimple queſtion is, whether Man, ſuch as he is, is ſuperior, in the ſcale of exiſtance, to the other animals, by which he is ſurrounded. If he is, there is neither wiſdom nor truth in repreſenting him as their inferior;—and as for the argument, that Swift, 'being a teacher of morals, did right to paint the deformity of vice in colours the moſt glaring, and in ſituations the moſt diſguſting,' it will appear futile, when we reflect that the morals of any individual are not likely to be amended by indiſcriminate cenſure on the whole ſpecies. What inducement for an alteration of conduct, will the worthleſs man find, in ſeeing his virtuous neighbour held up to deriſion? Or what inſtruction will the honeſt well-meaning man derive from ſeeing himſelf degraded below the rank of a brute, and from being referred to brutes for a ſyſtem of improved manners?—We mean not, however, to caſt any ſevere cenſure on Swift for this part of his writings, which, in our opinion, reflects neither honour nor reproach on his moral character.

The next charge which is combated, is that of impiety. We are acquainted with no part of Swift's writings which can juſtify ſuch a charge; yet, if the ſtories related of him be true, there was in his actions, as well as in his writings, an occaſional levity of manner, which might be conſidered, by ſome, as ariſing from an indifference about religion. Mr. Berkeley here curiouſly defends his conduct. Swift, he tells us, very early in life, conceived a violent diſguſt at that deſpicable vice, hypocriſy; and therefore carefully concealed his ſenſe of religion, that he might not be thought an hypocrite!—Is it not equal diſſimulation, at leaſt, if not hypocriſy, to be religious, and ſeem impious? and to ſuppoſe that Swift entertained a reſpect for religion, which he was aſhamed to profeſs, is ſuppoſing him guilty of a weakneſs, which ill ſuits his character as a wiſe man.

The next point, on which Mr. Berkeley undertakes to elucidate Dr. Swift's character, is his treatment of Stella. Swift's reaſons for not publicly marrying Miſs Johnſon, on her arrival in Ireland, are ſaid to be two. Firſt, her fortune, added to his income, was not ſufficient for the maintenance of a family. This conſideration, however, was not likely to have actuated the Dean of St. Patrick's, who, but a ſhort time before,

Digitized by Google

before, when his finances were lower, had abſolutely haraſſed Miſs Waryng, with a leſs fortune than Miſs Johnſon, to become his wife.—The ſecond reaſon, which, indeed, appears ſtill leſs deſerving of our attention, is, that as the caprice of Miſs Waryng 'had ſhewn that ſhe knew only the *abuſe* of power, the Dean might have his fears, that ſhould he avow himſelf the lover of Stella, ſhe might alſo be ignorant how to uſe that power with which his avowal would inveſt her.' Let us try if we cannot obtain a clearer inſight into this intricate buſineſs. Before Swift had entered into that peculiar intimacy, which afterward ſubſiſted between him and Stella, he had experienced too much of the comfortleſs ſtate of living alone;—"ſo he, a ſighing lover, ſought a wife*;" and with all the romantic ardor attending a firſt paſſion inconſiderately cheriſhed, threw himſelf at Miſs Waryng's feet. In a letter here preſerved, in which is ſome good ſenſe, but much more of that kind of writing that would decorate a novel, he vows eternal fidelity to his Varina, as he affectedly ſtyles the lady; he "ſolemnly proteſts, by all that can be witneſſed to an oath, that if he leaves the kingdom before ſhe is his, he will endure the utmoſt indignities of fortune rather than ever return again, though the King would ſend him back his deputy!" then, after a *power* of oaths, he adds, "only remember, that if you ſtill refuſe to be mine, you will quickly loſe him, that has reſolved to die as he has lived, *all yours.*"—Still Varina ſuffered him to ſail for England, where, as is well known, he met with Stella; a meeting which produced ſuch a change of opinions, that on his return, (for he did return, though he was not made Lord Deputy,) we find Varina anxious to know, "what gave his temper that ſudden turn as to alter the ſtyle of his letters ſince he laſt came over;"—and what, indeed, was the occaſion of this? Not, as Mr. Berkeley would have us imagine, Varina's caprice, but Stella's excellence. In fact, with regard to Varina, the ardent lover was become a cool reaſoner; as our readers will perceive, by turning to his letter written at that period to Miſs Jane Waryng, no longer Varina, and which is extracted in our Review for January laſt (vol. 1. of the New Series, p. 6.). He there urges every circumſtance which is moſt likely to prevent their union, though he affirms, "upon the word of a Chriſtian and a gentleman, that he had no thought of being married to any other perſon but herſelf;" and after putting ſome queſtions, which were not very likely to be pleaſing to the lady, he finiſhes, by ſaying, "when you think fit to ſend me an anſwer to this without——, I ſhall then ap-

* "Adriano, or the Firſt of June."

Digitized by Google

prove myſelf, *by all means you ſhall command*, Madam, your moſt faithful humble ſervant." This letter ſeems to have produced the effect which was intended: certain it is, that Swift and Miſs W. were not married: but after all theſe violent aſſeverations, and unbounded vows of conſtancy, Swift could not act ſo indecently, as to ſubject himſelf to the reproaches of that lady, if no worſe conſequences had followed, by an immediate and public marriage with Stella; who, about that time, went over into Ireland; and this we imagine to be the true cauſe that no ſuch marriage was then celebrated. How long this cauſe continued to exiſt, we know not, for we are unacquainted with Miſs Waryng's ſubſequent fortunes.

Yet, although we muſt look up to Miſs Waryng as the immediate cauſe of Swift's myſterious conduct to Stella, there was, as Mr. Berkeley obſerves, another circumſtance, which added to the myſtery. Vaneſſa*, for a time, had power to captivate the Dean, and to make Stella experience that mortification, which ſhe herſelf had occaſioned to Varina. Vaneſſa's reign, it is true, was ſhort: but to that connection, while it laſted, though much more to the former connection with Miſs Waryng, muſt be attributed Swift's unjuſtifiable treatment of Stella; and not, as is here ſaid, 'to that love of ſingularity, which, in a greater or leſs degree, is inſeparable from genius.'

The remaining part of the inquiry is employed in vindicating Dr. Swift's character from two charges brought forward by Mr. Nichols, in his late edition of the Tatler: the editor of which accuſes the Dean of no leſs a crime than the attempt to commit a rape. How ſo ridiculous a charge could obtain ſufficient credit to induce any man to print it, we are at a loſs to imagine: Mr. Berkeley refutes it with a mixture of contempt and indignation, which it well deſerves: it has alſo been contradicted in the Gentleman's Magazine, by the perſon on whoſe authority it was reſted; and it is, we truſt, too palpably abſurd to be credited, even by thoſe who may meet with the accuſation without ſeeing the defence.

We now proceed to the letters which are contained in this volume; and firſt, with regard to their authenticity, we are happy to ſay, that Mr. Berkeley's open and candid account of the manner in which they came into his hands, has removed all doubt from our minds.—We paſs over the letters from the three crowned heads, from which we could extract little that would be ſatisfactory to our readers. Of Swift's letters to Varina,

* Another whimſical name! Surely, from theſe cold conceits, we might ſuſpect that the good Dean, in all his amours, was rather in play, than in earneſt.

we

Digitized by Google

we have already given an hiſtory. To William Richardſon, Eſq. he writes as follows:

'Sir, I have wondered, ſince I have had the favour to know you, what could poſſibly put you upon your civility to me. You have invited me to your houſe, and propoſed every thing according to my own ſcheme that would make me eaſy. You have loaded me with preſents, although it never lay in my power to do you any ſort of favour or advantage. I have had a ſalmon from you of 26 lib. weight, another of 18 lib. and the laſt of 14 lib.; upon which my ill-natured friends deſcant, that I am declining in your good-will by the declining weight in your ſalmon. They would have had your ſalmon double the weight: the ſecond ſhould have been of 52 lib. the third 104, and the laſt of 208 lib. It ſeems this is the way of *Dublin* computors, who think you *country* gentlemen have nothing to do but to oblige us citizens, who are not bound to make you the leaſt return, further than, when you come hither, to meet you by chance in a coffee-houſe, and aſk you what tavern you dine in, and there pay your club. I intend to deal with you in the ſame manner; and if you come to town for three months, I will invite you once to dinner, for which I ſhall expect to ſtay a whole year with you; and you will be bound to thank me for honouring your houſe. You ſaw me ill enough when I had the honour to ſee you at the deanery. Mrs. Whiteway, my couſin, and the only couſin I own, remembers ſhe was here in your company, and deſires to preſent her humble ſervice to you; and no wonder, for you ſent me ſo much ſalmon, that I was forced to give her a part.' —

Next follow ſome letters from Mrs. Whiteway to the ſame gentleman, which prove her, as an epiſtolary correſpondent, to be by no means inferior to her literary friends.

The letters from Dr. Berkeley, afterward Biſhop of Cloyne, fill up the greateſt part of the volume. Theſe do credit to the clearneſs of his underſtanding, and to the goodneſs of his heart: but many of them, which are addreſſed to Mr. Thomas Prior, relating to private buſineſs, and being, indeed, mere repetitions, ſhould not have been publiſhed. As a ſpecimen of this part of the work, our readers will be pleaſed with an account of the iſland Inarime, in a letter to Mr. Pope, from Naples:

'I have long had it in my thoughts to trouble you with a letter, but was diſcouraged for want of ſomething that I could think worth ſending fifteen hundred miles. Italy is ſuch an exhauſted ſubject, that, I dare ſay, you'd eaſily forgive my ſaying nothing of it; and the imagination of the poet is a thing ſo nice and delicate, that it is no eaſy matter to find out images capable of giving pleaſure to one of the few, who (in any age) have come up to that character. I am nevertheleſs returned from an iſland where I paſſed three or four months; which, were it ſet out in its true colours, might, methinks, amuſe you agreeably enough for a minute or two. The iſland Inarime is an epitome of the whole earth, containing, within the compaſs of eighteen miles, a wonderful variety of hills, vales,

Digitized by Google

ragged rocks, fruitful plains, and barren mountains, all thrown together in a moſt romantic confuſion. The air is, in the hotteſt ſeaſon, conſtantly refreſhed by cool breezes from the ſea. The vales produce excellent wheat and Indian corn, but are moſtly covered with vineyards intermixed with fruit-trees. Beſides the common kinds, as cherries, apricots, peaches, &c. they produce oranges, limes, almonds, pomegranates, figs, water-melons, and many other fruits unknown to our climates, which lie every where open to the paſſenger. The hills are the greater part covered to the top with vines, ſome with cheſnut groves, and others with thickets of myrtle and lentiſcus. The fields in the northern ſide are divided by hedge-rows of myrtle. Several fountains and rivulets add to the beauty of this landſcape, which is likewiſe ſet off by the variety of ſome barren ſpots and naked rocks. But that which crowns the ſcene, is a large mountain riſing out of the middle of the iſland, (once a terrible volcano, by the ancients called Mons Epomeus). Its lower parts are adorned with vines and other fruits; the middle affords paſture to flocks of goats and ſheep; and the top is a ſandy pointed rock, from which you have the fineſt proſpect in the world, ſurveying at one view, beſides ſeveral pleaſant iſlands lying at your feet, a tract of Italy about three hundred miles in leng h, from the promontory of Antium to the Cape of Palinurus: the greater part of which hath been ſung by Homer and Virgil, as making a conſiderable part of the travels and adventures of their two heroes. The iſlands Caprea, Prochyta, and Parthenope, together with Cajeta, Cumæ, Monte Miſeno, the habitations of Circe, the Syrens, and the Læſtrigones, the bay of Naples, the promontory of Minerva, and the whole Campagnia Felice, make but a part of this noble landſcape; which would demand an imagination as warm, and numbers as flowing, as your own, to deſcribe it. The inhabitants of this delicious iſle, as they are without riches and honours, ſo they are without the vices and follies that attend them; and were they but as much ſtrangers to revenge as they are to avarice and ambition, they might in fact anſwer the poetical notions of the golden age. But they have got, as an alloy to their happineſs, an ill habit of murdering one another on ſlight offences. We had an inſtance of this the ſecond night after our arrival, a youth of eighteen being ſhot dead by our door; and yet by the ſole ſecret of minding our own buſineſs, we found a means of living ſecurely among thoſe dangerous people.'

Congreve's letters, like thoſe of Biſhop Berkeley, plainly ſhew that they were never intended to be publiſhed: but they do not, like his, contain any thing which makes their publication improper. They are written in a very pleaſant and good-humoured manner, though they afford few materials for quotation: one paſſage, however, we ſhall extract, as it gives an inſtance of rather an uncommon mode of expreſſing our paſſions:

'Our journey was extremely agreeable, though I think I had much the advantage, having ſeen French Flanders, which Mein miſſed

Digitized by Google

miſſed for want of time, and yet lay at the Brill almoſt as long (as I was making that tour) for wind. One thing I muſt tell you which gave me much pleaſure, and you may tell it to Amory and Robin. Whenever we have ſeen any thing extremely ſurpriſing, chiefly in painting, though the picture has been the moſt ſolemn, the moſt devout, the moſt moving, both in the ſubject and the expreſſions of the paſſion; as ſoon as our Charles began to be touched with it, he always burſt out a laughing, which I like mightily; and ſo he did the firſt time he heard Abell ſing.'

One inſtance, almoſt as extraordinary, occurs to our recollection. A boy, about ten years old, was obliged, for ſome ſurgical complaint, to ſuffer the application of a cauſtic. On queſtioning the mother, whether the lad had felt much pain from it, ſhe replied, that he would not own it, but ſhe was ſure he had, from his laughing immoderately during the whole time of the application; which he always did when he was in pain.

In Addiſon's letters, we meet with little that is of conſequence; and in thoſe of Steele, and the Duke of Ormond, with ſtill leſs. The volume cloſes with a ſenſible letter from Biſhop Rundle; an extract from which ſhall finiſh our account of the work:

'Poor Lord Santry was tried * on Friday by his peers. I never beheld a ſight ſo awful and majeſtic, and dreadfully beautiful, in my life; and nothing was ever performed with ſo much ſolemnity, ſilence, and dignity, before in any country. The fineſt room in Europe filled with the nobility and gentry of the whole kingdom and both ſexes, the high ſteward, every one of the judges, the lords, the triers, and the noble priſoner, young and handſome, moſt decent in his behaviour, and with a becoming fortitude in his ſpeaking, could not but compoſe the moſt affecting ſcene. All were ſo attentive, that ſilence was not once proclaimed. The King's counſel did admirably; but Bowes had an opportunity to ſhow himſelf to the higheſt advantage. I always thought him an admirable ſpeaker; but never imagined him half ſo great a man as I do at preſent, though I always loved and eſteemed him. He did not uſe one ſevere word againſt the unhappy Lord, nor omitted one ſevere obſervation that truth could dictate. I never heard, never read, ſo perfect a piece of eloquence. Its beauty aroſe from true ſimplicity and unaffected ornaments; from the ſtrength and light of his reaſon, the fairneſs and candour and good-nature of his heart; from the order and diſpoſition of what he ſaid, the elegance and fulneſs of his expreſſions, the ſhortneſs and propriety of his reflections, the muſic of his voice and the gracefulneſs of his elocution. They were all wonderful indeed; and charmed even thoſe who were concerned and grieved at his moſt maſterly performance. But if they did well, I think the counſel for the priſoner acted deteſtably. They only prompted him to aſk a few treacherous

* For murder.

Digitized by Google

queſtions, and ſpoke not one word in his favour; though I have the vanity almoſt to think I could have offered a point of law that would have bid fair to ſave him. When the twenty-three peers returned to give their opinion, their countenances aſtoniſhed the whole houſe; and all knew, from the horror of their eyes and the paleneſs of their looks, how they were agitated within before they anſwered the dread queſtion, *Guilty, upon mine honour*; and he was ſo moſt certainly according to the law: nor could they perhaps have brought in their dreadful verdict otherwiſe. But if there was a court of equity to relieve againſt rigid law, it would interpoſe in this caſe. There is a court of equity: that amiable prerogative is reſerved to his Majeſty; and he can relieve againſt ſuch rigours as courts cannot, ought not, to be permitted to pardon: and the Lords the triers are as unanimous in recommending him to mercy as they were to find him guilty, The whole town, who were once inveterate againſt him, now are as ſolicitous to have him pardoned.'

We do not recollect what became of Lord Santry: but it is impoſſible to read the good Biſhop of Derry's account of the trial, without being much intereſted in his Lordſhip's fate.

ART. II. *The Hiſtory of Greece.* By William Mitford, Eſq. Vol. II.* 4to. pp. 700. 1l. 1s. Boards. Cadell. 1790.

THE firſt volume of this work has procured the author no ſmall ſhare of reputation, as a learned and accurate hiſtorian; and his title to this character, is ſtill farther confirmed as he proceeds in his deſign. The induſtry with which he has collected his materials from antient ſources, and brought together from diſtant quarters, whatever might ſerve to enrich or elucidate the narrative; the critical acumen which he diſcovers in comparing the various repreſentations given by different authors of the ſame facts; the comprehenſion of mind which appears in the arrangement of the whole; and the preciſion, perſpicuity, and ſtrength, which, in general, characterize his ſtyle; unite to entitle this work to a diſtinguiſhed place among the hiſtorical productions of modern times. Some other writers may have obtained a higher degree of celebrity by bold attempts at originality of thought, or brilliancy of language: but few modern hiſtorians have a better claim to public approbation and eſteem, for ſound learning, and diligent inveſtigation.

The preſent volume opens with a view of the weſtern countries politically connected with the Greeks, and of the Grecian ſettlements in Sicily and Italy; in which the author has happily compreſſed the reſult of much reading into a diſtinct and

* For the 1ſt vol. ſee Review, vol. lxxiii. p. 81.

conciſe

Digitized by Google

conciſe narrative, which few readers will peruſe without gathering ſome information from it. In particular, he ſtates ſeveral circumſtances that may afford ground, from which we may eſtimate the ſtate of civilization and improvement in the middle and ſouthern parts of Italy, previouſly to the migration thither, of the firſt Grecian colonies: we refer our readers to the work itſelf, from p. 27 to 32 incluſively.

Mr. Mitford then continues the affairs of Greece from the concluſion of the Perſian war, to the eſtabliſhment of the ſecurity of Greece by the ſucceſſes of Cimon. He concludes this part of the hiſtory, with the following judicious remarks on the character of Themiſtocles:

'Indeed we cannot but wiſh that the blemiſhes in character and conduct attributed to this great man, could, with due regard to hiſtorical authority, be more completely done away; yet it may be owing to him to make large allowance for calumny, ariſing from that party-ſpirit from which, in Greece, beyond all other countries, high political worth was wont to ſuffer. In abilities, and by his actions, Themiſtocles was certainly one of the greateſt men that Greece or the world ever produced. Not, like Leonidas and Pauſanias, placed, by the accident of birth, at the head of the affairs of Greece, but born to an inferior ſtation in an inferior commonwealth, he firſt raiſed himſelf to the head of that commonwealth, and then raiſed his little commonwealth, the territory of a ſingle city, to be the leading power in the political affairs of the known world; and, even when afterward baniſhed from that commonwealth and from Greece, and reduced to the ſimple importance of his own character, he remained ſtill the moſt important political character of his time. Whatever relates to ſuch a man is intereſting. It appears, ſays Plutarch, by his ſtatue ſtill remaining at Athens in the temple of Diana Ariſtobulë built under his direction, that his perſon and countenance announced ſomething uncommonly great and heroïc. For the character of his underſtanding, we may beſt take it from Thucidides; who, by his own abilities, and by the age in which he lived, was moſt competent to form a juſt judgement of him. "In the mind of Themiſtocles," ſays that hiſtorian, "ſeems to have been diſplayed the utmoſt force of human nature; for the evident ſuperiority of his capacity to that of all other men was truly wonderful. His penetration was ſuch that, from the ſcantieſt information and with the moſt inſtantaneous deliberation, he formed the juſteſt judgement of the paſt, and gained the cleareſt inſight into the future. He had a diſcernment that could develope the advantageous and the pernicious in meaſures propoſed, however involved in perplexity and obſcurity; and he had not leſs remarkably the faculty of explaining things clearly to others, than of judging clearly himſelf. Such, in ſhort, were the powers of his genius and the readineſs of his judgement, that he was beyond all men capable of directing all things upon every occaſion." He died, according to Plutarch, in his ſixty-fifth year, ſurrounded by a numerous progeny, to whom a large ſhare of the bounty of the Perſian monarch

Digitized by Google

monarch was continued. Nor was a reſtoration to the privileges of their own country denied them, when, the intereſt of party no longer urging their perſecution, the merits of Themiſtocles were remembered as far outweighing his failings. Some of his daughters were married to Athenian citizens; and Cleophantus, his third ſon, is mentioned by Plato as having reſided at Athens, but remembered for no higher qualification than that of a moſt extraordinary horſeman, ſuch as might vie with thoſe who in our days moſt excel in public exhibition. We do not indeed find that any of his poſterity were eminent as political characters; but the eſtimation in which his own memory was held, contributed to their benefit to late generations. By a decree of the people of Magneſia, honors were granted to his family, which were ſtill injoyed by Themiſtocles, an Athenian, the friend of Plutarch, above ſix hundred years after the death of his great anceſtor.'

From the period which carries the affairs of Greece forward to the commencement of the Peloponneſian war, we ſhall ſelect the following account of the adminiſtration of Pericles, and of the ſhare which that great man had in eſtabliſhing ſcience, arts, and taſte, in Greece:

'It is a wonderful and ſingular phenomenon in the hiſtory of mankind, too little accounted for by any thing recorded by ancient, or imagined by modern writers, that, during this period of turbulence, in a little commonwealth whoſe whole population in free ſubjects amounted ſcarcely to thirty thouſand families, art, ſcience, fine taſte, and politeneſs, ſhould have riſen to that perfection which has made Athens the miſtreſs of the world through all ſucceeding ages. Some ſciences have indeed been carried higher in modern times, and art has put forth new branches, of which ſome have given new helps to ſcience: but Athens, in that age, reached a perfection of taſte that no country hath ſince ſurpaſſed; but on the contrary all have looked up to, as a polar ſtar, by which, after ſinking in the deepeſt barbariſm, taſte has been guided in its reſtoration to ſplendor, and the obſervation of which will probably ever be the ſureſt preſervative againſt its future corruption and decay.

'Much of theſe circumſtances of glory to Athens, and of improvement, ſince ſo extenſively ſpread over the world, was owing to Pericles. Peiſiſtratus had nouriſhed the infancy of Attic genius, Pericles brought it to maturity. In the age of Peiſiſtratus books were ſcarcely known, ſcience was vague, and art ſtill rude. But, during the turbulent period which intervened, things had been ſo wonderfully prepared that, in the age of Pericles, ſcience and every polite art waited, as it were, only his magic touch to exhibit them to the world in meridian ſplendor. The philoſopher Anaxagoras of Clazomenë, whoſe force of underſtanding and extent of ſcience acquired him the appellation of the Intellect, had been the tutor of the youth of Pericles, and was the friend of his riper years. Among thoſe with whom Pericles chiefly converſed, was alſo the Athenian Pheidias, in whom, with a capacity for every

Digitized by Google

every ſcience, was united the ſublimeſt genius for the fine arts, which he profeſſed; and Damon, who, profeſſing only muſic, was eſteemed the ableſt ſpeculative politician that the world had yet produced. Nor muſt the celebrated Aſpaſia be omitted in the enumeration of thoſe to whom Pericles was indebted for the cultivation of his mind; ſince we have it on the authority of Plato, that Socrates himſelf acknowledged to have profited from the inſtruction of that extraordinary woman.

'It will not be the place here to inlarge upon the manners, any more than upon the arts and knowlege, of the age of Pericles; yet it may be requiſite to advert to one point in which a great change had taken place ſince the age which Homer has deſcribed. The political circumſtances of Greece, and particularly of Athens, had contributed much to exclude women of rank from general ſociety. The turbulence to which every commonwealth was continually liable from the contentions of faction, made it often unſafe, or at leaſt unpleaſant for them to go abroad. But in democracies their ſituation was peculiarly untoward. That form of government compelled the men to aſſociate all with all. The general aſſembly neceſſarily called all together; and the vote of the meaneſt citizen being there of equal value with that of the higheſt, the more numerous body of the poor was always formidable to the wealthy few. Hence followed the utmoſt condeſcenſion from the rich to the multitude; and not only to the collected multitude, but at all times to every individual. To thoſe who ſought honours or commands, and often even to thoſe who only deſired ſecurity for their property, it was neceſſary, not only to meet them upon a footing of equality in the general aſſembly, but to aſſociate with them in the gymnaſia and the porticoes. The ladies, to avoid a ſociety which their fathers and huſbands could not avoid, lived with their female ſlaves, ſhut up within a part of the houſe appropriated to them, aſſociating little with one another, and ſcarcely at all with the men, even their neareſt relations, and ſeldom appearing in public but at thoſe religious feſtivals, in which ancient cuſtom preſcribed that the women ſhould bear a part. Hence the education of the Grecian ladies in general, and particularly the Athenian, was ſcarcely above that of their ſlaves; and, as we find them exhibited in lively picture in the little treatiſe upon domeſtic economy remaining to us from Xenophon, they were equally of uninſtructed minds, and uninformed manners.

'To the deficiencies to which women of rank were thus condemned, by cuſtom derived chiefly from the political circumſtances of the country, was owing that comparative ſuperiority through which ſome of the Grecian courtezans attained extraordinary renown. Carefully inſtructed in every elegant accompliſhment, and, from early years, accuſtomed to converſe among men, and even men of the higheſt rank and moſt improved talents, if they poſſeſſed underſtanding it became cultivated; and to their houſes men reſorted, not merely in the low purſuit of ſenſual pleaſure, but to injoy, often in the moſt poliſhed company, the charms of female converſation, which, with women of rank and character, was totally forbidden.

Digitized by Google

bidden. Hence at the time of the invasion under Xerxes, the influence of the Milesian courtezan Thargelia is said to have ingaged more than one Grecian city in the Persian interest; and the same Thargelia was afterward raised to the throne of Thessaly.

'Aspasia was also a Milesian, the daughter of Axiochus; for her celebrity has preserved her father's name. With uncommon beauty were joined in Aspasia still more uncommon talents; and, with a mind the most cultivated, manners so decent, that, in her more advanced years, not only Socrates professed to have learned eloquence from her, but, as Plutarch relates, the ladies of Athens used to accompany their husbands to her house for the instruction of her conversation. Pericles became her passionate admirer, and she attached herself to him while he lived; according to Plutarch he divorced his wife, with whom he had lived on ill terms, to marry her. We are informed on higher authority, that he was not fortunate in his family, his sons being mentioned by Plato as youths of mean understanding. After he was once firmly established at the head of the Athenian administration, he passed his little leisure from public business mostly in company with Aspasia and a few select friends; avoiding that extensive society in which the Athenians in general delighted, and seldom seen by the people but in the exercise of some public office, or speaking in the general assembly; a reserve perhaps as advantageous to him, as the contrary conduct was necessary to the ambitious who were yet but aspiring at greatness, or to the wealthy without power, who desired security to their property.

'Policy united with natural inclination to induce Pericles to patronize the arts, and call forth their finest productions for the admiration and delight of the Athenian people. The Athenian people were the despotic sovereign; Pericles the favorite and minister; whose business it was to indulge the sovereign's caprices that he might direct their measures; and he had the skill often to direct even their caprices. That fine taste which he possessed eminently, was in some degree general among the Athenians; and the gratification of that fine taste was one mean by which he retained his influence. Works were undertaken, according to the expression of Plutarch, in whose time they still remained perfect, of stupendous magnitude, and in form and grace inimitable; all calculated for the accommodation, or in some way for the gratification, of the multitude. Pheidias was superintendant of the works: under him many architects and artists were employed, whose merit intitled them to fame with posterity, and of whose works (such is the hardness of the Attic marble, their principal material, and the purity of the Attic atmosphere) relics which have escaped the violence of men, still after the lapse of more than two thousand years, exhibit all the perfection of design, and even of workmanship, which earned that fame.

'Meanwhile Pheidias himself was executing works of statuary which were, while they lasted, the admiration of succeeding times. Nor does the testimony to these works, which are now totally or almost totally lost, rest merely upon Grecian report; for the Romans,

Digitized by Google

mans, when in poſſeſſion of all the moſt exquiſite productions of Grecian art, ſcanty relicts of which have excited the wonder and formed the taſte of modern ages, were at a loſs to expreſs their admiration of the ſublimity of the works of Pheidias. When ſuch was the perfection of the art of ſculpture, it were a ſoleciſm to ſuppoſe that the ſiſter art of painting could be mean, ſince the names of Panænus, brother of Pheidias, and Zeuxis and Parrhaſius, cotemporaries, remained always among the moſt celebrated of the Grecian ſchool. At the ſame time the chaſte ſublimity of the great tragic poets Æſchylus, Sophocles, and Euripides, and that extraordinary mixture of the moſt elegant ſatire with the groſſeſt buffoonery the old comedy, as it is called, were alternately exhibited in immenſe theatres, at the public expence, and for the amuſement of the whole people.

'Thus captivating the Athenians by their reliſh for matters of taſte and their paſſion for amuſement, Pericles confirmed his authority principally by that great inſtrument for the management of a people, his eloquence: but this was ſupported by unremitted aſſiduity in public buſineſs, and evident ſuperiority of capacity for the conduct of it; but, above all, by an oſtentatious integrity. The whole Athenian commonwealth thus, with all its appurtenances, or, in the words of cotemporary authors, revenues, armies, fleets, iſlands, the ſea, influence in various ſtates of Greece, and among many barbarous nations, friendſhip and alliances with kings and various potentates, all were in a manner his poſſeſſion. But while thus, during fifteen years, commanding the Athenian empire, ſo ſtrict and ſcrupulous was his economy in his private affairs, that he is ſaid neither to have increaſed nor diminiſhed his paternal eſtate by a ſingle drachma.'

[*To be continued.*]

ART. III. *The Elements of Euclid*; with Diſſertations, intended to aſſiſt and encourage a critical Examination of thoſe Elements, as the moſt effectual Means of eſtabliſhing a juſter Taſte upon mathematical Subjects, than that which at preſent prevails. Vol. II. By James Williamſon, B. D. 4to. * Edwards.

MR. WILLIAMSON'S firſt volume was noticed in our Review for January 1787, vol. lxxvi.: but as only a very ſhort and general account was then given of it, we ſhall now be more particular, and extend our remarks to both volumes. Though this work was not mentioned in the moſt flattering terms in our former account of it, it was allowed that Mr. Williamſon had adhered ſtrictly to his author, in the tranſlation; and that in a tranſlation of a mathematical writer particularly, this was certainly a great merit: but it was added, that adherence to an author might be carried too far;

* The price of the two volumes is 1l. 4s. boards; the ſecond not being ſold ſeparately.

and

Digitized by Google

and that it was thought Mr. Williamson had neither increased the perspicuity nor the elegance of his translation, by admitting a number of conjunctions and adverbs, which, however beautiful in the Greek language, were utterly superfluous in the English, and tended rather to confuse than elucidate the meaning of the author. The same scrupulous adherence to those redundancies is continued throughout this second volume: but, excepting these faults, we think no very material objections can be made to the translation, which contains only thirteen of the fifteen books that are generally ascribed to Euclid. We suppose that Mr. Williamson is of the opinion maintained by some others, (and possibly with justice,) that the fourteenth and fifteenth are not the work of Euclid, but of Hypsicles, who flourished at Alexandria, in Egypt, about 180 years before the birth of Christ: or, perhaps, he thinks with others, that they were written by Apollonius of Perga, who lived a few years before him, and were only abridged and put into their present form by Hypsicles. This, we say, is our supposition; for Mr. Williamson does not give us any clue by which we may discover either his design or opinions: he does not even drop a single hint concerning either; unless four words may be deemed such, which, by the most attentive reading, we discovered toward the bottom of the 20th page of the second volume, and about the middle of his seventh dissertation; where, accidentally, as it seems, he mentions the 'thirteenth and last book.' Had it not been for these four words, it would have been impossible for us to foresee whether we had, or had not, to expect another volume, which would contain the two remaining books, with dissertations; as there may be no end of dissertations, if they are written in Mr. Williamson's manner. We shall now proceed to inform the reader what he may expect to meet with in them.

The number of these dissertations is eight. The first is divided into eight chapters; of the necessity and use of commentaries—the origin of geometrical principles—in what manner our common notions begin to take a scientific form—of definitions—of postulates—of the instruments used for communicating geometrical knowlege, &c.

The second dissertation contains nine chapters; an explanation of the first two propositions, transcribed from p. 67, 68, 69, and 70, of Hook's posthumous works, published by Waller—farther explanation of the first and second propositions, and an explanation of the third prop.—concerning hypotheses, exemplified in the fourth prop.—a critical examination of the fourth prop.—an explanation of the fifth prop.—concerning indirect demonstrations, in which the demonstrations of the sixth

Digitized by Google

ſixth and ſeventh propoſitions are conſidered—of geometrical demonſtration—the geometrical meaning of the words finite and infinite.

The third diſſertation contains five chapters; remarks on *M. Clairaut*, and other modern authors of elements of geometry—on the arrangement of Euclid's propoſitions, (where *M. Clairaut* comes in for another laſh from the author's whip) —the ſame ſubject continued—remarks on the conſtructions in the firſt book—remarks which may enable the reader to make a proper eſtimate of his progreſs in geometry, when he is maſter of the firſt book of Euclid's Elements.

The fourth diſſertation, which relates to the ſecond book, comprehends four chapters; of parallelograms—remarks on the principles uſed in demonſtrating the firſt eight propoſitions—of the addition and ſubſtraction of rectangles and ſquares—the abſurdity of applying numbers to illuſtrate the propoſitions in this book.

In the preface to his fifth diſſertation, ſpeaking of the arrangement of the propoſitions in the ſecond book, Mr. W. ſays, they depend ſo little one on another, that the tenth might be read before the firſt, having ſo little or no connection with the firſt nine; which is true enough: but he could not have ſaid the ſame of either the fifth, ſixth, ſeventh, or eighth propoſitions; and conſequently his general remark, which this circumſtance is brought to prove, is not ſtrictly true. This diſſertation bears reference to the third and fourth books, and is divided into three chapters: in the firſt two we have remarks on the arrangement, and in the third, on the demonſtrations, of the propoſitions in theſe books. Theſe five diſſertations all precede the firſt book of the Elements.

The ſubjects of the ſixth diſſertation are the fifth and ſixth books; and it is divided into nine chapters: *viz.* of parts and multiples—of equi-multiples—farther illuſtrations of the firſt and ſecond definitions—a compariſon of the multiples of four magnitudes—an explanation of the remaining definitions—of the arrangement of the propoſitions—remarks on the demonſtrations in the fifth book—the ſubject and arrangement of the ſixth book.

Though we muſt give it as our opinion, that by much the greater part of the remarks which theſe ſix diſſertations contain, are ſuch as, we conceive, can only be neceſſary to the moſt ignorant and inattentive, on whom all inſtructions relative to geometry muſt be loſt, yet they are not *all* ſuch. Mr. Williamſon drops ſeveral hints which deſerve the attention of the critical reader, and many more that an attentive learner

Digitized by Google

will do well to obſerve, and which he will find of great uſe to him in the proſecution of his ſtudies: but having ſaid thus much, he muſt excuſe us if we add, that ſome of his remarks do not appear to us to be true: we have juſt now in view, as one of the moſt material, the paſſage on p. 126 of the firſt volume, where he contends, if we underſtand him right, that ſtraight lines, triangles, parallelograms between the ſame parallel lines, angles, circumferences and ſectors of equal circles, are all the magnitudes which we can multiply agreeably to Euclid's two firſt definitions of his fifth book. Now it appears to us, from what is done in the eleventh and twelfth books, that Euclid was of a very different opinion; for he has there taken multiples of ſolids of very different forms, as cylinders and parallelopipedons; and we ſee no reaſon why he might not, with equal eaſe, have done the ſame of priſms of any kind, as well as of pyramids, whoſe baſes are either triangles or parallelograms; and, perhaps, of many others.

Mr. Williamſon concludes his firſt volume, which contains the firſt ſix books, with ſome remarks that we recommend to the peruſal and attention of every learner.

In the ſeventh diſſertation, which begins the ſecond volume, Mr. W. endeavours to ſhew the inſufficiency of modern algebra for ſupplying the place of what Euclid has delivered in his ſeventh, eighth, ninth, and tenth books, on the properties of numbers, and commenſurable and incommenſurable magnitudes: but notwithſtanding all that he has ſaid on this head, we remain convinced that every thing which can be done in Euclid's manner of treating the ſubject, and much more, may be effected by the modern analytics; but, we will allow, not always with the ſame elegance and perſpicuity. This diſſertation is comprized in four chapters, on the following ſubjects: principles of, and method of reaſoning in, algebra—the two different methods of meaſuring the ratios of proportional quantities, and their conſiſtence with each other—the arrangement of the books of Euclid's Elements—the difference between the meaſures of magnitudes and the meaſures of ratios. Then follow the ſeventh, eighth, ninth, and tenth books.

The eighth and laſt diſſertation relates entirely to the eleventh book, and is contained in three chapters; on the difficulties ariſing from the repreſentation of lines in the ſame plane when they are in different planes—of planes and their inclinations—remarks on ſome of the firſt nineteen propoſitions of the eleventh book. In this diſſertation Mr. W. has twice attacked Dr. Simſon; and once, at leaſt, in our opinion, with ſome ſucceſs. After mentioning the Doctor's objections to,

Digitized by Google

and notes on the ninth, tenth, and eleventh definitions of Euclid's eleventh book, and allowing in ſome meaſure the juſtice of them, he adds, 'However, in vindication of Euclid, it may be ſaid, that his definitions will apply to all the figures about which he reaſons; and it is not very clear that he meant them to extend to any other. For the ſubject, according to my apprehenſion of it, becomes unmanageable, if we admit as ſolid angles thoſe which would be formed at the top of pyramids erected upon a baſe with outward angles; for then a ſolid angle might certainly be made, the plane angles of which would make more than four right angles.'

As a defence of Euclid, we do not think the preceding extract very ſtrong in argument: but, as an attack on Dr. Simſon's emendation of him, it is forcible enough. To conclude that Euclid's definition of ſimilar ſolids is good, becauſe he has conſidered none but thoſe to which it will apply, is juſt as ſound reaſoning as it would be to aſſert, that the ſquare on the greater ſide of *every* triangle is equal to the ſquares on the other two ſides, ſuppoſing that Euclid had conſidered the properties of no triangle but right-angled triangles. On the other hand, we frankly confeſs, that, in this paſſage, Mr. Williamſon has ſhewn us, for the firſt time, that Simſon's definitions of ſimilar ſolids is, to ſay the beſt of it, no better than that of Euclid: for, taking ſolids in the very general ſenſe of them, for which Simſon's definition is intended to provide, they involve a ſort of angles very different from ſolid angles, at leaſt in Euclid's ſenſe of ſolid angles; becauſe, as Mr. Williamſon juſtly obſerves, if we admit thoſe to be ſolid angles, which are formed at the tops of pyramids erected on baſes that have outward angles, a ſolid angle may be ſo made, that the plane angles forming it may, together, be greater than four right angles; which is contrary to the twenty-firſt propoſition of the eleventh book.

That there are innumerable 'ſolid figures which are contained by ſimilar planes, equal in multitude,' which are not ſimilar, muſt be obvious to every one; conſequently, Euclid's definition muſt be defective; and Simſon has rendered his equally faulty, by bringing into it the conſideration of ſolid angles, when the angles that are chiefly concerned are not ſolid angles, in Euclid's ſenſe of them. It appears to us, that all which was wanting on this head in Euclid, was to have added the words, "and ſimilarly ſituated with reſpect to each other," to the ninth definition; to have cancelled the tenth; and to have demonſtrated the equality of ſolid figures, inſtead of defining it, as Simſon has done in the three new propoſitions which follow the twenty-third in his edition.

Digitized by Google

Mr. Williamson's other criticism relates to Simson's note on the seventh proposition of the same book: but notwithstanding that our author undoubtedly sees the proposition in its right point of view, and that Simson did not, his attack on the latter is, in our opinion, utterly indefensible. The proposition stands in Mr. Williamson's translation thus: 'If there be two parallel straight lines, *but* let there be taken any points which may accidentally happen in each of them, the straight line joining the points is in the same plane with the parallels.' It is much more clearly, as well as more concisely, expressed by Simson, thus: "If two straight lines be parallel, the straight line drawn from any point in one to any point in the other is in the same plane with the parallels." We may safely appeal to any geometrician, whether, in the plain literal meaning of the words here put down, the proposition does not follow from the seventh and thirty-third definitions of the first book; and whether it is not assumed, as Simson asserts, all the way through the first six books, as well as in the third and sixth propositions of the eleventh book; which is the substance of Simson's objection to it, and the ground of his reason for rejecting it. However, that Euclid and Simson 'were thinking of quite different things' in this place, as Mr. W. expresses it, we readily allow, as there can be no doubt that the proposition should be to this effect: *If two straight lines be parallel, and a point be taken in each of them, there can be no straight line drawn from one of these points to the other; but that which is in the same plane with the parallels.* In this sense, the proposition could evidently have no place in the first six books, where all the lines are expressly drawn in the same plane; neither does the proposition, taken in this sense, follow from the seventh and thirty-third definitions of the first book; and, lastly, it is in this sense that it is applied, wherever it is cited, throughout the eleventh book. These reasons clearly evince that this is the true sense in which the proposition ought to be taken; and that, in this instance, Simson's usual penetration failed him, in as much as that he did not discover the true method of restoring the proposition, though he saw plainly that it could not be admitted as it stood in his author: but surely an editor who has done so much toward restoring the genuine reading of Euclid, did not deserve quite such harsh treatment, as to be told that 'nothing can be more absurd than his objections' are, merely because he proposed an improper amendment of a passage which is really corrupt.

We shall conclude by repeating, that Mr. Williamson's dissertations contain several pertinent and useful remarks, though there are very many which are puerile and trifling.

ART.

Digitized by Google

ART. IV. *An Inquiry into the Principles of Taxation*; chiefly applicable to Articles of immediate Conſumption.—

Motto. *I will make thine exactors righteouſneſs.—Violence ſhall no longer be heard in thy land; waſting nor deſtruction within thy borders.* Iſaiah, lx. 17, and 18.

4to. pp. 296. 12s. Boards. Debrett. 1790.

WE had, lately, occaſion to remark * that political economy, eſpecially that part of it which reſpects taxation, though, as yet, but little underſtood, begins to be ſtudied as a ſcience; —and the volume before us proves the juſtneſs of that obſervation. We have not, indeed, in the courſe of our literary peregrinations, met with ſuch a ſyſtematic performance on the ſubject of taxation, as the preſent; and as many ideas are here developed, which tend to overturn a pernicious ſyſtem that too long prevailed in this reſpect, we ſhall be more particular in our account of it, than we uſually are in regard to performances of a ſimilar kind, which only conſiſt of trite obſervations dreſſed up in a new faſhion.

The author of this work confines his view entirely to the taxation of articles of *immediate conſumption*; and he thus explains the plan which he is to purſue in this inveſtigation: His object he ſays, is,

'In the firſt place, to take a view of the manner in which our financiers have extracted a revenue from articles of immediate conſumption. In doing this, it will be neceſſary to give a ſhort hiſtorical account of ſome of the duties, with the attempts which have been made to ſecure them; and to point out the moſt important errors into which the Legiſlature have fallen, and which have proved injurious to the revenue, by effectually obſtructing its improvement. This forms the ſubject of the *firſt book*, which contains a pretty full account of what I have taken the liberty to call the *over-tax ſyſtem*.

'But beſide theſe practical opinions which prevent the increaſe of the revenue, there are ſpeculative principles which often unite with them to check any plan of general reformation. Theſe it is neceſſary to ſtate and examine. In doing this, I ſhall have occaſion, firſt, to inquire into the manner in which a ſtate or commonwealth ſhould encreaſe its revenue with the growing wealth of the people. Secondly, to aſcertain the circumſtances which occaſion the great expence of collecting duties on articles of immediate conſumption; and, thirdly, to conſider the queſtion, on whom taxes on ſuch articles ultimately fall. Theſe particulars form the ſubjects of the *ſecond book*.

'Nobody ſuppoſes that revenue laws, and fiſcal regulations, have an unlimited power to ſecure duties. It ſeems to be a matter of the higheſt importance, therefore, to aſcertain the extent and

* See the firſt article of our Review for September.

Digitized by Google

limitation of that power. This ſubject, ſo far as I am acquainted, has never been treated of; nor do I know of any attempts that have been made, to aſcertain principles by which the power of fiſcal regulations may be eſtimated; this is the ſubject of the *third book*. In it, I endeavour to mark the circumſtances which fit or unfit commodities to be ſubjects of taxation; to point out the general circumſtances on which the power of fiſcal reſtraints depend; and to exhibit a ſpecimen of the manner of ſuiting the rate of a duty on any given article to the power of fiſcal regulations, ſo that ſmuggling ſhall be prevented, and the numerous evils of the ſyſtem hitherto purſued may be avoided.'

Such is the general plan of this publication; and it will be admitted that, if the objects propoſed ſhall be fully accompliſhed, it muſt be conſidered as a work of great importance. It ſhall be our ſtudy, by ſtating a few of the moſt remarkable facts and characteriſtic obſervations, to enable our readers, in ſome meaſure, to judge of this matter.

The author begins by explaining what he means by the *over-tax ſyſtem* of taxation. Whenever a tax is ſo high that no fiſcal regulations can inſure the payment of it, he very properly calls it *over-taxed*; and he finds no difficulty in proving that this mode of taxation has been long adopted in this country.

The firſt article that he ſelected as a ſubject of illuſtration, is beer. The duties on beer in England, from the year 1660 to 1694, he obſerves, were 2s. 6d. *per* barrel on ſtrong beer, and 6d. on ſmall,—on an average of ten years, from 1684 to 1693, the amount of ale charged was,

Of ſtrong, 4,567,293 barrels,
Of ſmall, 2,376,278 ditto.

In 1694, the duties were raiſed to 4s. 9d. the ſtrong, and 2s. 6d. the ſmall, *per* barrel,—and for the next ten years, the amounts were,

Of ſtrong, 3,374,604 barrels,
Of ſmall, 2,180,764 ditto.

and down to the year 1750, 'they continue nearly a million of barrels of ſtrong ale below what they were before 1690.'

The ſame appearances took place in Scotland.—At the union, the duty on a particular kind of beer there called *two-penny*, was 2s. $1\frac{1}{4}$d. $\frac{1}{19}$q. *per* barrel, which continued till the year 1760, when the duty was raiſed to 3s. $4\frac{1}{2}$d. $\frac{11}{19}$q. 'This blow (he obſerves) the Scotch brewery never recovered. Inſtead of 3, 4, or 500,000, the officers' books now ſeldom exceed 100,000 barrels.

He next examines low wines, reſpecting which the ſame phenomena occur. Before the year 1750, the duties on the corn diſtillery *in England*, he ſays, amounted to $11\frac{1}{2}$d. 3q. on the gallon of proof ſpirits, equal to about 1d. $\frac{1}{2}$q. on the gallon

Digitized by Google

lon of *waſh*. In the year 1751, the duties were nearly doubled, the conſequence was immediately felt, for in 1751, the quantity of low wines exciſed was, - 11,200,000 gallons. In 1752, they were only - - 7,000,000 ditto. In 1760, an additional duty was exacted; ſince which time, 'if we are to truſt the exciſe officers' books, there has never been in any one year, 2,800,000 of proof ſpirits produced by the whole diſtillery in England;' and, in *Scotland*, after the year 1760, when the additional duty was there alſo exacted, the quantities 'fell from 4 and 500,000 gallons, to 30, 40, and almoſt to 50,000 gallons.'

Foreign Spirits form the next ſubject of inquiry, and they afford ſimilar concluſions. The ſame may be ſaid of *foreign wines*, which is the only other article that the author examines. He concludes this chapter with the following pertinent cautionary remarks:

'Though it is of great moment to know when an article is overtaxed, yet the decreaſe of the quantity which then takes place on the revenue books is, by no means, a correct meaſure of the extent of ſmuggling, which may *afterwards* prevail in that article. It is alſo to be remembered, that, though too high a rate of duty always occaſions ſmuggling, and though this may be traced on the face of the revenue accounts when they are carefully attended to, yet the converſe of the propoſition is not true, *viz.* that the falling of revenue amounts is an unequivocal proof of ſmuggling. Revenue amounts may riſe and fall from cauſes altogether unconnected with taxes.'

The next chapter is appropriated to an examination of the means which the legiſlature have adopted, with a view to prevent, or to ſuppreſs ſmuggling, with their conſequences. This is an elaborate diſquiſition, and contains many pertinent obſervations, all tending to ſhew the futility and pernicious conſequences of attempting to ſuppreſs ſmuggling and other frauds, when the profits that may reſult from theſe practices are conſiderable:—but here we muſt refer to the work itſelf. As a ſpecimen of the author's train of reaſoning, we ſhall ſelect his obſervations on the efficacy of *oaths* in theſe caſes; as we have ever conſidered the proſtitution of oaths as one of the moſt reprehenſible errors of modern legiſlation; which, as it tends to unhinge the principles of ſound morality, and to render the lives and property of every member of the community inſecure, cannot be too ſoon redreſſed.—Concerning revenue oaths, the author reaſons thus:

'It ſeems ſcarce neceſſary to ſay much to perſuade us that oaths are a very improper manner of attempting to ſecure duties. When they are ſo employed, the legiſlature muſt either altogether reſt upon this evidence of the trader againſt himſelf, or accompany it with

Digitized by Google

checks, to detect those traders who may be capable of giving a false oath. If they are altogether rested upon, they evidently give every advantage, in point of profit, to him who swears falsely, over him who feareth an oath. If accompanied with checks, and the check is perfect, there is no use for the oath. If the check is imperfect, it will be no security against false swearing; and when detection takes place, it becomes absolutely necessary for the trader, if he has any regard for character, to bribe the officer to connive at the fraud which has been committed under the sanction of an oath. Thus a source of corruption is opened, different from, and even more powerful than the desire of evading duties; a circumstance which strongly tends to unstring the power of fiscal regulations. To make light of the awful sanction of an oath, is justly considered as a high degree of depravity, preparing the mind for every enormity. Smugglers, it is probable, begin with the secret commission of this crime, and end with its avowed practice. A custom-house oath with them, is not merely unattended with awe; it is an object of ridicule.'

How can it be otherwise? when the laws are such, that not only the smuggler is tempted to take a false oath, for *profit*, but that even the honest trader, in the fair course of business, when he has no intention of defrauding the revenue at all, is compelled every day to take oaths that not only *may* be false, but evidently *must* be so, by the avowed acknowlegement both of the person who is, by law, *compelled* to administer it, and of him who, by his situation and business, is obliged to take it. Yet such is the *inattention* (for, in this enlightened age, we cannot call it *ignorance*) of our legislators, that they scruple not to pass such absurd laws without the smallest degree of hesitation.

Respecting *permits*, which have been adopted as another mode of preventing smuggling, the author observes, that the revenue committee tell us, 'that at one place the excise officers' books exhibited only 3,000 tons of spirits that had paid duty; when, from it, no less than 19,000 tons had been sent, under the protection of regular permits, in one year.

'Were a stranger,' (he continues,) 'to consult our revenue code; did he remark the regulations, restrictions, and checks under which the distiller in this country is laid; did he observe the many confiscations, fines, imprisonments, and deaths, which resound from one statute to another; he would surely conclude, that an English distiller must be one of the poorest and most oppressed men of the nation. But he has only to turn from the statute book, and look on the distillers, to entertain very different sentiments. He may see some of them sitting at their ease, and defrauding the nation without fear. They not only defeat the numerous checks which have been put on them, but convert them into their security. And they not only circulate the spirits they have thus smuggled, notwithstanding permits, but by means of that very instrument by which the legislature meant to prevent their circulation.'

Let

Digitized by Google

Let us add, that, by means of the wealth which they thus accumulate, they not only ſet at nought the laws that have been made to guard againſt the frauds which they commit, but even overawe the miniſter himſelf, and influence the leaders of the legiſlative aſſembly to adopt a ſyſtem of legiſlation which, though fraught with national evils of the moſt pernicious kind, is well calculated to ſecure the great object that they have in view—private emolument.

In his concluding remarks on this chapter, the author, with his uſual judgment, obſerves,

'That practice muſt be bad indeed, which has inſenſibly led the legiſlature into a ſyſtem, ruinous in all its tendencies, whether we regard it in a moral, political, or fiſcal view. It is only the laſt of theſe views of the ſubject we are now taking; and enough has been ſaid to ſhew, *that high duties, rigorous laws, and increaſe of ſmuggling*, have been hitherto inſeparably connected, in the fiſcal hiſtory of this country..... This is, and has been, the opinion of every ſenſible man, who has had ſufficient opportunities to underſtand the ſubject, and has really attended to it; and yet, by a kind of fatality, for which it is not eaſy to account, the practice of every ſucceſſive miniſter and parliament has been the ſame.'

From *prudential* motives, the writer does not judge it fit here to explain the cauſe of this phenomenon; though from what has incidentally dropped from his pen, in ſeveral parts of this performance, we are inclined to believe, if he had choſen to inquire into this branch of the ſubject, he would have found it as little enveloped in myſticiſm, as many other particulars which he has explained in a very clear and ſatisfactory manner.

In the third chapter, however, the ingenious author thinks it proper to inquire into the cauſe of thoſe erroneous opinions which have given riſe to the *over-tax ſyſtem*;—and here he conſiders the following heads ſeparately, viz. 1ſt, *Price as related to the ſubject*—2d, *of merchant and manufacturer*—3d, *of the partial ſmuggler*—4th, *of the revenue officers, when articles are over-taxed*—under this head, the following pertinent obſervations occur:

'It is common, in the ſyſtem hitherto purſued, to encourage the revenue officer to ſuppreſs ſmuggling, not by rendering him independent of it, but by rewarding him for detecting frauds and making ſeizures. Theſe encouragements are ſuppoſed neceſſary, to ſtimulate his activity, and to ſecure his integrity; and in many ſituations, his moiety of fines and ſeizures conſtitutes his chief emolument. But as this emolument is always proportioned to the goods ſeized, or to the frauds diſcovered, it is as much the intereſt of the officer that there ſhould be goods to ſeize, and frauds to diſcover, as that they ſhould be ſeized or diſcovered; and though it is his intereſt

reſt to make ſeizures, it is equally ſo that ſmuggling, the ſource of theſe ſeizures, ſhould not altogether be cut off. But this would be done by the reduction of duties, which therefore he would never adviſe, if he underſtood his intereſt, and was willing to promote it, at the expence of his country.'

5th, *Of the mere ſmuggler*—6th, *an apology for financiers*—7th, *of the fiſcal information to be derived from the revenue accounts of over-taxed articles.* This is an elaborate diſquiſition, clearly proving that we muſt not rely on theſe accounts, taken by themſelves. The following are his concluding obſervations on this ſubject:

'Is it ſo then, that ſmuggling often prevails moſt, where the revenue accounts are higheſt? Do we find the reaſonings of revenue officers inconcluſive and uncertain? Are we liable to be miſled by the plauſible reaſonings of the manufacturer or merchant? Are revenue accounts incompetent to give us ſolid information? Do amounts riſe, after additional duties have been impoſed? And do they ſometimes fall, after duties have been lowered, perhaps with the intention of raiſing them? And amidſt all theſe jarring and contradictory circumſtances, do we find men of the firſt talents, not even attempting to explain them, but paſſing them over with little obſervation, and ſtill perſevering in prejudices which have been long eſtabliſhed? In ſuch a ſituation, we need not wonder, that we have neither clear ideas, nor decided opinions: that overcome by the force of example; preſſed by the neceſſities of the ſtate, and ſeeing no other plan by which it could act, the legiſlature ſhould adhere to the old ſyſtem, though pregnant with conſequences, '† pernicious to the manners of the people; repugnant to all good government; and which threatens the deſtruction of that very revenue, which it is its object to ſecure.'

To remove this confuſion, the writer proceeds to inquire into other cauſes that have contributed to miſlead the public opinion on this ſubject, and to eſtabliſh the pernicious ſyſtem of taxation which he reprobates. With this view, he finds it neceſſary to examine, 8th, what are *the ends of taxing.*—Theſe he thinks may be three-fold, viz. 1ſt, To reſtrain the uſe of a commodity, and in this caſe he would denominate them *political taxes.*—2d, To give one commodity the advantage over another in point of price, ſuch he calls *commercial taxes*—or, 3d, To raiſe a revenue, which he calls *revenue taxes.* Each of theſe he conſiders ſeparately in their order, which we muſt paſs over, only obſerving that the general concluſion from the whole is, that every conſideration ſhould give way to this ſingle point,—what rate of duty is the commodity capable of bearing? to obtain an anſwer to which queſtion will be the object of his future inquiries.

† Revenue committee's firſt report.

The

Digitized by Google

The second book is appropriated to the discussion of several questions that require to be elucidated, before the system which the author proposes to introduce, can be fully understood. These he investigates under the modest title of *Inquiries*, which he arranges under three heads.

The *first inquiry* relates to the manner in which a state ought to encrease its revenue, in proportion to the growing wealth of its subjects. In this discussion, the writer first endeavours, from facts already established, to discover the effect of lowering duties, when they are confessedly too high; and then, on more general principles, attempts to shew, that, supposing the duties were moderate, the encrease of revenue ought to be regulated by the same general laws, which influence individual traders in the management of their private concerns.

In regard to the first part of this inquiry, the following facts are strongly illustrative of the effects of lowering the duties when too high: (p. 91.)

'When we consider how general and deep-rooted the belief is, "that a reduction of the rate of duties would be attended with a proportional decrease of revenue," it seems still proper to ascertain, if this is a real, or only an imaginary objection, to reducing the rates of many of our taxes.

'It has appeared, that for two periods, ending 1773 and 1782, there never was above 800,000 gallons of foreign spirits legally imported into this country in a year.

'This quantity, at 7s. 3d. *per* gallon, (which is nearly the average rate of the excise duties for these two periods,) would yield a gross yearly amount of 290,000l.

'If we charge 6 *per cent.* for collecting, the net revenue arising from foreign spirits would not exceed 270,600l.

'The quantity of foreign spirits smuggled during these periods was, yearly, - - 4,300,000 gallons.

'Add the quantity legally imported, - 800,000 gallons.

5,100,000 gallons,

which the inhabitants of this country will have, and with which, while we have too high a tax, the smuggler chiefly will supply them, notwithstanding all the exertions which government can make to prevent him.

'Let us suppose the duty on foreign spirits to be reduced from 7s. 3d. to 2s. 6d. *per* gallon, and that this duty was a moderate tax: this on 5,100,000 gallons, would yield a gross revenue of £. 637,500

'And, if smuggling did not prevail, this sum could easily be collected for less than 5 *per cent.* Hence, deduct for expence of collecting, - - 32,000

'So that with about one-third part of the rate of duty, we should have of net revenue, - £. 605,000 free from smuggling and corruption, instead of only 272,600l. accompanied with all the mischiefs of over-taxing.'

The

Digitized by Google

The above, however, is only a hypothetical case. The following is a real fact that cannot be controverted:

'In the year 1745, the inland duty on tea was reduced from 4s. to 1s. in the pound, and 25 *per cent.* in the price.

'In the year 1745, the gross amount of the duty on tea was - - £. 151,168 7 1

'But in the year after the reduction of the duty, viz. 1746, it rose to - - 249,018 19 11

'And in 1747, it was - - 263,514 6 3'

From these, and other facts which we cannot find room to state, the author concludes, that when the rate of duty is too high, the easiest way of increasing the revenue, is to lower the duty.

The remaining part of this Inquiry is employed to shew, that when taxes are moderate, they ought to be considered nearly under the same point of view with mercantile profit in trade, and should be governed by the same general laws.

'We have seen, (says he,) that they agree in operating through the same *media*; and as it is the interest of both to conform to the law of justice, so it is equally their interest to conform to that physical law which requires, that the *real* price of articles should fall, with the accumulation of wealth, and the general improvement of society. To this law, individual traders yield a reluctant obedience, though, on the whole, it is their interest to conform to it. But sovereign states, not feeling themselves under the same necessity, instead of obeying, have resisted it, by all their ingenuity and power; and hence have arisen all the evils of the over-tax systems. These evils are nothing more than the natural punishments which invariably attach themselves to those who resist a law of nature, whose final end is the diffusion of the comforts of a rich society through the lowest ranks of the people.

'We conclude, that if states would follow the practice of trading individuals, like them, their capitals (i. e. the *quantity* (observe) of each taxed article) would increase with the increase of the wealth of the community at large, and with the growing demand for these articles: that should the increase of revenue thence arising be insufficient for the public exigencies, they ought not to attempt to augment their revenue, as they have done, by additional duties on articles already sufficiently taxed, but by laying duties on hitherto untaxed commodities.'

In the course of this inquiry, the attentive reader will find many excellent observations on the principles of trade, and particularly on the consequences of *monopolies* in trade, as respecting the community at large, which deserve particular attention.

The *second* inquiry respects the expence of collecting taxes on consumable commodities, and is intended chiefly to obviate an objection that has often been urged in favour of augmenting an old tax, rather than of imposing a new one, because it

Digitized by Google

it has been ſuppoſed that the expence in collecting the laſt, would be greater than the firſt. This writer, however, contends, with much force of argument, that this is a miſtake; and he aſſerts, that the expence occaſioned by one over-taxed article, is greater than might collect twenty at a moderate rate. 'I have known,' ſays he, 'ten watchers on one trader at the ſame time.' He ſeems to be particularly acquainted with the frauds practiſed with regard to the exciſe laws, and has pointed out their conſequences in a variety of caſes, with a preciſion and force that cannot fail to impreſs conviction on the mind of every perſon who adverts to them. The expence to government, in all caſes of over-taxation, he fully proves, is exceedingly great; though, in every caſe, it is more or leſs inefficacious:

'But (ſays he, in his concluding obſervations on this head) theſe exertions of government muſt vary, with what government are permitted to know with regard to ſmuggling. When an over-taxed article is in the hands of young traders, whoſe moderate gains deprive them of the power to corrupt the officers, this, joined to the clamours of rivalſhip, rouſes the attention of government to the ſmuggling that prevails, and creates great expence in their exertions to ſuppreſs it: but after the buſineſs centers in a few monopolizers, who have great capitals, they can eaſily take the revenue officers into their own pay. This is the laſt ſtage of the over-tax ſyſtem; and then it meets the appearance of a moderate taxation. One officer may be ſufficient to ſurvey one trader. No frauds are heard of, and no proſecutions take place; the few which ariſe are againſt inferior traders, who are ſoon altogether ſuppreſſed, though it is from the middling claſs that the higheſt rate of duty can be collected.'

The *third* inquiry in this work, reſpects the queſtion, On whom do taxes fall?—and it is intended to remove ſome objections to the author's ſyſtem, that have ariſen from certain theoretical opinions which have been entertained by various political writers of eminence on this ſubject; and which he endeavours to ſhew, with ſome degree of ſucceſs, have been ill-founded. In this part of his ſubject, however, the writer is evidently more beyond his depth, than in any other part of his diſquiſition; and, therefore, it is leſs ſatisfactory than the reſt. When this queſtion comes to be fully diſcuſſed by perſons who have time and talents for ſuch a diſquiſition, it will, perhaps, be proved to be altogether an uſeleſs inquiry from the beginning, and be productive of no other good effect than that at which this author points, *viz.* to ſhew that the conſequences which have been drawn by ſome ingenious ſpeculators on this head, from certain theories that they have adopted, are viſionary, and that the nice diviſions which they have endeavoured to

Digitized by Google

make between the different claſſes of conſumers, are uſeleſs and nugatory. This inquiry takes up a much greater proportion of the book than its importance merited.

The third book treats 'of fixing the rates of duties, and of ſuiting them to fiſcal regulations, ſo that ſmuggling ſhall thereby be prevented.' Here, the author being more in his own ſphere, he affords proportionally more authentic information. In treating of 'the general relation that ſubſiſts between the value of a commodity, and the tax it is capable of bearing,' the following judicious obſervations are made, in order to prove that lowering the price of the materials of a manufacture, ſhould be no argument for augmenting the rate of the tax on it, but the reverſe:

'Let us ſuppoſe (ſays he) a pound weight of ſope to coſt the manufacturer ten pence, excluſive of duties; and that the duty was a penny; his temptation to ſmuggle would be 10 *per cent.* upon the value. Increaſe the duty one-half, and the temptation is increaſed; but diminiſh the value of the ſope, and the ſame effect is produced on the manufacturer. Call the value of the ſope five pence *per* pound weight; a penny of duty holds out a temptation of 20 *per cent.*: but if the duty is increaſed, as the value of the article is diminiſhed, this holds out a temptation compounded of both theſe circumſtances. It was, however, becauſe the price of ſope had fallen to the manufacturer, that the additional duty on that article was laid in 1780. It was then ſaid*, that the price of barilla (a neceſſary article in the manufactory of ſope) had fallen: that this reduced the price of ſope to the makers, who therefore could afford to advance an additional duty of three farthings on hard ſope, and ſtill ſell it as cheap as they did before. This was, no doubt, true; but we ſhall find, that the manufacturer was more ſtimulated to commit fraud by the reduced value of ſope, which was the reaſon given for augmenting the duty. The former duties on ſope were 1½d. *per* pound. If we ſuppoſe the original value of the ſope 6d. this was 25 *per cent.* If the value had continued the ſame, the additional duty of three farthings would have raiſed the temptation to 37 *per cent.* But if we ſuppoſe the value of ſope reduced to 4d. theſe duties were 56 *per cent.* But this is not all, the reduction of the value of ſope diminiſhed alſo the riſk of the manufacturers in attempting to ſmuggle; and the temptation to fraud was increaſed, not only in ſo far as the relation of 2½d. to 4d. was greater than 1½d. to 6d. but alſo in as far as the riſk of loſing 4d. was of leſs conſequence than that of loſing 6d. in the event that the article was ſeized.

'We ſee then, that the reduced price of barilla, inſtead of being an argument for laying on an additional duty on ſope, ought rather to have been a diſſuaſive from that meaſure; and that, in general, the rate of a duty ſhould not riſe as the price of a commodity falls;

* See Lord North's ſpeech.

but

Digitized by Google

but that the rate of a duty ought rather to rise and fall together with the natural price of the article on which it is imposed.'

Accurate reasoning is so rare in matters of finance, that we hope to be excused from endeavouring to bring the above within the view of some who might, perhaps, have otherwise never adverted to it. The same apology may be extended to what follows.

After having observed that eight distillers, residing about the city of London, as they themselves inform, 'though few in number, comprised, in importance and extent of their manufactories, upwards of *eleven-twelfths* of the whole distillery in England,' the author proceeds to point out the difference, in as far as regards revenue, that subsists between great and moderate manufacturers. Among these remarks, the following occur:

'A trader who can realize 4 or 5000l. a year by the evasion of his duties, can at once secure secrecy on the part of his servants, bribe the revenue officer, reduce the fiscal price of the commodity, and retain a handsome profit to himself. A man trading on a small scale has none of these things in his power. The *first* insures himself success in securing a great sum; the *last* would attempt a small gain at his utmost peril. Accordingly we find, that while no regulations that ever were invented, or applied, could stop the operations of the great distillers, the middling ones, in consequence of strict watching, have been obliged to give up business altogether. But surely it is impolitical to give encouragements to the great, in preference to the middling distillers. It is forcing traders out of the market, who are under the power of fiscal regulations, to put it more completly into the hands of those over whom the State has little or no power, and to whom fiscal regulations can but in a very partial degree extend.'

We could add many more extracts that equally discover a sound judgment, and a talent for accurate observation, in this author: but it is time that we should desist. The third book closes with a proposal for appointing an officer, somewhat of the same nature with that of the inspector-general in former times, who should be employed to pick up facts respecting revenue matters, and to afford information and sound advice to the minister concerning revenue laws; together with a specimen of a fiscal history of objects that were subjected to an impost for producing a revenue. To the last, as an ingenious illustration of the author's principles, we have no objection: but to the first part of the proposal, we should not so readily accede. An individual, in such an office, would be liable to be misled in a thousand ways; and by instilling his notions into the ear of a minister, he might produce much mischief before the evil was suspected, or could be prevented. In this free country, it is *the public*, and not the minister exclusively,

Digitized by Google

who ſhould be informed. The miniſter ſhould imbibe his fundamental knowlege in political wiſdom, while he is only a private individual, and while he has leiſure to inveſtigate matters coolly; not after he becomes a miniſter, when he cannot find time for ſuch inveſtigations. If, however, the public cannot be informed, how can the future miniſter receive inſtruction? We would therefore propoſe, and we have often wondered that it ſhould never have occurred to thoſe who have the power of making ſuch an inſtitution, that a public profeſſor ſhould be appointed for the ſole purpoſe of inveſtigating matters of taxation and revenue, on the plan of the Scotch univerſities, with a moderate ſalary only, ſo as to inſure his giving lectures regularly. In this way, the attention of our youth would be turned toward the ſubject, which could not fail to produce many ingenious diſquiſitions from time to time, to enlighten the people at large, and thus to pave the way for ſalutary laws, and to compel the legiſlature to adopt them. With the people at large, and not with any particular junto of men, all laws which ſhall be permanently binding on the public, muſt originate. A miniſter more enlightened than the people, dares not act. One who is leſs informed may, by plauſible pretexts and deceptive arts, keep his footing for a time, but muſt, infallibly, at laſt, be driven from the helm. The great object, therefore, is to inform the public at large in regard to the ſubject of legiſlation, before any eſſential reform can be ſucceſſfully attempted.

The volume concludes with an appendix, containing nineteen articles of public accounts, mentioned in the body of the work.

In this performance, ſeveral very important facts reſpecting revenue are brought forward, accompanied with ſhrewd remarks, and accurate reaſoning, from which much uſeful information may be derived. The knowlege of the author, however, is of that kind which may be rather denominated *accurate* than extenſive. With the exciſe laws, and the different evaſions and frauds to which they have given birth, he is accurately and intimately acquainted. He has ſtudied them with great care, and his views reſpecting them are clear, accurate, and juſt, ſo far as they go; though even here it is rather the correction of abuſes that have already prevailed, than the developement of original improvement, that conſtitutes the merit of the performance. With other departments, he is evidently much leſs intimately acquainted: nor are his concluſions reſpecting them equally deſerving of credit. Fortunately, however, he has ſeldom extended his views beyond the limits that he has preſcribed to himſelf; which we conſider as a high recommendation

Digitized by Google

commendation of the work. Would writers in general confine themſelves to thoſe branches of knowlege with which they are cloſely acquainted, inſtead of thinking it neceſſary to give general ſyſtems, many would be the benefits that ſociety would derive from that practice. Thoſe who are ignorant of the ſubject might then ſtudy without danger of being led into error; and the public at large would acquire clear and preciſe ideas concerning moſt ſubjects, inſtead of thoſe vague and indefinite notions which at preſent too much prevail, owing to the difficulty that an uninformed reader finds in diſcriminating between the true and the falſe, in works which he chances to read. Should this plan be generally adopted, many bulky volumes, it is true, would be reduced to a ſmall ſize, and the manufacture of book-making would be thus greatly diminiſhed; and with it, of courſe, our own particular employment would be leſſened. It would abridge, however, only the diſagreeable part of our employment, that of finding fault; a branch of our duty which we ſhould gladly relinquiſh.

The language of this performance, though free from ſtriking defects, does not poſſeſs all the correctneſs for which a faſtidious critic would wiſh. Many idiomatic phraſes occur, that too clearly diſcover the author to be a native of Scotland; a defect that might, by the favour of a friend, have been eaſily avoided.

It has been much the faſhion for writers of a certain claſs to complain of our young miniſter, as being deſirous of withholding every kind of uſeful information from the public, reſpecting finance. If, however, it ſhould appear that the preſent performance was brought forward by the countenance and ſupport of that miniſter, with a view to correct the erroneous notions that hitherto have too much prevailed reſpecting revenue matters, and to pave the way for a new and a better ſyſtem of finance, it would go far, we ſhould think, to prove that theſe complaints are not well founded. We, however, who have no opportunities of penetrating the myſteries of ſtate-arcana, can only pretend to judge in this caſe from ſlight circumſtances. By an awkward attempt to compliment the miniſter, which occurs in this work, it ſeemed to us that the author either already is patronized by adminiſtration, or wiſhes to be ſo. It will always give us pleaſure to ſee men in power encouraging men of merit; for it is thus only that ſolid improvements can be brought forward;—and, let us add, it is thus only that miniſters can either deſerve or obtain laſting renown.

ART.

Digitized by Google

ART. V. *Poems*, by the Rev. Joſeph Sterling. 8vo. pp. 232. 3s. ſewed. Robinſons. 1789.

MOST of theſe poems were publiſhed in Dublin ſome years ago; and they are now reprinted in conſequence of a criticiſm which appeared in one of the periodical journals in this country. We own ourſelves under obligations to the critic, who has thus introduced to our notice theſe pleaſing productions from a ſiſter nation. The principal piece in this collection is the concluſion of 'Cambuſcan, or the Squire's Tale,' which was begun by Chaucer, and continued by Spenſer. The romantic exploits of chivalry acquire additional luſtre from the ſplendid deſcriptions of poetry; and Chaucer ſpared no pains in decorating a tale, which was delivered from the mouth of one whoſe whole ambition was to excel in the ſcenes which he was relating: nor will they who read this tale eaſily forget the engaging and natural ſimplicity with which the poet has repreſented the milder paſſions of the female breaſt. Unfortunately, for ſo we muſt ſay, Chaucer left his poem unfiniſhed; not, however, without having marked out the line which he intended to purſue. In this track, Spenſer followed. The falſe taſte which afterward extenſively diffuſed itſelf, and with many of our poets expelled every thing which was natural or ſimple, to ſubſtitute quibble and conceit, had influence ſufficient occaſionally to miſlead even Spenſer. It poſſeſſed a kind of taliſmanic power; and like the 'melancholy rock,' it rendered the poet dull, whenever he came within the ſphere of its activity: but Spenſer's ſubject was not the moſt favourable; he was limited by his predeceſſor to the mere detail of a battle, which differs from ſimilar conteſts only by the improbability of its events. He therefore appears inferior:—but inferior to whom? to Chaucer. To theſe ſucceeds Mr. Sterling; and when we conſider the difficulty of the taſk, we muſt allow that he has acquitted himſelf with credit. The ſubjects of his deſcription are generally feats of arms; and he has related them with animation and magnificence. This, indeed, as he well remarks, is not the moſt arduous part of a poet's office:

'To paint the pleaſures of the friendly band,
The flowing ſoul, and ev'ry feeling fine,
Would claim the pencil of ſome choſen hand,
And mighty pow'rs, by far ſurpaſſing mine:
A lighter taſk to court th' Heroic Muſe,
To ſing the portance and the guiſe of war;
To ſteep our temples in Mæonian dews,
And draw the iron Godhead on his car;
Than to untwine each fibre of the heart,
To give the thrill of joy, or wound with ſorrow's dart.'

Though

Digitized by Google

Though the author here ſpeaks with diffidence of his own powers in unfolding the human heart, we are by no means inclined to think lightly of them. The following deſcription of the effects of the Melancholy Mountain will entertain our readers:

' Algarſife ſtill his devious road purſu'd,
And with the ſetting ſun to earth declin'd;
Then with the bluſhing dawn his toil renew'd,
When golden radiance o'er the landſcape ſhin'd.
Much did he wiſh to ſoothe the Indian maid,
And dry her ſorrows for her father's death:
" Unwiſe the man who mourns the parted ſhade,
And hopes by ſighs to renovate the breath.
Death, cruel caitiff! when he hurls his dart,
Aims an unerring ſtroke, and deeply wounds the heart.

Yet death can eaſe us from a world of woe,
From pining anguiſh, and convulſive pain:
Why ſhould our tears for noble ſpirits flow?
Their life was trouble, but their end is gain.
Ours is the loſs, who thro' this dreary vale
Muſt walk our journey of dull heavy years,
While active Mem'ry in the paſſing gale
Hears the departed friend, or thinks ſhe hears;
Sees the lov'd image by the moon's wan beam,
Or mournful converſe holds, entranc'd in nightly dream."

To beauteous Theodora thus Algarſife ſpoke;
His words were ſuch as wiſdom muſt approve:
The damſel view'd him with a ſoften'd look,
His kind attentions won her ſoul to love.
Now over Tibet's muſky realms they flew,
And Kaſgar's tow'rs in diſtant proſpect lay;
A mountain's duſky ſummit roſe to view,
When in the glimm'ring Weſt had ſunk the day.
Beneath the ſpreading ſhade the Princeſs ſlept,
While faithful watch and ward the gallant Uſbeck kept.

But broken were the ſlumbers of the night,
And fearful dreams appall'd the ſleeping fair;
Her father's ſpectre ſwam before her ſight,
Algarſife ſeem'd to vaniſh into air.
Now with ſome favour'd rival was he ſeen
On beds of dalliance, and in bow'rs of reſt;
He now appear'd along the liſted green,
In ſingle combat by his foe oppreſs'd;
Now in the eddying pool he whirl'd around,
He ſtrove to gain the ſhore, but in the ſurge was drown'd.

Like perturbation ſeiz'd the Tartar's mind,
And wayward viſions floated round his head;
His troubled ſpirit no repoſe could find,
His ſtrength, his courage, and his mem'ry fled:

Digitized by Google

Worthleſs to him his Theodora appears,
Her beauties wither'd in their ſummer prime;
He ſighs and mourns with anavailing tears,
The cruel havoc of devouring time.
Now with the ſun the Knight and Lady roſe;
Their mutual love was gone, their hearts oblivion froze.

They haſten towards the mountain dark and ſteep,
Where at its foot a lazy river rolls;
On the damp ſedgy bank they wail and weep,
For direful magic all their pow'r controuls.
Black grow their tongues, and faded is their bloom;
Their ſkins are ſhrivel'd, dimm'd their radiant eyes;
Yon ſaphire vault is charg'd with murky gloom,
Each beam of hope, each bright idea flies:
On dark and diſmal objects now they muſe,
And ſtray 'midſt cypreſs groves, and ſad funereal yews.'

The remainder of the volume is filled with miſcellaneous poems; among theſe are two odes from the Icelandic. Mr. Sterling tells us, that 'the ſublime Gray has been his guide:' but moſt readers are too much unacquainted with the mythology on which the odes are founded, to reliſh their beauties.

'*La Gieruſalemme ſoggettita*' is written in Spenſer's ſtanza, and in ſomewhat antiquated language. Our readers will be pleaſed with the following extract, chiefly for the uſe which is made of the popular ſuperſtition.—Sir Claribell relating to old Belgardo, to whom he was a ſtranger, the taking of Jeruſalem, mentions the death of the old man's three ſons, who fell fighting in its defence:

'Here for a moment paus'd the ſtranger knight,
New breath to take; meantime the ſilent tear
Stream'd down Belgardo's cheek; a ſtrange delight
Mingled with horrour and remembrance dear
Of thoſe he loved beſt and held moſt near,
Gleam'd on his brow; his colour went and came:
Certes the good old man was pleas'd to hear,
His ſons had found a never-dying name,
And flouriſh'd from their graves an honourable fame.

'Long had he known the heroes were no more,
Their ghoſts had told it in the hollow blaſt;
And as he trod the river's willow'd ſhore,
The youths before him in bright viſion paſt.
They couch'd the lance, and airy javelin caſt:
His truſty ſword with drops of blood was ſtain'd,
His faithful dog howl'd o'er the dreary waſte:
And to the night and ſilent moon complain'd:
And now Sir Claribell, once more, his ſpeech regain'd.'

The volume contains ſeveral other poems, on which we have not room to enlarge.

ART.

Digitized by Google

ART. VI. *The Kaliſh Revolution*; containing Obſervations on Man and Manners, by Durus, King of Kalikang; who was born in the Reign of the Emperor Auguſtus, travelled over moſt of the Globe, and ſtill exiſts. 8vo. pp. 448. 6s. Boards. Printed at Edinburgh; and ſold by Robinſons in London. 1789.

IN reading *the Kaliſh Revolution*, we experienced more than one revolution in our ſentiments reſpecting the merits of its author. We were pleaſed, diſguſted, and pleaſed again, by turns. Our ideas, indeed, were never raiſed ſo high as to think it a firſt-rate performance: but there were parts, and thoſe, in point of length, not inconſiderable, with which we were ſufficiently amuſed and intereſted, to induce us to think favourably of the abilities of the writer. It may not improperly be conſidered as being compoſed of three parts; the firſt of which conſiſts entirely of hiſtorical narrative; the ſecond of mere fiction; and the third of moral, and a few political obſervations. Theſe parts, unequal in length, are ſtill more unequal in merit. The hiſtory, though the circumſtances of it are common and familiar to almoſt every reader, excites and keeps alive attention. This, however, is more owing to the nature of the events, than to the manner in which they are related; which is all that the author can properly call his own. In the fiction, his property is much greater, and more indiſputable. There, both the matter and the manner are wholly his own; and we think they are likely to remain ſo, as we cannot diſcover the ſmalleſt traces of any thing that ſhould tempt a perſon to purloin them. The obſervations ſhew good ſenſe, and a zeal for what the author imagines to be the beſt intereſts of mankind: but it is a zeal tempered with no great knowlege. They chiefly reſpect religion, and are valuable for the moral ſpirit that runs through them; though we can by no means approve the great principle on which they proceed, the ſuperiority of natural to revealed religion, and the exaltation of the former at the expence of the latter.

Conſidered as a whole, we were even leſs ſatisfied with this ſingular work, than when viewed in ſeparate parts. After reading to the end of the book, and aſking ourſelves what was the author's drift and deſign in compoſing it, we were unable to anſwer the queſtion. He appears to have had no particular object in view, further than that of gratifying his own vanity, by exhibiting himſelf in print. It ſeems as if the work was made up of detached papers, written at different times, for different purpoſes; and that Durus was raiſed up, made to live ſo long, and travel ſo far, merely in order that, by being a ſpectator of ſome ſcenes, and an actor in others, he might give a

Digitized by Google

kind of connection, ſlight as it is, to things which were wholly deſtitute of connection in themſelves. His obſervations on man and manners, in the courſe of his travels, are few and ſuperficial, falling far ſhort of what we were led to expect by the title-page. We hoped to have been gratified by ſome further inſight into the human heart; ſome additional knowlege of mankind; ſome penetration in diſcovering the ſprings and motives of their actions; ſome pleaſantry in expoſing their domeſtic follies and foibles; ſome acuteneſs in diſcerning their national prejudices and peculiarities; or ſome ſagacity in detecting their political errors and abuſes: but nothing of all this occurs. The reflections of Durus, which are very ſparingly ſcattered throughout the work, neither entertain by ingenuity, nor inſtruct by ſolidity: but let us attend to his hiſtory.

He is ſuppoſed to be the ſon of a Britiſh Druid; and being inveigled on board a Roman galley, lying in the Bodotria, or Frith of Forth, was carried out to ſea, on his way toward the capital of the empire. In the courſe of the voyage, the veſſel ſpringing a leak, the crew were obliged to take to their boat, which, in conſequence of a ſcuffle between the captain and one of his men, was overſet. This event happened off the Fortunate Iſlands, one of which Durus contrived to reach, by his ſkill in ſwimming. Hither, alſo, a Britiſh female, who had been a captive on board the ſame ſhip, was driven by accident. Durus and Liza, ſoon recogniſing each other, mutually pledged their faith to live together in future as huſband and wife. They were, however, ſhortly ſeparated by an event ſimilar to that which had brought them together. In an excurſion to a neighbouring iſland, Durus being a ſecond time overſet, was left floating in the ſea, till he was picked up by a veſſel, which carried him to Rome; which city he entered juſt as the populace were wreaking their vengeance on the dead body of Sejanus.

The principal events in the life of this miniſter, in that of his maſter Tiberius, and of the ſucceeding emperors, down to Veſpaſian, for a period of forty years, during which Durus continued at Rome, waiting for an opportunity to return to his wife, are circumſtantially related. Theſe things, together with a ſhort recapitulation of the reign of Auguſtus, compoſe the beſt part of the preſent volume—beſt both in point of merit, and of magnitude. They take up ſo large a ſhare, and make ſo conſpicuous a figure in the work, that it might, with as much propriety, have been called the Roman, as the Kaliſh revolution. Should ſome rigid critic here object, and ſay, that as the facts are placed in no new light, nor call forth any profound or ingenious remarks, the narration is ſuperfluous, we know not what we could juſtly urge in the author's de-

Digitized by Google

ſence: but as we were amuſed and intereſted in the peruſal, we were in too good a humour to make the objection ourſelves.

After ſo long a reſidence at Rome, Durus at laſt heard of a veſſel bound for the Fortunate Iſlands, on board of which he embarked. In the run between Cadiz and the place of their deſtination, they were overtaken by a tempeſt, which drove them a long way out into the Atlantic, where they lay beating about till all their proviſions were exhauſted, and every ſoul on board, except Durus, died of hunger. Thus abandoned to the mercy of the winds and waves, the veſſel floated toward an iſland, againſt the ſhores of which it was daſhed to pieces. Durus now once more ſet his foot on land, but it was deſolate and uninhabited. What a ſituation for one, whoſe buſineſs it was to make obſervations on man and manners! and what is worſe, the cruel author confines him to it for the ſpace of ſixteen hundred years! Durus, however, ſubmits to his fate with wonderful patience, and amuſes himſelf with keeping a journal. Of this journal, which we ſuſpect to have been of a very different nature from that of our old friend Robinſon Cruſoe, which it brought to our recollection, not a ſyllable is communicated to the reader, unleſs an incident, which we ſhall preſently mention, be ſuppoſed to be extracted from it: but the author has ſomehow managed his matters ſo cleverly, that the reader does not feel himſelf tortured with any anxious curioſity to know its contents, nor diſquieted with any bitter regret at being deprived, by Durus's confinement, of his obſervations on the more active and buſy ſcenes of life.

The incident to which we alluded above, was the diſcovery of a female companion, who was ſet aſhore on the iſland after Durus had reſided on it more than ſix hundred years. She was the deiſtical daughter of a Mohammedan father and a Chriſtian mother: but ſhe diſcovers great ignorance reſpecting her father's faith, when ſhe ſpeaks of Mohammed as a man to whom many miracles have been aſcribed; ſince it is well known, that ſuch a power was never aſſumed by the impoſtor himſelf, nor attributed to him by his followers. Having recounted her adventures, which are neither very long, very ſingular, nor very intereſting, and having pretty thoroughly inſtructed Durus in the principles of her religious creed, during the forty years which ſhe paſſed in his ſociety, ſhe died, leaving him plunged again in the profoundeſt ſolitude; in which he continued, whether aſleep or awake is doubtful, till he had completed the very long term before mentioned. At the expiration of this period, he was ſet at liberty by the arrival of a Spaniſh ſhip, which carried him to Buenos Ayres.

Digitized by Google

Here, being informed of the vaſt changes which the world had undergone in the courſe of ſo many ages, he was ſeized with an ardent deſire of reviſiting Europe: but as he was now on the continent of America, he reſolved not to return by the ſhorteſt and moſt direct route, but to take the preſent opportunity of exploring a part of the newly-diſcovered world. He accordingly penetrated the interior parts of the country, with a deſign of gaining ſome port on the weſtern coaſt, whence he might take ſhipping acroſs the Pacific Ocean. In his way, he fell in with a party of American Indians; lived ſome time among them; and at laſt, partly from motives of prudence, and partly from attachment, married the daughter of one of their families. He ſtill perſevered in his original deſign, without communicating his intention to his wife, but decoyed her ſo far to the weſtward, that they reached the foot of the Andes. By the help of a high wind, they gained the top of thoſe immenſe mountains; and the tempeſt redoubling its fury at the moment of their arrival at the ſummit, whirled them both aloft into the air, tranſported them many leagues acroſs the ocean, and landed them on an iſland in the middle of the South Sea.

A ſhort account is here introduced, of a diſpute between this iſland and its colonies, which, in our author's phraſeology, 'being unable to bear the pricking pain of the rod of taxes, began to turn *ruſty*.' This is evidently intended, though it is not very apparent for what purpoſe of either praiſe or blame it is calculated, as a counterpart of the American war. It is a wretched confuſion of ſimile, if we may ſo ſtyle it, and allegory. The part which Great Britain and its colonies bore in the buſineſs, is deſcribed by relating ſimilar national events; while the conduct of France, Holland, and Spain, is allegorically repreſented by the actions of private individuals.

Durus had not been long on this iſland, before he received intelligence that his firſt wife, Liza, was ſtill living, and was become the miſtreſs of the king of Kalikang, a continent at no great diſtance. Thither he immediately haſtened, carrying with him his ſecond wife, Angeliza. Finding, on his arrival, that the people of this country were very generally diſſatisfied with the conduct and character of their monarch, he entered deeply into a ſcheme for producing a revolution. This was happily effected, the tyrant was depoſed, and Liza was reſtored to her lawful huſband, who received her with gladneſs, on his being informed by his Kaliſh Majeſty, in no very courtly phraſe, it muſt be confeſſed, 'You muſt know, mun, I am a wore-out rake;' and that Liza had been detained by him in order to gain a reputation for gallantry, and not for the pur-

Digitized by Google

pose of any criminal gratification. This revolution was soon succeeded by a second, which ended in the death of another king, and seated Durus, whose rhetoric, weak as it appears to us, seems to have been sufficiently powerful to persuade his two wives to live in harmony with himself and with each other, on the throne of Kalikang.

The particulars of these revolutions, and the consequences of them, next to the events from the Roman history, compose the greatest part of the present volume. While the author keeps himself within the bounds of historical narrative, we read him every where with patience, and at times with pleasure: but when he quits the high road of plain fact, and deviates into the wild region of fiction, he becomes intolerable; he loses himself, and tires his reader. His incidents have neither variety nor probability to support them. They are directed to no common end, nor do they inculcate any important moral. His effects are produced with a rapidity that allows no room for the operation of causes; in marking the nice dependencies of which, and in tracing them through all their mazes and windings, by a regular and gradual progress, to their completion, consists the art by which a writer is to display his own genius and talents, and to excite the hopes and fears of others. His characters are not at all discriminated from each other: but individuals, the most widely separated by their situations in life, are assimilated and confounded in one uniform grossness of thinking and acting. The minister of state and the courtier devise their plans with the same rudeness of invention, conduct them with the same coarseness of execution, and talk of them with the same vulgarity of language, as the boor and the ruffian;—and though the rank and station of some of the author's personages would gain admittance at St. James's, their language and ideas are such as would pass current only at St. Giles's. In a word, we were so disgusted with this part of the work, that, if we had not been restrained by a sense of our duty, we should certainly have thrown away the volume before we got to the end of it.

By our perseverance, the author regained much of the ground which he had lost in our estimation. During the remainder of his book, which is taken up with an account of the reforms, political and religious, which Durus introduced into his government, we were every-where pleased with the evident goodness of his intention; sometimes approved his amendments; and were rarely offended by his diction. The alterations which Durus makes in matters of religion, are said to be 'the fruits of the heavenly and divine instructions' of his fair companion, Mary, in the uninhabited island. Many of

Digitized by Google

them are good and excellent in themſelves, but we think the beſt of them are ſuch as are not likely to flow from the impure ſource whence they are ſuppoſed to ſpring. We are perſuaded that the clear and uncorrupted ſtreams of genuine morality will never iſſue from a deiſtical fountain. Whoever, therefore, like Durus, labours 'to free mankind from the imputation of believing in wonders like little children,' at the ſame time that he ſtrives to render them exemplary in the diſcharge of their duty to God and their neighbour, only pulls down with one hand what he is rearing with the other. Thoſe unbelievers who are ſincere friends to moral virtue, are not aware how much they are indebted for what they admire, and would promote, to the exiſtence of revelation. If a revelation had never been vouchſafed, morals would probably never have attained their preſent height; certainly would never reach their perfection: if the knowlege of it were to be withdrawn, they would ſoon become corrupt. Were it not for the deſcent on Sinai, or the reſurrection from Golgotha, how few, how very few, would travel the plain and ſimple path of practical duty and happineſs, without being ſeduced with the thoughtleſs multitude, on the one hand, by the calls of appetite, or intangled with the refined philoſopher, on the other, in the abſtractions of theory?

The ſtyle of the preſent publication is rather eaſy and flowing: but, as we have already intimated, very far from elegant or correct. It rarely riſes above the level of familiarity, but often ſinks into meanneſs; is ſometimes diſgraced by bad ſpelling and bad grammar; frequently deformed by Scottiſh peculiarities; and every-where debaſed by vulgariſms.

Art. VII. *A Letter to the Right Hon. Lord North,* Chancellor of the Univerſity of Oxford; from Viceſimus Knox, M. A. late Fellow of St. John's College, Oxford; annexed to the Tenth Edition of Liberal Education. 8vo pp. 15. 6d. Dilly. 1789.

Mr. Knox's ſtrictures on the preſent ſtate of inſtruction and diſcipline in the univerſity of Oxford, which he originally inſerted in his book of education, and afterward corrected and augmented in the ſubſequent editions of it, have attracted conſiderable notice. His animadverſions have been warmly praiſed by ſome, and as violently cenſured by others. Whatever may be the merits or defects of that particular reform which he has ſuggeſted, we cannot but applaud him for his attempt to reſtore the credit of his *Alma Mater*; and we really think that, by what he has done, he has made both the public in general, and the univerſity in particular, his debtors.

The

Digitized by Google

The latter, however, ſeems ſo little diſpoſed to acknowlege the obligation, that Mr. Knox tells us, he has no hopes of being able to do any good, by making a motion for reform, in his place, as a member of the academical ſenate.

Partly for this reaſon, and partly becauſe he apprehends that the Oxford convocation are not competent of themſelves, without the concurrence of their chancellor, and of the legiſlature, to redreſs ſome of the evils of which he complains, Mr. Knox has thus publicly called on his Lordſhip, to promote a reviſion of the ſtatutes, cuſtoms, and exerciſes, of the univerſity; and to ſubmit the whole ſtate of it to a parliamentary conſideration.

A ſketch of the plan now purſued at Oxford, and an enumeration of its chief defects, Mr. Knox has already given, in his treatiſe on Education; and has therefore, very properly, judged it unneceſſary to repeat in this detached letter, information which would be ſuperfluous to his Lordſhip, and which thoſe who need it may eaſily obtain from the above-mentioned work. The choice of the particular regulations to be adopted for a reform, he likewiſe leaves to his Lordſhip's wiſdom; and contents himſelf with ſpecifying a few of thoſe improvements which he thinks more immediately requiſite. Theſe are ſummed up under twenty different heads; and are principally directed to guard the morals, and to diminiſh the expences, of the ſtudents; and to accommodate their exerciſes to the preſent ſtate of learning. They are all highly deſerving of his Lordſhip's attention, and we hope that they will procure it.

That ſomething ought to be done in both our univerſities, to render them more capable of anſwering the ends of their inſtitution, which they are now charged with promoting in a very inferior degree, ſeems to be pretty generally agreed by the public. It is not an uncommon, though a very diſgraceful charge, againſt theſe ſeminaries of learning, that, while they are ſo bigotted to old forms and ſyſtems, as rigidly to exclude all the ſcientific improvements of their contemporaries, they have adopted all their faſhionable diſſipation and extravagance. We hope that this is not true; and we believe that it is not, in the latitude aſſerted. Nay, we are perſuaded that many of the governors and tutors of thoſe inſtitutions exert themſelves to ſtem the torrent of corruption: but we apprehend that they are miſtaken in the method which they take to accompliſh their purpoſe.

Illiberal reſtraints, and ſervile impoſitions, only ſerve to debaſe the minds of ingenuous youth; and never will engage them on the ſide of virtue, by teaching them the value of curbing their paſſions, or convincing them of the folly of lawleſs and intemperate indulgence. An affectation of extraordinary diſtance,

Digitized by Google

diſtance, ſolemnity, and reſerve, will never impoſe on underſtandings which are raiſed above the level of vulgar ignorance; nor preſerve them from miſchievous exertion, by being able to freeze them into a dull and ſtupid apathy: nor can a pompous parade of empty form and ceremony, paſs off the ſcholaſtic ſubtilties of former ages, for the uſeful learning of the preſent more enlightened period; nor excite a cordial and ſincere reſpect within the academical walls, for that which is deſpiſed without. Methods like theſe, we think, will never be ſucceſsful.

There are other methods, however, which, we doubt not, would produce the deſired effect. That exuberance of youthful vigour and activity, which, when left wholly to itſelf, grows wild and rank, or which, when attempted to be entirely ſuppreſſed by injudicious conſtraint, only ſtarts aſide into deformity and excreſcence, might eaſily be trained, by proper direction, into ſtrong, wholeſome, regular, and beautiful ſhoots, which, in their due ſeaſons, would yield the faireſt fruit; and that reſpect and attention, which youth are now, in vain, required to pay to formal and dry ſyllogiſms, to uſeleſs and trivial exerciſes, to confined or antiquated ſtudies, they would chearfully and voluntarily give to the various branches of ſuch real, intereſting, and extenſive knowlege, as would obviouſly be of the greateſt ſervice to them in their commerce with the world.

Of the young men who enter at the univerſity, we believe there are very few indeed, who do not go thither with high ideas of the value and importance of literature, and with ſerious intentions of application and ſtudy. If, therefore, on their admiſſion, they were furniſhed with proper objects of purſuit, adapted to the variety of their inclinations, capacities, and future views in life; if, afterward, at ſhort intervals, they were all, without any exception of particular ranks or orders, required to give public proofs of their literary proficiency, in ſome way or other; if they were addreſſed by the proſpect of honours and rewards, not too remote; their affections and paſſions would be intereſted in that which is honourable and uſeful, inſtead of being led away by what is diſgraceful and deſtructive. The occupation and employment in which they would be engaged, would protect them from many temptations to vice and folly to which the vacant and the idle are expoſed. The information and habitual reflection which they would acquire, would enable them to reſiſt many others, that overpower the uninſtructed and the thoughtleſs. The univerſities would experience that ſalutary change in the mental improvements and moral conduct of their ſtudents, which no ſeverity of diſcipline

Digitized by Google

cipline will ever promote; and a foundation would be laid for ſuch future progreſs in knowlege and virtue, as would be productive of the happieſt conſequences to ſociety.

Impreſſed with ſentiments like theſe, embracing ſuch views, and reaſoning on ſuch principles, ſome of the moſt reſpectable members of both univerſities, beſide Mr. Knox, concerned for the honour of thoſe ſeats of ſcience, have at different times come forward, and have employed both their pens and their perſonal influence, to introduce the neceſſary alterations into their reſpective ſeminaries. Many of our readers will here, probably, call to mind, more particularly, the names and the labours of Dr. Napleton of Oxford, and of that late excellent and worthy man, Dr. John Jebb of Cambridge *; and thoſe who have ſons deſtined for an academical education, will lament, with us, that ſo little regard has hitherto been paid to their repreſentations and exertions: but though their efforts have not yet ſucceeded, they will not be loſt: the time of reformation muſt come. Reſiſtance may protract, but cannot prevent it. One way or other, voluntarily or otherwiſe, the general expectations muſt be anſwered and fulfilled: but our great and ſincere reſpect for theſe ancient and venerable foundations, makes us wiſh, (were we to ſay hope, we might, poſſibly, be thought too ſanguine,) that a ſenſe of what is due to their own credit and intereſt, may induce their rulers to ſet about that of their own accord, which, if they continue to reſiſt, may at laſt be *extorted* from them.

We have allotted more room to Mr. Knox's letter, than we are uſually inclined or enabled to beſtow on ſuch ſmall pamphlets. Our warm and earneſt wiſhes for the proſperity of the univerſities, and our conviction of the powerful influence which their excellencies and defects have on the manners and morals of the higher ranks of the community, and through them, on the happineſs and welfare of the country at large, have been our motives; and, ſhould an apology be deemed neceſſary, will, we truſt, be very ſufficient.

ART. VIII. *A Letter to the Rev. Viceſimus Knox*, on the Subject of his Animadverſions on the Univerſity of Oxford; by a reſident Member of that Univerſity. 4to. pp. 36. 2s. 6d. Printed at the Clarendon Preſs, and ſold by Rivingtons, London. 1790.

FROM a perſuaſion of the importance of the ſubject; from a conviction that truth is never ſo effectually promoted as by an open and unreſerved communication of ſentiments from all

---

* For an account of the ſeveral tracts by this gentleman, on the preſent ſubject, the reader may conſult our *General Index*.

ſides;

Digitized by Google

ſides; and from an expectation of meeting with ſomething from the Clarendon preſs, above the common run of controverſy; we took up this letter with pleaſure: but we read it with diſappointment. The writer is of that ſchool which would extend the maxim, "Whatever is, is right," from its proper application, the ways of the All-wiſe Creator, to thoſe of his fallible creatures; from the pure and perfect plans, and the unlimited views of the Almighty, which are complete in their origin, to the narrow, partial inſtitutions, and bounded conceptions of man, which are neceſſarily debaſed by a mixture of error that muſt perpetually be corrected, from time to time, by gradual and progreſſive improvements; and he is too ſtrict a diſciple, and adheres too cloſely to his principles, to give us any great pleaſure, or to advance much the intereſts of his contemporaries. He even pleads for the continuance of thoſe proſtituted univerſity oaths, which bind to the obſervance of ſtatutes and cuſtoms, that no one ever does, nor can obſerve; and on the ſame ground, no doubt, would juſtify what is ſo analogous to theſe oaths, the ſubſcription to the Thirty-nine Articles, required at matriculation, and at the taking of degrees: oaths, of which Archdeacon Paley has juſtly remarked, (Mor. Philoſ. book iii. ch. 21.), that ſome are unlawful, and others impracticable; and ſubſcription to articles which it is highly improbable that any one, at that early age, ever reads, and utterly impoſſible that he ſhould underſtand.

That any one ſhould be found, at this time of day, to defend ſuch things, is truly aſtoniſhing. Every liberal and diſintereſted mind, every true friend to the univerſities, every advocate for ſincerity, muſt ſurely ſay of ſuch charges, as Archbiſhop Tillotſon ſaid of the Athanaſian creed, "I wiſh we were well rid of them:" but nothing can prevail on ſome men to part with old modes and antiquated forms. What is once eſtabliſhed, muſt for ever remain ſo; and, in ſpite of truth and reaſon, they will continue to read it *mumpſimus*, to the end of the chapter.

Mr. Knox is charged with miſrepreſentation, and contradiction, and his amendments are ſaid to be either unneceſſary, or ineffectual. Each of theſe charges the letter-writer labours to eſtabliſh ſeparately; and he is ſo pleaſed with the thoughts of his ſucceſs, that he ſuppoſes his antagoniſt will never be able to ſupport the load of ſelf-ſhame and public diſapprobation, which he is about to lay on him. We however imagine, that Mr. Knox will not find the burden very heavy; as we think the letter contains more of cavil and captiouſneſs, than of fair, ſolid, and candid argument. If the honeſt indignation of Mr. Knox has prompted him to overcharge the picture a little on one

Digitized by Google

one side; his opponent has heightened it with much more extravagant and false colouring on the other.

When the letter-writer expatiates (p. 27) on 'the classical exercises and examinations; the regularity of religious duties; the attention to morality; the regulation and moderation of expences,' with a long list of *et cætera*; a reader who has received no information from other sources, would conceive that nothing reigned at Oxford but literature, piety, sobriety, and œconomy: but, alas! those who have been admitted behind the curtain; who understand the full meaning of the terms, *wall-lectures*; *going through one's strings*; *chapel-lounges*; *college jobations and impositions*; *doing juraments*; and many such mysterious and profound arcana of academical doctrine and discipline; who know that much of our author's fine flourishing and declamation must be resolved into these things; who know also the great sums of money that are shamefully squandered in dissipation and debauchery, by students of all, and especially of the higher, ranks, for want of better employment; know and lament that matters are widely different from what the present writer would have us believe.

That our readers may form a just idea of this author's mode of writing and reasoning, we will lay before them the following short extract. From the defiance which he hurls against Mr. Knox, immediately afterward, he seems to consider this as the most invulnerable part of his pamphlet. It is intended as a reply to Mr. K.'s proposal for abolishing the greater part of the professorships, as being perfect sinecures:

'Sixteen professors and readers are appointed by the university: of these the professors of modern history, of astronomy, of geometry, of natural philosophy, of Arabic, of law, and of botany, the clinical professor, and the readers in chemistry and anatomy, deliver each of them a course of lectures in their respective departments once, at least, in every year. The professor of music amply discharges the duties of his situation. A Latin poetical lecture is read every term by the professor of poetry. The professor of theology is superseded in the discharge of his duty, by the very assiduous labours of the present regius professor in divinity. As there are two Arabic professors, one may very justly be relieved from the duties of his office. The emoluments of the professorship in morality are divided between the proctors of each year: the very nature of their office must lead them to a most satisfactory discharge of the real duties of a professor in moral philosophy.'

Thus is dust thrown in the eyes of the ignorant! Those, however, who are acquainted with the interior of an English university, are not to be so deceived. The case is very different here, from what it is abroad, or even in Scotland. There, the professors are the fountains of knowlege. All that

is

Digitized by Google

is learned, muſt be drawn from that ſource: but this is ſo far from being the fact in England, that the great body of ſtudents at Oxford and Cambridge, which is compoſed of thoſe who reſide only till they take their firſt degree, never, during any part of their reſidence, think of applying to the profeſſors for information of any ſort. They never ſuppoſe that their inſtruction is to come thence. Of the undergraduates, if here and there one attend any profeſſor's lectures, it is conſidered as a kind of novelty. Many of them, when they leave college, are perhaps hardly able to tell ſo much as the name of a ſingle profeſſor. It is well known that the tutors, public and private, and not the profeſſors, are the diſpenſers of that knowlege which is commonly ſought in an Engliſh univerſity.

In the ſame ſuperficial manner, does the author gloſs over the complaints that are daily made by all, and heavily felt by parents, of the enormous expences of an univerſity education. He tells us (p. 9) that the expenditure in the articles of proviſion, hair-dreſſing, room-rent, waſhing, attendants, tutorage, public lectures, college and univerſity dues, and the *neceſſary* concomitants of an academic life, are extremely low and inconſiderable. This is all very true: but what is it to the purpoſe? It is not the neceſſary, but the *unneceſſary*, expence, of which complaint is made: that expence which no diſcipline will ever prevent; no ſtatutes ever reſtrain. To ſuch feeble and ineffectual checks, the active emulation and ingenuity of youth, unoccupied by proper objects, will always bid defiance. In a word, the needleſs expence is that which can only be obviated by ſeriouſly fixing the attention, and engaging the heart, in the cauſe of literature. To effect this end, public examinations ſhould be held, ſo frequent as conſtantly to keep alive the hopes and fears of thoſe who are to undergo them; ſo general as to include all ranks of ſtudents; and ſo diverſified, as to give ſcope for every ſpecies of literary merit.

We have already delivered our opinion, however, on this head, in our account of Mr. Knox's letter. We ſhall, therefore, here only obſerve, that though no one can entertain higher ideas of the great virtue and great learning that adorn our Engliſh univerſities, than we do, we nevertheleſs think it vain to deny that they are diſgraced by much vice, and much ignorance. That theſe evils might be very conſiderably alleviated by a judicious reform, is certain. That, in time, they might be nearly annihilated, is probable. At all events, it is unqueſtionable, that thoſe members of the univerſities do not beſt conſult the honour and intereſt of theſe venerable foundations, who ſtrive to palliate and varniſh over their defects, but thoſe who ſtudy and labour to amend them.

Art.

Digitized by Google

ART. IX. *A Diſſertation concerning two Odes of Horace*, which have been diſcovered in the Palatine Library at Rome. 4to. pp. 40. 2s. 6d. Robinſons. 1789.

THE firſt enquiry among ſcholars, to whom theſe two odes, ſaid to be written by Horace, are preſented, muſt neceſſarily be concerning their authenticity: what proof is there, that they are really his? In anſwer to this queſtion, the editor tells us, that they were diſcovered about eleven years ſince, by M. Pallavicini, in the Palatine library at Rome; and that they were firſt publiſhed at the end of the *addenda in animadverſionibus ad Longi Paſtoralia*, by M. de Villoiſon. As theſe circumſtances, however, carry little conviction to the mind of any one, ſome *internal* evidence is next required. The firſt of the odes is addreſſed to Julius Florus; and much pains are here beſtowed in proving that Horace had engaged to ſend ſome of his odes to this Julius Florus; and that therefore it follows—What? not that he actually did ſend the odes; for, if the writer before us had read the epiſtle to which he refers, and which is the ſecond of the ſecond book, he would have found that Horace there excuſes himſelf from writing any odes, or indeed any kind of poetry. He might have learned too, that this epiſtle was one of Horace's lateſt productions, and therefore could not poſſibly be written previouſly, as is aſſerted, to this ode, which itſelf is afterward ſaid to have appeared in his firſt publication.

The editor is not more fortunate in his attempt to prove the originality of the ſecond ode; in ſome reſpects, indeed, he may be ſaid to be more unlucky, as it is from this ode that he endeavours to ſhew that both were written when Horace was yet a young candidate for fame, and that they actually made the two laſt odes in his firſt book, or publication, which he takes as the ſame thing. This ode is addreſſed '*Ad librum ſuum*;' and in it Horace is repreſented as diſpelling the fears, which might be ſuppoſed to attend a firſt introduction into the world; and thence it is argued that the author muſt have been young and timorous when he wrote it. In the ſame manner it might be proved that the laſt epiſtle of the firſt book, (from which, by the bye, this ode ſeems partly to be copied,) was compoſed when Horace was young; whereas he there tells us he was forty-four years of age. If this newly found ode was written after the odes in the firſt book were compoſed, and if it was intended, as is aſſerted, to uſher that book into the world, it muſt have been written in, or after, Horace's 54th year, ſince in that year was compoſed the firſt ode of the firſt book, addreſſed to Mæcenas. How unwiſely then does the author talk, when he ſpeaks of 'the effect of reading this ode, with the laſt odes of the

Digitized by Google

the ſecond and third books, in regular ſucceſſion, by which we are not only *convinced*, that the different *works (Libri!)* of Horace, were ſeparately publiſhed; but we are ſtruck with the moſt evident marks of increaſing courage, and progreſſive confidence, in the merits of his works, and of his future fame?'

The author's *palmary argument*, (to uſe a faſhionable expreſſion,) is as follows. 'I think it may be concluded, that two odes were *certainly* wanting to complete the firſt book, from the particular attention of Horace, to form each book, that is adorned, as it were, with a peroration, of a regular number of odes: thus the ſecond book has *twenty*, the third book *thirty*, and the firſt book of epiſtles *twenty*; it is therefore very probable, that the firſt book of odes was originally compoſed of *forty!*' Who ſhall withſtand ſo convincing an argument? It is in vain to urge, that the number of odes in each book is not, of neceſſity and by a kind of law, obliged to be diviſible by 10; becauſe the firſt book has 38 odes; the 4th book has 15; and the Epodes 17. What then? Alas, theſe books are not 'adorned, as it were, with a peroration!'

From what has been ſaid, it will appear that every reader muſt form his own judgment concerning the authenticity of theſe poems, from their contents. After a careful peruſal, our opinion is, that they are more likely to be imitations of Horace, than to have been compoſed by him: but, at all events, if he were allowed to be the author, they can add nothing to his fame.

ART. X. *The Medallic Hiſtory of England to the Revolution.* With Forty Plates. 4to. pp. 112. 2l. 2s. in Boards. Edwards. 1790.

OF the plan and the principles on which this book is formed, the following account is given in the preface:

'This work is the firſt which lays before the reader a complete ſeries of Engliſh medals down to the revolution. Mr. Evelyn, in his Numiſmata, publiſhed many Engliſh medals, and about the middle of this century, Mr. Perry engraved ſome plates of them; but Mr. Snelling's plates greatly exceeded all former attempts in this way.

'The publiſhers of the preſent work have improved upon Mr. Snelling's plan, in ſupplying his deficiencies, and giving a deſcription with the plates. Their expence has been conſiderable, and the fruit of it is now ſubmitted to the public.

'Mr. Snelling's collection, though meritorious, was ſo incomplete, that more than a third of the plates now appear for the firſt time, and in thoſe, ſome of the moſt rare and curious medals are contained.

'If we except the medals of the Popes, this collection may boaſt of being the firſt genuine and complete one of its kind. Notwithſtanding

Digitized by Google

ſtanding the eminence of France in books of ſcience, muſt be acknowledged, yet that country has, as yet, only the fabulous and imaginary works of De Bie and Typotius, and a few detached plates by Le Clerc. Germany, Spain, and the other countries of Europe, have no collection of this kind, though all muſt allow that its importance to the hiſtory and arts of a country ought to render it a national object every where.'

As there are no contemporary medals of Engliſh ſovereigns till the reign of Henry VIII, the 1ſt and 2d plates are properly enough made up from the medals of Daſſier, an artiſt whoſe performances will always be admired for the excellence of their execution, how little likeneſs ſoever they may bear to the monarchs whom they are intended to repreſent.

The 3d plate begins with the contemporary medals; and here the firſt piece with which we are preſented, is the celebrated Jetton or Counter, ſtruck in France for the wardrobe of King Edward III, and circumſcribed *Garderobe Regis*. The reſt then follow pretty nearly in order, till we come to the year 1688.

Of a work of this kind, which is little more than a mere catalogue of legends and names, it is impoſſible to have much to ſay. The book is printed in a capital ſtyle. The plates are well executed. The paper is equal to the type and engravings; and the whole, taken together, forms a very beautiful volume for a gentleman's library.

In a publication of ſo much expence, we are ſorry to ſee any thing deſerving of cenſure: but, though we ſhall not aſſert with a brother critic, that the inſcriptions, French and Engliſh, are all erroneouſly tranſlated, yet truth obliges us to declare, that they are, in general, but very badly, or to borrow a ſchool phraſe, very *baldly* done; and that many of them are totally miſtaken. Of this kind, is the tranſlation of the word *rutilans*, page 11, which, inſtead of *ſplendid*, ſhould have been *red*, *reddening*, or *ruddy*; of *bar* for *board*, page 14; and the whole of the legend of the ſame number. *Mayeſt* for *ſhalt*, page 16. *The* for *its*, ibid. *For* inſtead of *with*, ibid. *Why* for *that*, page 20. *Straw* for *hay*, page 21. *Confound* for *ſlay*, page 22. *Will* for *is*, ibid. The whole of the Legend No. 2, plate xii, &c. &c. &c. It grieves us to add, that toward the end they become much worſe.

Nor do the plates always accord with the reading. Of this we have a proof in page 8, No. 10, page 23, No. 5, page 64, Nos. 7, 9, and in other places.

Whatever additions have been made to our old friend and maſter, Snelling, (in this branch of ſcience, of moſt reſpectable memory,) we muſt ſtill pronounce the preſent collection

Digitized by Google

very deficient. Even from our own little repoſitory, we could have ſupplied ſome, and we have ſeen many more, that were worthy of notice.

Should the magnificence of this publication, which is really deſerving of encouragement, bring it to a ſecond edition, we hope to ſee its preſent errors and defects remedied; and we would adviſe, in ſuch caſe, to have the ſeveral pieces diſtinguiſhed by the uſual marks of the metals, of which they are compoſed. We mean *Æ* for *Æs. Ar.* for *Argentum*; and *A.* for *Aureus* or *Aurum.* We recommend theſe particulars the more warmly, becauſe we know of no perſons more deſerving the favour of the public, than the gentlemen concerned in this work, whether conſidered for their printing, or drawing, in the laſt of which they have very few equals.

ART. XI. *A deſcriptive Account of the Iſland of Jamaica:* By William Beckford, Eſq; Author of Remarks on the Situation of Negroes in Jamaica. In Two Volumes. 8vo. Vol. I. pp. 464. Vol. II. pp. 405. 12s. Boards. Egertons. 1790.

A GENTLEMAN, reſident for ſeveral years in Jamaica, and largely concerned in its plantations and traffic, muſt be able to afford the public a juſt account of this important part of the Britiſh dominions; eſpecially if, to natural capacity, he adds, as Mr. Beckford appears to do, the improvements of reading, ſcientific inquiry, and obſervation. The volumes before us, accordingly, contain much valuable information, and cannot fail of affording amuſement and pleaſure to the reader, though they do not form a perfect production.

It would be eaſy to point out ſeveral blemiſhes; ſome of which, at leaſt, might have been corrected, or prevented, with but little trouble to the writer; there are inſtances in which the ſtyle is inaccurate, or awkward and obſcure; at other times it appears inflated or affected; occaſionally, the digreſſions are tireſome, and the prolixity is unpleaſant; repetitions frequently occur; and the deſcriptions, though intereſting and expreſſive, may conſiſt too much of poetical proſe for ſome ears, or approach too near to bombaſt:—on ſuch accounts, the work lies open to cenſure, and may poſſibly try the patience of the reader; who will yet, if good-natured, be inclined to make conſiderable allowances for an author, who evidently writes under deep depreſſion of ſpirits and perturbation of mind *. He is himſelf aware of the defects attending his performance, and offers his apology:

---

* See Review, vol. lxxix. p. 69—70.

'I have,

'I have, (he says in his preface,) little to plead for my presumption in intruding this work on the patience of the public, but the desire of employing some hours, which would have been otherwise consumed in sorrow and despondency, in a manner pleasing to myself, and inoffensive to society; and in enforcing the situation and the work of a class of people, who are now become the objects of legislative discussion; and whose bonds it is the interest of every planter to make easy, and whose burdens the duty of every writer, at all acquainted with their condition, to endeavour to render light.'

Enforcing the situation and the work, in the above passage, appears an odd, and almost unintelligible expression. We suppose the writer means, enforcing a proper attention and regard to the Negroe slaves and to their employments, so that they might be equitably and kindly treated.

Mr. Beckford is an advocate for the slaves; he laments their sufferings; complains of the injustice to which they are subjected; and points out particular instances of the ill-treatment that they receive from inhuman and avaricious masters. He is, at the same time, as has been formerly testified *, an avowed adversary to an abolition of the trade, or emancipation of the Negroe: he also talks much of the peace and comfort which this people obtain in Jamaica, and would persuade the reader that it is superior to what is known by the generality of the lower orders of society in Great Britain: but indeed there appears to be a degree of inconsistency in his observations at different times. He, however, declares his hope, that if neither abolition nor emancipation shall take place, a full and efficient reformation *may*; 'and under this idea, (he adds,) there cannot be a doubt but that the Negroes may be made as contented and happy, as their ideas of contentment and happiness can possibly extend.'

We find that Mr. Beckford cannot really vindicate the practice of slavery; the injustice and cruelty in which it originates, are charges that still cleave to it, amid all arguments that can be offered in its favour; and which alone, whatever might be said to palliate subsequent evils, prove that it is criminal, and ought by some means, though gradually, to be suppressed. It does not appear that men thus degraded and oppressed, so far from meriting punishment, can be justly censured, for contriving and employing measures to regain that liberty of which they have been robbed. Mr. Beckford, as we have hinted, at one time mourns over their distresses, and at another describes their state as easy: he appears, in this respect, to be rather perplexed: but after speaking very favourably concerning the indulgencies granted to the Negroes, he farther says,

* See Rev. for July 1788, vol. lxxix. p. 69.

Digitized by Google

'I assert, that the planter must be a real gainer by every reform that can immediately or ultimately tend to the comfort and happiness of those on whose labour he is dependent for his own felicity and health; and he should be the first to come forward and enforce every benevolent institution that can either meliorate their situations, or *soften the appellation*, or suppress the rigors of bondage.'

He sometimes benevolently employs a few sentences in favour of brute creatures, and particularly observes concerning those hardy and useful animals, the mules:

'When the Negroes shall have felt the salutary effects of the commiseration and indulgence of the people of Jamaica, I should hope that their humanity would not be insulted by extending their protection to those patient but tacit sufferers, who feel much, but without the descriptive language of complaint; and of all those creatures that are not possessed of the organs of speech, I cannot help insisting that the mules in the West Indies are the most entitled to compassion and relief.' Vol. i. p. 168.

Descriptive writing is frequently attempted by this author, and frequently with some success. He finds many picturesque views for the purpose, in the land, the ocean, the heavens, and the different kinds of employments which are here prosecuted:—some of these scenes are of a pleasing and entertaining nature,—some are grand, awful, and terrific: the author wishes for the hand of an artist, who could make them glow on the canvas; and flatters himself that, in some future period, such a desire will be gratified: he assures the reader, that the observations which he has made on the scenery of Jamaica are the faithful consequences of a long and minute investigation of its beauties; 'nor,' says he, 'am I conscious that I have introduced one single object of nature that I have not frequently had before my eyes, and have not contemplated with perseverance and delight.'—We shall here insert a passage, because it is short, and because it furnishes some ideas concerning one of the principal products of this island.

'A field of canes, when standing, in the month of November, when it is in arrow, (or full blossom,) is one of the most beautiful productions that the pen or pencil can possibly describe. It in common rises from three to eight feet, or more, in height; a difference of growth that very strongly marks the difference of soil, or the varieties of culture. It is, when ripe, of a bright and golden yellow; and, where obvious to the sun, is, in many parts, very beautifully streaked with red: the top is of a darkish green; but the more dry it becomes, from either an excess of ripeness, or a continuance of drought, of a russet yellow, with long and narrow leaves depending; from the centre of which shoots up an arrow, like a silver wand, from two to six feet in height; and from the summits of which grows out a plume of white feathers, which are delicately fringed

fringed with a lilac dye; and indeed is, in its appearance, not much unlike the tuft that adorns this particular and elegant tree.'

The management of the sugar-cane, from the first preparations and culture, to its deposit in the hogshead, and then in the vessel for exportation, forms a very principal part of these volumes; which, as it affords some amusing particulars for general readers, also exhibits many observations that may be very profitably considered by those who are engaged in this branch of business: for the remarks are founded on experiments, and sometimes arise from the mistakes which the author acknowleges he made, and which served to afford him caution and improvement, as they may also do to others. Hence, however, we can make no other selections, than the few lines which follow, and which may, if regarded, prove of service to those who are or are not employed in the sugar trade; since attention and frugality are beneficial in every line of life:

'I am convinced that one seventh of every crop of sugar is wasted on some properties by neglect, or by a want of foresight, strength, or industry; and much of the failure of the produce will be, consequently, owing to a delay in the operations of the field, and particularly at that critical period when the harvest requires both vigour and dispatch.' Vol. ii. p. 7.——Again, 'It is disgraceful to see the waste of coppers, of stills, of mill-cases, gudgeons, grating-bars, and, in short, of many other plantation utensils, that are scattered on some properties, (the name given to individual sugar-grounds,) about the works and pasture: and yet perhaps the same list of stores is annually sent, and of consequence the same expence incurred. It is not so much what is made, as what is saved, that forwards independency, and substantiates the permanent riches of him who possesses them.'

From the accounts of this and of other writers, Jamaica is, in several respects, a most desirable situation:

'It is the best poor man's country in the world: and that country must surely be good, that can convert poverty into independence, can smooth the brow of sorrow and despair, and occasion the heavy heart to leap for joy: and where a man can acquire a competent fortune by persevering industry and honest gain, the liberal mind will be less willing to envy, than it will be desirous to applaud.'

As every human enjoyment, however, has some evil or danger attached, so is it with this pleasant spot; it has many disadvantages, and some direful enemies:—to use this writer's language, 'the hurricane must, from its destructive pre-eminence, be deemed the most formidable adversary the sugar-cane has to encounter, and the principal dread of the latitude in which it grows.'

Of the hurricane which happened in the month of October, 1780, we are here presented with a striking and affecting

Digitized by Google

relation. Some imperfect idea may be formed concerning it from the following paragraphs:

'To give you at once a more general idea of this tremendous hurricane, I ſhall obſerve, that not a ſingle houſe was left undamaged in the pariſh, (Weſtmoreland, which is large,) not a ſingle ſet of works, traſh-houſe, or other ſubordinate building, that was not greatly injured, or entirely deſtroyed. Not a ſingle wharf, ſtore-houſe, or ſhed, for the depoſit of goods, was left ſtanding; they were all ſwept away at once by the billows of the ſea, and hardly left behind the traces of their foundations.—Hardly a tree, a ſhrub, a vegetable, or a blade of graſs an inch long, was to be ſeen ſtanding up and uninjured, the enſuing morning.—The very beaſts, of all deſcriptions, were conſcious of the calamity; the birds, particularly the domeſtic pigeons, were moſt of them deſtroyed; and the fiſh were driven from thoſe rivers, and thoſe ſeas, of which they had before been the peaceful inhabitants. New ſtreams aroſe, and extenſive lakes were ſpread, where rills were ſcarcely ſeen to trickle before; and ferry-boats were obliged to ply, where carriages were uſed to travel with ſafety and convenience.——At Savanna-la-Mar, (a county town,) there was not even the veſtige of a town;—the very materials of which it had been compoſed had been carried away by the reſiſtleſs fury of the waves, which finally completed what the wind began. A very great proportion of the poor inhabitants were cruſhed to death or drowned; and in one houſe alone, it was computed that forty, out of one and forty ſouls, unhappily and prematurely periſhed. The ſea drove with progreſſive violence for more than a mile into the country, and carried terror, as it left deſtruction, wherever it paſſed.—Perſons, who the day before were poſſeſſed, not only of every domeſtic comfort, but of every reaſonable luxury of life, were now obliged to ſeek for ſhelter on a board; and were expoſed, in ſickneſs and affliction, unſheltered and unprovided, to the noiſy intruſion of the wind and the cold, and the frequent viſitations of the ſhower.——Were I to enumerate private afflictions in this ſcene of general devaſtation and deſpair, I ſhould require the pathetic pen of that accompliſhed writer, who has given a charm to grief, and a dignity to ſuffering, in the tender pages of Emma Corbet.'——'I can hardly prevail on myſelf to believe, that the united violence of all the winds that ruſh from the heavens, blown through one tube, and directed to one ſpot, could have occaſioned ſuch deſtruction, and in ſo ſhort a ſpace of time, as that of which I was an unfortunate witneſs, and of which I am now become the feeble recorder.——It can hardly be doubted that heaven and earth were combined in completing our deſtruction. One element alone has been hardly ever known to occaſion ſo extenſive a devaſtation; and the ſudden ſwelling and raging of the ſea, we may reaſonably attribute to the heavings of the earthquake, to which likewiſe the general ruin of our houſes may be in ſome meaſure attributed.——I have ſeen the ruins of Liſbon; and if it would not almoſt amount to folly to compare, in this place, great things with ſmall, I ſhould ſay, that the deſtruction there, great and melancholy as it was, could only have been, by compariſon of buildings and

Digitized by Google

and extent of population, more dreadful than that calamity which I have now the preſumption to deſcribe."

It is not wonderful that this author writes feelingly, and is diſpoſed to expatiate, on ſuch a ſcene of horror as that to which he was a witneſs, and in which he was a ſufferer: but it is poſſible that the reader of theſe volumes may, on ſome occaſions, think that he launches out into unneceſſary ſubjects, or detains him by reflections which are not requiſite for a hiſtory of Jamaica. The panegyric on the King and Queen, (vol. i. p. 193.) to which two or three pages are devoted, is very allowable, eſpecially when it is conſidered as written about the time of his Majeſty's recovery from the diſorder ſo generally and juſtly deplored.—The praiſes on Dr. Johnſon, (p. 281.) are too laboured, and appear rather affected; that *gigantic prodigy of literary perſeverance and ſucceſs*, as Mr. Beckford terms him, may receive all due reſpect, without employing ſuch ſwelling expreſſions. Dr. Burney alſo receives a ſhare of encomiums from this writer; they are introduced naturally enough, when mention is made of ſome muſical inſtruments uſed by the Negroes, particularly one which is called the Bender, being formed of a bent ſtick; and others which are denominated Caramenteer flutes, being made from the porous branches of the trumpet-tree. The author expreſſes a wiſh that a deſcription of theſe inſtruments had found a place in the Doctor's hiſtory of muſic; and that he had ſignified how they might, with advantage and effect, be employed in our Engliſh performances: 'this,' ſays he, 'would even have given variety to a work, which is already voluminouſly new, and that has ſcarcely room for freſh attractions!'——In another part of this publication, amid occaſional reflections on law and lawyers, he pays ſome high compliments to an eminent law lord lately retired, and intimates like expectations from his ſucceſſor: but when he comes to ſpeak on the ſubjects of debtor, creditor, arreſts, &c. on which he employs ſeveral pages, it is evident that his mind is hurt; and though he delivers ſome truths, he may not be ſufficiently calm and impartial to decide. It is a tender ſubject, on which we will not dwell, eſpecially when we obſerve, as we do with concern, that theſe volumes are dated from the Fleet priſon: yet we may juſt add, that we have ſometimes been ſurprized to hear perſons plead warmly in behalf of the debtor, who ſeem to have forgotten the provocation and injury ſuſtained by the creditor. If, indeed, the law of England, on this point, as is ſometimes intimated, oppreſſes both the one and the other, it is but common juſtice and equity that it ſhould undergo reviſion, and receive a thorough amendment.

Among the productions of this iſland, the plantain tree obtains a place, in the judgment of Mr. Beckford, at leaſt next to

Digitized by Google

the ſugar-cane, and is, in ſome reſpects, regarded as its ſuperior. He deſcribes, through ſeveral pages, the tree, the fruit, the method of cultivation, and the uſe to which it ſerves: indeed he ſuppoſes it the fineſt vegetable in the world; and from the partiality, he adds, with which it has been always mentioned by circumnavigators, and even in thoſe regions in which the bread-fruit abounds, it is natural to ſuppoſe that it has the preference of this highly boaſted and ſingular production.

In the account which is here given of the land and water animals, we obſerve a paragraph concerning the alligator, which, as it is ſhort, we ſhall inſert:

'The make of this creature, that ſeems coated for ſtrength, and whoſe ſcales and colour may deceive, conveys with the idea of danger the lures of deceit; and only floats an apparent log on the ſurface of the water, to ſurprize its prey, and hurry it, unſuſpecting danger, to the depths below.—It is amazing how bold and adroit ſome Negroes are in the capture of this fiſh. We are told that the Africans will attack the crocodile with knives, and prove victorious in the combat. The Negroes in Jamaica will take the alligator without a weapon, will incloſe it in their arms, and force it on ſhore, without fear and without aſſiſtance.' Vol. i. p. 370.

Mr. Beckford contradicts the opinion that 'the body of this animal, on account of the contraction of the ſcales, is not pliable, and conſequently not *capable of motion*,' (or, as we ſhould rather ſuppoſe he means, cannot turn without great difficulty.) Of one which he had in his poſſeſſion, he tells us, 'he could ſcarcely touch its tail with a ſtick, before it ſnapped it with its mouth.'

According to this writer, the pen-keepers, as they are called, or farmers, who cultivate the ſoil of this iſland, are generally found to be, if not the moſt opulent, at leaſt the moſt independent and the moſt happy of the inhabitants of this country. Yet after an account of the eaſe and plenty in which they live, it is added,

'There is not a country in the world in which there is more room for agricultural improvement, than in the one which I am endeavouring to deſcribe; but then the natural indolence of the inhabitants muſt be removed, their induſtry awakened, and a ſlow and progreſſive trial of experiments muſt be made, under the eye of patience and obſervation, before they can ſucceed. The land in Jamaica rather wants culture than richneſs; nor is the idea, and conſequently the practice, of keeping it in heart, at all underſtood. Cultivation is not known as a ſcience, but as a routine of duty; and hence the doctrine of manure, and the uſe of the plough, are only conſidered as operations of annual recurrence, and not as objects that may either injure or improve: for if the land on which the *canes* are planted be too much invigorated, *they* will be too luxuriant to yield returns; whereas if poor land, on the contrary, be well cultivated, the produce will not only be good, but may be great.—The leſs the

Digitized by Google

the land is turned up in Jamaica, and exposed to the burning powers of the sun, the longer will it preserve its humidity, and consequently retain its strength. In the most *humble* productions of the country, it is observable that *they* thrive best in those soils which are the most abundant in flint-stones; and if they be heaped around a coffee bush, or what may be called a domestic shrub, they will certainly maintain, if not increase, the vegetation.'

In another place it is said,

'The use of the plough is certainly not arrived at its period of perfection in Jamaica; it is, without doubt, capable of much improvement to the land, with a proportionate diminution of Negroe labour.—The earth is niggard of her gifts, that the hand of industry may bring them forth; and, however discouraged we may be by the sterile appearance of the surface, yet let man reflect, that the mine is buried beyond the reach of cultivation; and that in his progress to the reservoirs of gold and silver, he has passed through many strata of earth that would have been productive of the wants and comforts of man.'

Concerning the turtles which annually frequent the coast of Jamaica, or the islands near it, the author observes:

'It is well known, that they will not only live for a considerable length of time *without food and water*, but *out of the last element*: and those that I purchased at the Grand Caymanas *, in my voyage from Jamaica to England, increased very considerably in weight, notwithstanding they were not given any sustenance during the passage.—The best of these creatures are supposed to be those which are caught in the neighbourhood of this island: they are not so large as those that the fishermen bring off for sale from Port Antonio and Cuba; but their fat and flesh are reckoned more rich and delicate. The *land* turtle of Jamaica are among the principal delicacies of the country; and there are but few people who have resided there long, who do not give them a decided preference.'

We have thus presented our readers with a cursory view of this publication, of which it was the less easy to give an account, as it does not proceed on any express plan, and is not divided into chapters. That the mention which we have made of imperfections and mistakes, is not wholly groundless, will probably be perceived by the few short extracts that we have inserted: yet, whatever are their faults, we think that these volumes may be read by the public, as they have been by us, with entertainment and information. Beside the useful observations of other kinds which the author presents, he not unfrequently introduces religious and moral reflections, and thus adapts his work, in different respects, to the improvement of the generality of his readers.

* See M. Rev. for Dec. 1774, vol. li. p. 434.

ART.

Digitized by Google

ART. XII. *A Treatise on Practical Astronomy.* By the Rev. S. Vince, A.M. F.R.S. 4to. pp. 204. 15s. Boards. Deighton. 1790.

IN the present advanced state of astronomy, and of the sciences dependent on it, the knowlege of instruments, and of the method of employing them in actual observation, and of deducing the conclusions which observation furnishes, is of singular moment. To the improvement of modern instruments; to the accuracy with which they are constructed; to the combination of their powers; to skill in using them on the several occasions to which they are adapted; and to facility and exactness in applying the observations that are made to the practical purposes for which they are designed; we are principally indebted for those discoveries that have extended our acquaintance with the system of nature, and that have accelerated the progress of those arts and sciences, toward perfecting which, astronomy is subservient: but where are we to obtain the knowlege of these instruments, of their successive improvements, and of the method of using them to advantage? We have hitherto been under the necessity of recurring to various publications, which, on account of their number or price, are not easily procured, and in which the incidental information that occurs, is less satisfactory than we could wish. Writers, whose chief view has been directed to other objects, have contented themselves with recording the result of their observations, without describing the apparatus with which they were made; and in works of a more general kind, some instruments are wholly omitted, and others are described in a manner not sufficiently minute and accurate.

The work before us supplies a defect, which has been often regretted. We are glad to find, that it has been undertaken by a writer of Mr. Vince's known character, as a mathematician and astronomer; and we are happy in an opportunity of recommending it to those who need the information which it contains.

This treatise contains the substance of a course of lectures on practical astronomy, read in the university of Cambridge, and is designed to explain the construction and use of those instruments that are employed in astronomical observations. The ingenious author has availed himself of all the information which he could derive from various books, and from the communications of friends, in order to exhibit the latest improvements of the several instruments which he describes, and to render this work complete and accurate. In the advertisement prefixed to it, he acknowleges his particular obligations to the Astronomer Royal, and to Mr. Ramsden.—To the de-

Digitized by Google

ſcription and explanation of the uſe of each inſtrument, he has added rules for computing and deducing the concluſions for which the obſervations are made; and theſe rules are illuſtrated by ſuitable examples.—As a kind of companion to thoſe who have acceſs to an obſervatory, and who have an opportunity of examining and uſing the inſtruments which are here deſcribed, this treatiſe is very important and uſeful: but the benefit of it is rendered more general, by accurate figures; a view of which will enable perſons who have not acceſs to the inſtruments themſelves, to underſtand the author's deſcription, and to obtain a ſatisfactory knowlege of their conſtruction and uſe.

The author begins with deſcribing the principles and uſe of the VERNIER, which is a graduated index, now generally applied to all inſtruments in which great exactneſs is required. It is an admirable contrivance for ſuperceding the neceſſity of thoſe minute ſubdiviſions, which could not be conveniently introduced into the graduated line or ſcale, to which this is adapted. The principle on which the *Vernier* is formed, is thus conciſely deſcribed:

'If two equal arcs to the ſame radius, or two equal ſtraight lines, be each divided into equal parts, and the number of equal parts in one exceed the number in the other by unity, then will the difference of the equal parts of the two arcs or ſtraight lines be a fraction, whoſe numerator is the length of the equal arcs or ſtraight lines divided by the product of the numbers of the parts into which each is divided. For if A repreſents the equal arcs or ſtraight lines, n and $n+1$ the number of equal parts into which each is divided, then the length of the diviſions of each will be $\frac{A}{n}$ and $\frac{A}{n+1}$ reſpectively, and their difference is $\frac{A}{n}-\frac{A}{n+1}=\frac{A}{n\times n+1}$. *E. g.* Let $A=7^{\circ}$, and ſuppoſe each degree to be divided into three equal parts, then will A be divided into 21 equal parts; and let an arc of the index equal to A be divided into 20 equal parts, then $n=20$, $n+1=21$, and the difference of the diviſions $=\frac{7^{\circ}}{20\times 21}=\frac{420'}{420}=1$ minute.'

In the ſame manner, it will be eaſy to adapt the graduated index to an arc, containing any number of degrees and minutes, and to obtain any minute diviſions that may be required. Thus, alſo, if a line 1 inch long be divided into 24 equal parts, and another of the ſame length into 25; then $n=24$, $n+1=25$, $A=1$ inch, and the difference of the diviſions $=\frac{1}{24\times 25}=\frac{1}{600}$ part of an inch, and not $\frac{1}{500}$, as it is in the book.

After

After describing the principles of the *Vernier* scale, and the mode of constructing it, the author proceeds to shew, how the divisions of it on the limb of the quadrant may be distinguished and read off. He observes in a note, that 'this invention was for some time ascribed to *Petrus Nonius*, and from thence was called a *Nonius*; but it was afterwards discovered to be the invention of *Pierre Vernier*, and therefore it is now generally called after his name.' He might have added, that *Nonius*'s method of division, explained in his treatise *De Crepusculis*, printed at Lisbon in 1542, is very different from that of *Vernier*. It was formed by describing, within the same quadrant, 45 concentric arcs, and dividing the outermost into 90 equal parts, the next within into 89, the next into 88, and so on, till the innermost was divided into 46. By their means, in most observations, the plumb-line or index must cross one or other of these circles, very near to a point of division: whence, by computation, the degrees and minutes of the arc might easily be counted. To this invention, succeeded the method by diagonals, first published by Thomas Digges, Esq. in a treatise intitled, *Alæ seu Scalæ Mathematicæ*, printed at London in 1573, who ascribes the invention of it to an ingenious artist, whose name was Richard Chanseler. *Nonius*'s division by concentric arcs, was improved at different times by *Curtius* and *Clavius*. The last and best of *Curtius*'s improvements, consisted in setting off, on the first concentric arc within the outermost, the 60th part of such a portion of that arc as answered to 61 degrees, and from that division continuing on through the whole arc the intervals of single degrees: by doing which, every division in this arc is advanced one minute forwarder than in the first. At the beginning of the next arc, he takes off the 60th part of 62 degrees, and from that point continues through the whole arc, the intervals answering to single degrees; and thus each division in this arc is advanced two minutes beyond the degrees of the first; and in this manner he proceeds, till the degrees are divided into the whole number of minutes that they contain. *Vernier*'s method of division is a compendium of this method of *Curtius*. It was first published in a tract intitled, *La Construction, l'Usage, les Propriétés du Quadrant Nouveau de Mathematique*, &c. printed at Brussels in 1631. For a farther account of the progressive improvements which the graduation of scales has received at different periods, we refer the reader to Robins's Mathematical Tracts, vol. ii. p. 265, &c.

The first astronomical instrument which Mr. Vince describes, is Hadley's quadrant. He premises a short history of its invention. He then proceeds to the theory and construction

Digitized by Google

tion of this useful instrument. He shews how to adjust it for the fore and back observations, and in viewing both distant and near objects, and how to observe and correct the errors of adjustment. He subjoins very necessary and useful directions to observers, and closes his description of the instrument with several examples of its use. The account which is given of this excellent instrument, contains a summary of every improvement which has been suggested; and cannot fail to recommend it to those, who are desirous of being accurately acquainted with the principles of its construction, and the uses to which it is applicable.

The different dispositions of wires in a telescope, form the subject of the *third* chapter of this treatise. The first disposition which the author describes, is that of parallel wires; the second is that of cross wires; and he shews how they serve to determine the right ascensions and declinations of the heavenly bodies, and their transits over the meridian, and what corrections are necessary to be made in the use of them.

In the *fourth* chapter, Mr. Vince describes the *Transit Telescope*, which is a telescope moveable about an horizontal axis, and so adjusted as to make its line of collimation describe a great circle passing through the pole and earth, or the meridian of the place. He explains the adjustments which it requires, viz. that which serves to make the axis parallel to the horizon by a spirit level, a plumb-line or reflection; and that which makes the middle wire perpendicular to the horizon and the line of collimation, or the line joining the centre of the object-glass and the centre of the cross wires, perpendicular to the axis about which the telescope turns, so that this line may move in the plane of the meridian. He demonstrates the advantages of Mr. Ramsden's method of illuminating the wires, by making the axis about which the telescope turns, hollow and open at one end; against which he places the lamp, and by putting within the telescope, directly against the lamp, a plane reflector at an angle of 45° with the axis of the telescope, in the middle of which reflector there is a hole cut so large, that no rays passing through the telescope to form the image of the object, are intercepted. He then shews how to raise the telescope to its proper elevation, for bringing any known object into the field of view. He recites two methods for this purpose: the one invented by Dr. Maskelyne, and the other by Mr. Troughton, mathematical instrument maker in Fleet-street. Having shewn how to adjust the instrument, he directs how to regulate the clock by the stars and by the sun, and then how to determine the right ascension of the heavenly bodies. He enumerates the uses to which the knowlege of the right ascen-

Digitized by Google

sion may be applied in finding the time at which a star or planet comes to the meridian; how long, at any given time, it will be before any body comes to the meridian; in what order the heavenly bodies pass the meridian; and in making a catalogue of the fixed stars. Thus also the difference of longitude of two places may be found from the times of the moon's passage over their meridians, compared with the times of the passage of a fixed star. He illustrates the rule for this purpose, proposed by Dr. Maskelyne in the Nautical Ephemeris for 1769, by an example given by Mr. Pigot in the Philosophical Transactions for 1786, for determining the difference of the meridians of Greenwich and York.

The *fifth* chapter of this treatise contains a description of the structure, adjustment, and uses, of the *astronomical quadrant*; which, being fixed up with its plane in the meridian against a firm stone pillar or wall, is called a *mural* quadrant. This instrument is sometimes fixed to a vertical axis, and moveable round it into any azimuth, by which altitudes may be taken off the meridian. The quadrant here mentioned, is one of the latter sort, the adjustments and uses of which were first described by Dr. Maskelyne, in the Nautical Almanac for 1769. It was constructed by Mr. Ramsden, and is fixed in the observatory at Christ's College, Cambridge. In this chapter, the author describes the apparatus invented by Dr. Bradley, and executed by Mr. Bird, for examining the accuracy of the mural quadrant at Greenwich; and also the apparatus invented by Mr. Ramsden for examining the total arc of the quadrant which he had constructed for the Duke of Marlborough, without applying any weight to the instrument. He closes this chapter with a short account of the instrument used in taking equal altitudes, called the *equal altitude instrument*; and he subjoins a table for the reduction of the grand divisions, subdivisions, and *Vernier* of 96, into degrees, minutes, and seconds.

The various kinds of micrometers are the subjects of discussion in the *sixth* chapter. Of these, the first is that of Huygens, with the improvements suggested by Dr. Bradley and Sir Isaac Newton; and the method of adapting a micrometer to a telescope, by which Mr. Servington Savery proposed a new way of measuring the difference between the greatest and least apparent diameters of the sun, when the whole of the sun was not visible in the field of view at once. The author next describes the divided object glass micrometer, invented by the late Mr. John Dollond, and adapted by him to the object end of a reflecting telescope, and by his son Mr. P. Dollond, to the end of an achromatic telescope. The uses

of

Digitized by Google

of this micrometer for measuring the angular distance of two objects and the diameter of an object, and the method of applying it, suggested by Dr. Maskelyne, for determining the difference of right ascensions and declinations, are also described. The improvements of Mr. Dollond and Mr. Ramsden in the construction and application of the micrometer are recited; and the chapter terminates with a brief description of Dr. Herschel's *lamp micrometer*, applied by him to Sir Isaac Newton's reflecting telescope.

This micrometer is formed by two moveable lamps, the light of which passes through two small holes. These are placed at a convenient distance from the telescope, in the direction in which the observer looks at the image. The points of light are viewed by the left eye, and brought, for instance, to the opposite sides of a planet viewed by the right eye; and by measuring this distance from each other, and from the eye, the angle under which the magnified diameter appears, will be known; which, divided by the magnifying power of the telescope, gives the apparent diameter required.

The instruments described in the *seventh* chapter, are Mr. *Graham's equatorial sector*, called also the *astronomical sector*, which is now in the observatory of Greenwich, with the method of its adjustment, and its use; Mr. *Sisson's sector*, constructed on a plan suggested by Dr. Maskelyne, with its adjustments and use; *parallactic instruments*, with the principles of their mechanism; the *zenith sector* of Dr. Hook, that of Mr. Molyneux executed by Mr. Graham, and that of Dr. Bradley, with which he discovered the *aberration* of light in the fixed stars, and the *nutation* of the earth's axis. This instrument is now in the observatory at Greenwich.

The first *equatorial instrument* was made by Mr. Short. It has undergone various alterations and improvements since the year 1749, in which his was described. Mr. Vince, in the *eighth* chapter, describes that of Mr. Ramsden, with its latest improvements, the methods of adjusting it, and the uses to which it is applicable.

In the *ninth* chapter, the author has described a *new instrument for measuring horizontal angles*, made by Mr. Ramsden, and used by the late General Roy, in carrying a series of triangles to Dover from a base measured on Hounslow Heath; for the purpose of determining the difference of meridians between the observatories of Greenwich and Paris; the result of which was 9′ 20″, as Dr. Maskelyne had before determined, from his own observations and those of Dr. Bradley.

The *tenth* chapter contains a particular description of Mr. Ramsden's new *circular instrument*, constructed with a view of obviating

Digitized by Google

obviating the imperfections, and avoiding the errors, of the mural quadrant.

In the *eleventh* chapter, we have an account of the uſe of the *ſimple teleſcope*, with directions to obſervers.

The *twelfth* chapter illuſtrates the uſe of *interpolations* in aſtronomy.

In an appendix, we have nine tables:—the firſt, ſhewing the refractions of the heavenly bodies in altitude; the ſecond, the depreſſion or dip of the horizon of the ſea; the third, the ſun's parallax in altitude; the fourth, the augmentation of the moon's ſemidiameter; the fifth, how to reduce the apparent altitude of the moon to the true altitude; the ſixth, the decimal parts of an hour; the ſeventh, how to convert degrees, minutes, and ſeconds into time, at the rate of 360° for 24 hours; the eighth, how to convert time into degrees, minutes, and ſeconds, at the rate of 24 hours for 360°; and the ninth, the length of circular arcs to rod=1.

Detached extracts from a work of this nature, without the aſſiſtance of figures, would anſwer little purpoſe, either of information or amuſement. From the above abſtract of its contents, our mathematical and aſtronomical readers will be able to form a ſufficient judgment of its importance and uſe.

ART. XIII. *Letters on Education.* With Obſervations on Religious and Metaphyſical Subjects. By Catharine Macaulay Graham, 8vo. pp. 510. 6s. Boards. Dilly. 1790.

THIS volume is partly original, and partly a republication of a metaphyſical work, which formerly paſſed under our notice, entitled, *An Eſſay on the Immutability of Moral Truth**. The chief reaſon which the author aſſigns for reprinting this work in the preſent publication, is, that the principles and rules of education here laid before the public, are founded on the metaphyſical obſervations contained in that treatiſe. Our preſent buſineſs is with this celebrated female writer's ideas of education, as expreſſed in theſe letters; concerning which, we readily accede to her pretenſions, (which, however, might, perhaps, as properly have been referred to the judgment of the public,) that 'the work has ſome ſmall claim to original thinking.' As we have had frequent occaſion to expreſs our opinion of the general merit of Mrs. Macaulay Graham, as a writer, we ſhall at preſent, confine our attention to her remarks on education; in order that our readers may form ſome judgment, how far they are to expect, from theſe letters, any important hints which may be uſefully applied to practice.

* See Review, vol. lxx. p. 89.

After

After ſome general obſervations on public and private education, Mrs. M. G. enters into a long detail concerning the management of children, and ſhe propoſes plans, which, in our judgment, are rather original than uſeful. Who would expect from an Engliſh female writer, an apology for mothers, in the faſhionable world, neglecting to ſuckle their own children? What can be more inconſiſtent, than to diſcourage the ordinary uſe of animal food, and yet recommend the medical uſe of the pure gravy of meat? The extreme hardineſs, with which our reformer adviſes that children ſhould be treated, can never be adopted in a highly advanced ſtate of civilization. The plan of converting early inſtruction into amuſement, on which ſhe lays great ſtreſs, has, perhaps, been too haſtily conceived. We are of opinion, with Mr. Knox, that children ſhould very early be made ſenſible that they have taſks of a ſerious kind to perform, and by attending to them periodically, ſhould contract a habit of application. It is particularly inconſiſtent in our authoreſs, who would take ſo much pains to inure the bodies of children to hardineſs, to ſuffer their minds, for want of daily ſtated employment, to loſe the firmneſs of their tone, and their capacity for vigorous exertions. Few perſons, who pay any reſpect to religion, will, we apprehend, be inclined to follow this preceptreſs in her advice to keep children wholly unacquainted with the ſcriptures.

In her plan of literary ſtudy, among other things, Mrs. M. G. adviſes, that the *rudiments* of the Greek language be taught at *fifteen*, and that reading the Greek hiſtory be poſtponed till the language is acquired. At the age of eighteen, the lad of genius will read with pleaſure, (beſide the hiſtorians,) *Plato*, Demoſthenes, Homer, Euripides, and Sophocles: but of the firſt of theſe, he is to confine himſelf to his *dialogues:* (When is he to read his *other* works, and where is he to find them?) At *ſixteen*, morals are to be ſtudied in Cicero, *Plutarch*, *Epictetus*, and Seneca, (all, certainly, in the *original.*) The reading of Engliſh poetry is to be confined to ſome ſelect plays of Shakeſpeare, Addiſon's Cato, Steele's Conſcious Lovers, Milton, and Pope. Aſtronomy is to be read in Ferguſon: Natural Hiſtory, in Pliny, and Buffon: Politics, in Harrington, Sidney, Locke, and Hobbes: Metaphyſics, in Plato, Cudworth, and Lord Monboddo. (Will Lord M. forgive the authoreſs for overlooking his old friend Ariſtotle?) From the age of twenty, two years are to be ſpent in ſtudying Revelation; and the courſe is to *cloſe* (what an ὑστερον προτερον in education!) with *mathematics.* This plan of ſtudy is certainly *original* and curious: but whether it be any improvement on the method of

Digitized by Google

inſtruction purſued in our ſchools and univerſities, we muſt be allowed to queſtion.

On the moral part of education, Mrs. Macaulay Graham is more ſucceſsful. The following paſſage, on the variety of diſpoſitions in children, does no diſcredit to the pen of this celebrated writer:

'The diſpoſitions of children are various, and theſe varieties require to be attended to with care, or the fruits of education will be blaſted; for that mode of treatment which would rear ſome children up to honour and felicity, will be the ruin of others. This I take to be the ſole cauſe of that inequality of character and conduct which we daily ſee take place among the members of the ſame family.

'There are ſome perſons who poſſeſs a phyſical prudence, which begins its operations with the firſt dawn of reaſon. Whether this quality of the mind owes its origin to the ſlow motion of the animal ſpirits, occaſioning a cold and phlegmatic temperature, ſeldom diſturbed by paſſion? Whether it ariſes from that equipoiſe of the affections, which prevents any ſingle one from gaining a predominance? Whether it proceeds from a natural timidity of mind, from an anxious attention to ſelf-intereſt, or from a natural ſagacity, which points out with greater clearneſs, preciſion, and celerity, the evil to be avoided, and the good to be purſued? Whether it ariſes from any one of theſe circumſtances ſingly, or from an union of two, or more of them, or from a happy combination of all? Certain it is, that the difference of character is great in this particular; and that ſome perſons are born with the principles of this uſeful quality, without poſſeſſing great vigour of intellect, ſhining parts, or thoſe energies of the mind which give birth to admirable actions.

'Prudence has gained on theſe reaſons, the appellation of common ſenſe, though it is of ſuch a determined utility, that none would gain by its exchange for what is called fine ſenſe. And as its operations begin early in life, parents are not liable to miſtake the tendency; but in order to make the moſt of their knowledge, it will be neceſſary to obſerve, that fine ſenſe, when well managed, is better adapted to foſter the higher virtues of the ſoul, than common ſenſe. That the ſame moderation which prevents thoſe who are poſſeſſed of phyſical prudence from falling into great evils, will be obſtacles to their purſuing virtue with any degree of warmth. They will be apt to miſtake the caution of wiſdom for craft, ſubtlety, and deceit; and they will be ſo far from attempting heroic virtue, that without care, their conduct will border on meanneſs. Of ſuch pupils then who ſhow ſymptoms of poſſeſſing the quality of a phyſical prudence, the parent or tutor may reſt ſatisfied on the point of their worldly intereſt; they ought conſequently to poſtpone their lectures on diſcretion, and endeavour to animate their feelings by ſtimulating examples of great and towering virtue, and of thoſe high and diſintereſted parts of conduct, where the nobler paſſions take the lead, and where the intereſts of ſelf are ſacrificed to

Digitized by Google

to equity or to general utility. When the cold inſenſibility of ſuch natures becomes animated, it will be then time enough to inculcate leſſons of moral prudence, which is a very different thing from the quality abovementioned, as it depends on knowledge gained by experience or inſtruction; and is never inimical, but favourable to virtue. For it is the uſe of the underſtanding in regarding all the rules of rectitude, in improving all our accompliſhments and talents, and employing them uſefully to ourſelves and others. It is watchful in attending to the dictates of reaſon, amidſt the clamours of paſſion; and laſtly, it proceeds upon a judicious love of virtue, with ſuch a careful examination of all its intereſts, as to ſuffer no eager purſuits of ſome parts of it to be injurious to others.

'There are other characters ſo oppoſite to the naturally prudent, that diſcretion finds no place in their compoſition. Theſe perſons in general have quick and lively parts, great activity of mind, with exquiſite ſenſibility; and their ſpirits move with a velocity that deſtroys all that frigidity which is ſo favourable to the operations of the underſtanding. Thus their imagination is liable, not only to be inflamed, but deceived; every impreſſion made on it from external objects, or which ariſes from the action of the mind, is received with a vivacity that muſt be inconceivable to thoſe of ſlower feelings; and their paſſions are always ready to riſe in an uproar, whenever they are ſtimulated by deſire. Theſe characters, when they come under the tuition of very wiſe perſons, or are uncommonly favoured by accident, become of extenſive utility, and riſe to the higheſt fame; but for want of the ſame circumſtances of fortune, they oftener act a mad and a ridiculous part in the world, and become objects of its deriſion and perſecution.

'As theſe characters form a contraſt to thoſe who are endowed with the quality of a phyſical prudence, it will be neceſſary to give them a contrary treatment. Inſtead of endeavouring to encreaſe ſenſibility, or exalt the paſſions of the mind, every ſtimulus to deſire ſhould be kept as much out of the way as poſſible, till the underſtanding has had time to ſtrengthen, and till it has gained the habit of exerting its powers: otherwiſe it will be ever borne down by the torrent of paſſion, and kept under by the tyranny of imagination. The mind ſhould be kept active without intenſeneſs. The examples ſet forth for admiration, ſhould be exact pictures of practical imitation. Such an example as Genlis Laggaray would drive theſe inflammable tempers into enthuſiaſm or deſpair. The ſecrets of their heart ſhould be drawn from them by ſuch winning arts of ſeeming confidence, and real tenderneſs, as ſhould induce them to throw off every diſguiſe. Obſervations on the advantage of diſcretion, and the evils which attend temerity, ſhould be made on every opportunity which preſents itſelf; and theſe propoſitions ſhould be variouſly illuſtrated by appoſite examples, drawn from ancient times, from the characters and conduct of acquaintances, and from the ſtories and anecdotes of the preſent day.

'In ſuch diſpoſitions as I have juſt now deſcribed, is often engrafted a whimſical turn of imagination, which is ſometimes an attendant on original genius; but which, for want of a proper at-

Digitized by Google

tention and management, moſt commonly degenerates into the worſt ſpecies of mental diſeaſe, viz. an inſanity, which carrying the appearance of ſoundneſs in all the ordinary tranſactions of life, only ſhews itſelf when the mind is oppreſſed by a combination of unfavourable circumſtances, and gives the colour of criminality to actions which really reſult from the diſordered ſtate of the mental organs.

'Children of this caſt commonly ſhow the turn of their diſpoſition early. The follies of childhood are tinctured with ſingularity; their ſpirits flow unequally. Sometimes very high, and low in the ſame proportion, they ſeize every opportunity which the abſence of thoſe they ſtand in awe of preſents, to break through the rules which authority obliges them to follow. They are never left to themſelves without entering into ſome unlucky courſe of action, and this not proceeding from any vicious turn in their affections, but from an irregular imagination, which is ever prompting them to a miſchievous activity. This turn of diſpoſition, in all probability, proceeds from ſome capital defects in the conſtitution, which affect the due circulation of the animal ſpirits, and thoſe finer juices which act on the brain. Thus the imagination grows irregular. Thus the ideas preſented to the mind, loſe their due magnitude, and become liable to diſtortion. The remedy for ſuch evils lies in a ſtrict care of the bodily health, particularly in an attention to the rendering it robuſt and equal. The mind ought to be kept perpetually engaged in thoſe innocent occupations which amuſe without tranſporting. Inſtruction itſelf ſhould wear the face of gaiety. A full confidence ſhould be acquired, ſolitude avoided, and when the time of adoleſcence comes on, very ſtrenuous endeavours ſhould be made to give the pupil an inſight into the mechaniſm of the human mind, and the methods of diſciplining it.

'Mr. Locke gives ſome directions for the management of the ſlow and inſenſible mind, and Madame Genlis for correcting an indolent one; but I imagine, that the qualities given in theſe three deſcriptions, as they have been placed by me, or as they may be found otherwiſe blended and mixed in the variety which nature produces, give the ſtamp of character to all human beings; and the judgment of the parent or tutor muſt be guided by their experience, which will teach them to adapt their conduct to the different modifications formed by the various mixtures of theſe qualities, and their different degrees. Fortunately for the happineſs of mankind, inſenſibility is the prevailing feature; and whilſt ſenſibility is often ſacrificed to ignorance and neglect, ſhe boldly treads the ſtage of life, and reſts ſecure in the ſhelter of a torpid conſtitution.

'As moſt characters have a leading feature formed from the operations of the governing paſſions, ſo families are frequently marked by the prevalence of ſome one or other of the ſeveral affections. Thus the natural virtues and vices of parents commonly deſcend to their children. It ought therefore to be the taſk of every parent to examine carefully their own character, to find out its propenſities, and to regulate the method of education in ſuch a manner as

Digitized by Google

as ſhall guard particularly againſt the influence of thoſe which they find cenſurable in themſelves, unleſs experience ſhould prove to them, that their children have a contrary tendency.'

The remainder of that part of the preſent work which is new, is employed in remarking ſome of thoſe leading cuſtoms in ancient Greece and Rome, which ſtamped a national character on their citizens; in tracing the cauſes which have prevented Chriſtianity from producing its full effect on the manners of ſociety; and in enquiring into the moſt likely means of advancing public and private happineſs. The authoreſs here treats of penal laws; public charities; the management of private luxuries, public amuſements, and the national religion; and other intereſting topics. Many of her obſervations are ingenious and liberal, and may be worthy of attention: but others appear to us injudicious or romantic; particularly, the inſtituting public baths at the expence of government; the transferring theatrical amuſements from the evening, the natural ſeaſon of amuſement, to the morning, when every one is, or ought to be, *buſy*; and the converting places of worſhip into public exhibitions for the amuſement of our connoiſſeurs, by decorating them with paintings and ſtatues.

On the whole, we are of opinion, that Mrs. Macaulay Graham excels more in the character of an hiſtorian, than in that of a philoſopher. The preſent work will, we apprehend, add little to the wreathe of honour which already graces the brow of this literary heroine.

ART. XIV. *Tour of the Iſle of Wight.* The Drawings taken and engraved in Aquatinta. By J. Haſſell. 8vo. 2 Vols. About 230 Pages in each. 1l. 11s. 6d. Boards. Hookham. 1790.

FEW are now *content to breathe their native air in their own grounds.* Excurſions are univerſally the faſhion. The inhabitant of the North explores the counties of the South; the inhabitant of the South traverſes thoſe of the North; while the London citizen, burſting from the ſmoaky temples of Plutus, travels over the kingdom in all directions, hoping to gather, in his rambles, the fragrant flowers of health and pleaſure. That this paſſion is carried to a great extent, and pervades all ranks, may be inferred from the multitude of *Guides*, *Tours*, *Journeys*, *Excurſions*, &c. which are continually publiſhed. Authors loſe no opportunities; and if a particular diſtrict or route attracts ſingular attention, its beauties are certain of being collected in ſome deſcriptive volume. The work before us was probably deſigned and executed in conſequence of its having lately become faſhionable to make the tour of the Iſle of Wight; and

Digitized by Google

to thoſe who meditate a ſurvey of its rich and extenſive, its varied and picturesque ſcenery, we would recommend theſe volumes as uſeful and pleaſing companions. We congratulate Mr. Haſſell on having his ſteps directed to this iſland, which, within a ſpace of no great extent, exhibits both the ſublime and the beautiful of proſpect. He ſeems thoroughly ſenſible of this circumſtance, as his obſervations on its ſcenery, conceived with taſte, will ſufficiently prove. We wiſh he had not detained us ſo long on the road to it, and that his deſcriptions had been given in greater plainneſs and ſimplicity of language. More than one half of the firſt volume is occupied in relating the author's journey from Hyde-park Corner to Portſmouth; and after he has conducted the reader round the Iſle of Wight, he does not take his leave of him till he has carried him through the New Foreſt to Saliſbury and Stonehenge; and thence through Farnham, Guildford, Kingſton, and over Putney bridge, to the very ſpot whence they commenced their journey. The work, therefore, is properly, *A Tour from Hyde-park Corner to the Iſle of Wight, and back.*

By theſe means, more pages are filled than neceſſity required: but we object more to Mr. Haſſell's *poetic proſe*, which ſometimes throws a pompoſity over his deſcriptions: *Ex. gr.*

'We behold Nature ſlyly ſporting in ſome retired corner, where, as if fearful of being ſeen, ſhe rears a ponderous grove, to overhang ſome murmuring rivulet, to whoſe chryſtal ſtream (ſweet ſacred haunt!) the timorous fawns, or ſturdy heifers, retire to ſhun the ſcorching rays of Phœbus. While ſome ſtand cheſt-high in the rapid current, to avoid their annoying enemy the fly, others recline on the moſſy bank, and catch the paſſing breeze. But if perchance the ruder breath of Zephyr ruſtles through the leaves on the ſurrounding boughs, away fly the fearful fawns, and bounding over the flowery lawn, ſeek a ſecurer retreat.' Vol. i. p. 42.

'A briar had courted the embraces of the everlaſting ivy; the ſeaſon had tipped their leaves with the remembrance of September, but no more than added luſtre to the union.' P. 209.

'The evening cloſing in, one of the heavy purple harbingers of approaching night had nearly dropt its aërial curtain before the declining ſun.' Vol. ii. p. 55.

'At this criſis, while the beams of the great luminary, riſing from his watery couch, threw over the fractured mountain's brow a variety of tints, both in chaſte keeping and harmony of colours; we were preſented with one of thoſe ſcenes which a ſudden view of nearly bereaves us, for an inſtant, of every other faculty;—a ſcene that, while we pauſe upon it, enlivens every idea, and vibrates through the whole frame:

"In wilder'd rapture loſt, and roving thought." P. 194.

Mr. H. being a young writer, theſe ſuperfluities are the more excuſable. Some warmth we muſt allow an artiſt to throw into

Digitized by Google

into his ſtyle, as well as into his pictures. His profeſſion is apparent in every page. His language is always that of a painter, perhaps too much ſo for the general reader. Every one will not know what he means by the *offſkip*; nor by '*Nature having juſt maſſed her dead colouring.*' Vol. ii. p. 154.

While, however, we notice theſe defects, we ſhall not withhold from this work its juſt praiſe. To a young obſerver, theſe volumes may be of great uſe in aſſiſting his taſte for natural beauty; and the very route which Mr. H. took round the Iſle of Wight, we would recommend as a delightful one, and ſuch as muſt open to the traveller all its charming proſpects.

We agree with Mr. H. 'that for beautiful pictureſque views, ſelect parts of it are ſcarcely to be exceeded by thoſe on any other of the coaſts.' Vol. ii. p. 158.

On the ſouthern coaſt, the ſcenery is the moſt wild and romantic, eſpecially at Steephill, St. Laurence, and Bonchurch. The rocks equal for boldneſs thoſe of Derbyſhire; the ground is finely toſſed, and richly covered; while the ocean, by its preſence, adds a peculiar ſublimity to the whole. As Mr. H. has been happy in deſcribing this ſcene, we ſhall extract this part of his work for the amuſement of our readers:

'The great hand of Nature ſeems to have judiciouſly ſelected this ſpot for exhibiting one of her grandeſt ſtrokes. The entrance to the cliff is from the road, which was apparently forced over rugged ſteeps, that would otherwiſe have been impaſſable. A grand burſt broke on our left, its heights pleaſingly variegated by clinging ſhrubs. On the oppoſite ſide of the road lay a huge maſs of rock that had fallen from ſome overloaded eminence, and which ſerved as a counterpart in the fore-ground.. Many others obſtructed the labour of the huſbandman, and contributed to enrich the ſubject.

'A ray of light crept imperceptibly on the rocks to our left.—The effect was ſoft, but not equal to what a ſtronger light would have produced. Tranſits of light and ſhade are continually ſtraying over theſe heights, which, when caught by the eye, ſudden as the effect is, cannot fail to impreſs the mind with ideas of grandeur: and though the pencil might not be able to touch theſe tranſitions, the mind is not the leſs convinced of their efficacy.

'For nobleneſs of fore-grounds, I am of opinion, this ſpot is not to be exceeded, if equalled, in England. The rocks in general are finely tinted, and lie in maſſes extremely large; nor does the foliage fall ſhort of its other beauties. In this part, nurtured by the ſoutherly winds, vegetation is moſt luxuriant. A vernal-green aſh, ſpreading its branches to the way-worn road, is often ſeen entwining its charms with the ſtately oak, each adding grace to the other's grandeur.

'The vegetative effect which the ſoutherly wind has on the trees, ſhrubs, and plants of this iſland, is worthy of remark. Long before any of them arrive at maturity, through the prevalence of

Digitized by Google

the wind from this point, they all incline towards the north, nodding their ſtately heads, as if they ſet the chilling blaſts of Boreas at defiance. In the vallies, where they are ſheltered by the ſurrounding hills from every pernicious blaſt, they thrive with an aſtoniſhing degree of luxuriance.—This obſervation may ſeem to favour of exaggeration; but ſo far from it, that no deſcription it is in the power of my pen to give, can come up to the picturesque beauties theſe ſpots afford, or convey an adequate idea of the rapturous hours I have paſſed in contemplating them.' P. 202. Vol. I.

Not only to the ſcenery, but to the inhabitants of the Iſle of Wight the author pays the higheſt compliments. 'The air,' he informs us, vol. ii. p. 30, 'is remarkably healthy and clear; and, what is no leſs obſervable, pleaſure and tranquillity ſeem to brighten in every countenance. From what ſource it proceeds, I will not pretend to ſay, but the inhabitants of this iſland appear to poſſeſs a fund of cheerfulneſs and good-humour that is not ſo conſpicuous in any other part of his Majeſty's dominions.' He does not, however, forget to remind us, that the farmers love to *moiſten their clay*.

As Mr. H. makes no pretenſions to knowlege in philoſophy and natural hiſtory, the reader muſt not expect from him learned conjectures reſpecting the formation and poſition of the various ſtrata of which this iſland is compoſed; nor reſearches into the cauſes of the ſeveral phenomena that preſented themſelves to his obſervation. His object was to write an amuſing, not a ſcientific work; and in this view, on the whole, he has ſucceeded: but he ſometimes ſpeaks of things which he does not appear to have attentively ſurveyed. The old church of St. Helen's he only mentions as *endangered:* but had he viſited its preſent ruins, he would have ſeen that it had been *deſtroyed* by the ſea; and that the land-mark, which he tells us is at the bottom of the hill, is formed out of the weſt end of this once venerable ſtructure. The poſition of this ruin, which is now waſhed by the ſea, is a proof how much this element has gained on the land in this quarter of the iſland. It is not improbable, that what is now the extremity, was once nearly the centre of the pariſh of St. Helen's.

From the *acquatinta* drawings, the author perhaps expects more fame than from his written tour; and the number of theſe has augmented the price of the work. Moſt of them exhibit beautiful views, and are executed in a pleaſing ſtyle. In ſome inſtances, however, they are too ſmall to be ſatisfactory, and do not, on this account, give an adequate idea of the objects which they are deſigned to repreſent. This is particularly true of the plate repreſenting the rocks at Freſhwater. A ſtranger to the objects themſelves could form no conception, by looking at the plate, of their vaſt height and immenſe magnitude. Some of theſe

Digitized by Google

theſe drawings have an unnatural indigo tint thrown over them; and, in others, the landſcape appears as if lighted by Ætna during an eruption.

We hope theſe ſtrictures will not be thought to proceed from the moſt diſtant motive of wiſhing to repreſs the exertions of riſing genius. We have freely ſtated our objections with a view of contributing to Mr. Haſſell's improvement; and we can aſſure him, that if we had not found much that is worthy of commendation, our objections would have been more conciſe.

ART. XV. *Reflections on the Revolution in France*, and on the Proceedings in certain Societies in London relative to that Event. In a Letter intended to have been ſent to a Gentleman in Paris. By the Right Honourable Edmund Burke. 8vo. pp. 356. 5s. ſewed. Dodſley. 1790.

MR. BURKE's public character, his reputation as a ſtateſman, his eloquence as an orator, and his abilities as a writer, conſpired with the intereſting nature and importance of the ſubject, to raiſe a ſtrong deſire in the minds of his countrymen, to learn his ideas on the French revolution, and the reaſons on which they were founded. His Philippic delivered in the Houſe of Commons, againſt the "bloody, ferocious, and tyrannical, democracy of France," together with the long interval between the advertiſement for the ſpeedy publication of his thoughts, and their actual appearance, gave additional ardour to the general curioſity. To gratify this eagerneſs of the public, we procured a copy of this work as ſoon as it was printed, and we now proceed to take the firſt opportunity of making our report of its merit and contents.

It is, indeed, in every ſenſe of the word, a curious book. Its matter (a circumſtance not uncommon with Mr. Burke's writings,) is much more miſcellaneous than the title-page expreſſes: for its author is not one of thoſe who travel poſt along the high turnpike-road of their ſubject, and are ſolicitous only to reach the end of their journey. He makes perpetual excurſions, both to the right-hand and to the left, to explore every object within his view; and as he is not only an inquiſitive, but a communicative traveller, expatiating largely on whatever ſtrikes his fancy, and culling every flower in his way, he is always a pleaſant and amuſing, often a new and ingenious, and ſometimes a ſolid and inſtructive companion. The reception with which the work has met, has been no leſs various than its nature. It has been extravagantly extolled by one party, and extravagantly abuſed by the other: but we, who are of no party, have read it with feelings of a more temperate kind. In its

Digitized by Google

its compoſition there are undoubtedly many beauties, and many defects. We have been charmed, but not intoxicated, with the former; we have been greatly offended, but not ſhocked, with the latter. In its principles, we think there is ſome truth, and much falſehood: but the former is neither in ſuch abundance, nor of ſuch importance, as to throw us into raptures; nor is the latter ſo pernicious, nor ſo wilful, as to fill us with horror and indignation. In a word, we would neither allot to it the foremoſt nich in the receptacle of ſcience, nor of wiſdom; nor conſign it, without mercy, to the fire of the executioner.

In its external form, it has more the air of a popular harangue, than that of a letter to a friend. It is declamatory, diffuſe, and deſultory. An idea, originally ſtarted for the purpoſe of illuſtration, is often purſued ſo far, that it miſleads more than it illuſtrates. Hence it appears, at times, wild, disjointed, and broken. Both in the whole, and in the ſubordinate parts, there is a great want of compactneſs. We rarely ſee any regular beginning, middle, or end. The characteriſtic feature of its diction, of its ſentiments, and of its arguments, is amplification. The language poſſeſſes much more of the periphraſtic verboſity of Cicero, than of his neatneſs, of his correctneſs, or of his elegance: much more of the warmth and vehemence of Demoſthenes, than of his force and energy. The epithets are frequently ſo multiplied, that they weaken and embarraſs, rather than give any additional weight, or vigour, to the idea. They are ſometimes ſo contraſted with their ſubſtantives, in a ſort of *concordia diſcors*, with a view, as it were, by the colliſion of two oppoſite principles, of ſtriking out a *tertium quid*, that they diſtract and fatigue the attention, rather than leave any ſtrong impreſſion on the mind;—and in his ſentences, ſuch a number of collateral circumſtances are introduced, in aid of the principal aſſertion, that they clog and incumber, inſtead of enforcing, the general effect. In his raillery and ſatire, Mr. Burke, though ſometimes coarſe, is commonly neat, delicate, and ſucceſsful. In his ornament, he is rich to profuſion. His metaphors are drawn from every object in the creation, divine and human, natural and artificial, ancient and modern, recondite and familiar, ſublime and grovelling, groſs and refined. He ranges from the angels of heaven, to the furies of hell; from the aëronaut, ſoaring above the clouds in his balloon, to the mole, nuzzling and burying himſelf in his mother earth; from the living graſshopper of the field, and from the cuckow of the air, to the ſtuffed birds and the dead mummy of the muſeum; from the wild orgies of Thrace, to the ſavage proceſſions of Onondaga; from the or-

Digitized by Google

ganic moleculæ of the metaphyſician, to the ſcales, weights, and ledger, of the ſhopkeeper; from the kettle of the magician, and the dark ſcience of the hermetic adept, to the porridge-pot of the ſcullion, and the pickling and preſerving knowlege of the experienced cook; from the decent drapery, furniſhed from the wardrobe of a moral imagination, to the huge full-bottomed periwig of a bedizened monarch; from the purity and delicacy of a Roman matron, to the filth and naſtineſs of a village pig-ſtye; from the ſweet fragrance emitted by the bloom of a young, lovely, and beautiful female *, in the morning of her days, *decorating the horizon of life*, to the foul ſtench exhaling from the mental blotches, and running ſores, of an old, rotten, ulcerated, ariſtocrat. His reaſoning is of that ſpecies, which is calculated to affect, rather by the accumulation and combined force of a number of arguments, each of which appears light, and airy, and refined, in itſelf, than by the ſtrength and ſolidity of any ſingle and independent propoſition.

Though the French revolution forms the ground-plot of the edifice, the ſuperſtructure ſeems to be chiefly deſigned for the uſe of the inhabitants of this country: for, notwithſtanding Mr. Burke aſſures his correſpondent, that we of this iſland 'have made no diſcoveries in the great principles of government, nor in the ideas of liberty; and that we think no diſcoveries are to be made in ſuch things, which were underſtood long before we were born, altogether as well as they will be after the grave has heaped its mould upon our preſumption, and the ſilent tomb ſhall have impoſed its law on our pert loquacity;' notwithſtanding he affirms that 'we bow down to kings, revere prieſts, and reſpect nobility,' with all the ſervile deference which we '*inherit*' from our anceſtors; that we 'cheriſh all our old prejudices to a very conſiderable degree, and, to take more ſhame to ourſelves, we cheriſh them becauſe they are prejudices; and the longer they have laſted, and the more generally they have prevailed, the more we cheriſh them;' notwithſtanding all this, he evidently entertains ſome 'anxious apprehenſions,' that what he calls 'confuſion,' that is, the

* We had added *modeſt*, but on turning a ſecond time to the original paſſage, we found that Mr. B did not authorize us to uſe any ſuch term. As we never felt ourſelves more at a loſs to what other quarter to go for reſpectable authority, and as we wiſhed ſincerely to adopt the epithet, we had thought of venturing it boldly on our own credit: but we had no ſooner traced the letters, than a band of "accuſing ſpirits, ruſhing into our chancery, we dropped a tear upon the word," [ſome things can even "draw iron tears down critics' cheeks,"] and reluctantly "blotted it out for ever!"

downfall

Digitized by Google

downfall of 'the old, feudal, and chivalrous ſpirit of *fealty*,' is already begun in England, 'though its beginnings at preſent are feeble;' and therefore, ſince in France we have ſeen an infancy ſtill more feeble, grow into a ſtrength to heap mountains on mountains, he deems it prudent, 'while our neighbour's houſe is on fire, that the engines ſhould play a little on our own.'

Accordingly, with the ſkill of an experienced fireman, he firſt directs his ſtream full on the powder-mill in the Old Jewry; and plays away manfully on that magazine of miſchief, whence, as he ſeems to ſuppoſe, the *Guy Fawkeſes* of the preſent day draw the whole ſtock of their combuſtibles. He begins with the *nugæ*, the theological crackers, which however, as the religious zeal of this century is not ſo inflammable, nor found to burn ſo furiouſly, as that of the laſt, which was unſprinkled by the water of toleration, he conſiders as not very formidable. Dr. Price, in his well-known ſermon preached before the Revolution Society, or, as Mr. Burke pleaſantly calls it, the Society for Revolutions *, adviſed thoſe who could not conſcientiouſly join in any mode of worſhip, (eſtabliſhed or tolerated,) actually ſubſiſting, to ſet up a ſeparate worſhip for themſelves: which, we imagine, he thought better than a total neglect of all worſhip whatſoever, or a hypocritical attendance on a worſhip, internally diſapproved. On this, Mr. Burke obſerves as follows:

'It is ſomewhat remarkable that this reverend divine ſhould be ſo earneſt for ſetting up new churches, and ſo perfectly indifferent concerning the doctrine which may be taught in them. His zeal is of a curious character. It is not for the propagation of his own opinions, but of any opinions. It is not for the diffuſion of truth, but for the ſpreading of contradiction. Let the noble teachers but diſſent, it is no matter from whom or from what. This great point once ſecured, it is taken for granted their religion will be rational

* Page 31. As we have not the honour, any more than Mr. Burke, to be initiated into this ſociety, we are ignorant of its eſoteric doctrines: but as to the exoteric, we think them much leſs fitted to produce revolutions, than thoſe which the right honourable gentleman himſelf ſo zealouſly preaches. If men were gradually indulged in the exerciſe of their rights, as they come to the knowlege of them, we are of opinion that a revolution would be a phenomenon of very rare occurrence. "A froward retention of cuſtom," ſays Lord Bacon, who was a good judge of men as well as of books, "is as *turbulent* a thing as an innovation." To expand the theory, to ſpread the knowlege, and to extend the practice, of liberty, by degrees, appears to us to be the only ſovereign and infallible remedy both for rebellion in the ſubject, and for tyranny in the prince.

and

Digitized by Google

and manly. I doubt whether religion would reap all the benefits which the calculating divine computes from this "great company of great preachers." It would certainly be a valuable addition of non-descripts to the ample collection of known classes, genera and species, which at present beautify the *hortus siccus* of dissent.'

Now, if Dr. Price had himself approved the worship and doctrines of the church of England, while he continued to dissent from them; if he had supposed those whom he advises to separate, and set up a new worship, to approve in their hearts of any of the old modes already in being; or if he had said, that he should not only approve the conduct of the separatists, but would labour to propagate their opinions; there might have been something more than wit in what Mr. Burke has advanced: but thus it is with those who are blindly attached to establishments. Having no conception that there can be truth in any thing but what *they* profess, they are surprized that others should admit such an idea; and they suppose that all men, as well as themselves, must look on dissent as founded on nothing better than a spirit of contradiction.

After this playful spurt, the pipe is turned, in good earnest, against the *ignea Satanæ tela*, those deadly, destructive, diabolical, firebands, *the rights of men*; of which the apostles of liberty and their disciples, in the moment of riot, when frantic with the fumes of their oracular tripods, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, now so furiously boiling in France, madly and impiously boast as weapons of defence, put into their hands by the great author of peace and lover of concord: but which all true cherishers of antient and venerable prejudices, all zealous and pious assertors of the old feudal and chivalrous aristocracy, should do their utmost to quench and extinguish for ever, as the wicked inventions, and cursed devices, of the arch-fiend of anarchy and uproar!

It has been lately affirmed by literary caballers, and intriguing philosophers, that the king of Great Britain "is almost the *only* lawful king in the world; because the *only* one who owes his crown to the *choice of the people*;" and, moreover, that men in all countries have a right "to choose their own governors; to cashier them for misconduct; and to frame a government for themselves." In all this, notwithstanding Mr. Burke spends so many pages in refuting it, there appears to us to be neither novelty, nor danger. Mr. Locke long since asserted, and proved, (in substance at least, if not in words,) the very same things. When it is said that our king is the only lawful king, we believe that no one, excepting Mr. Burke, (who, for purposes of his own, chooses so to construe, or rather misconstrue, the words,) understands the meaning to be, that

most

Digitized by Google

moſt kings but our own, ſit on their thrones in open defiance of ſome known, *written ſtatute*, or *ſtanding cuſtom*, of the realm over which they preſide; and that, therefore, all good ſubjects being bound, both by intereſt and duty, to preſerve ſacred the laws and cuſtoms of their country, and guard them from violation, ought, in conſcience, to join in depoſing ſuch kings as uſurpers. Neither does the *choice of the people* mean a regular, expreſs, actual, election. Nor is the word *miſconduct* deſcriptive merely of trivial and ſlight breaches of duty: but it is a general term, including the higheſt as well as the loweſt, the moſt fundamental, as well as the moſt inſignificant, infringement of the laws.

All that we conceive to be comprehended in what Mr. B. calls 'this new and hitherto unheard-of bill of rights,' is this: —that ſcarcely any country in the world, excepting our own, affords clear, and unequivocal, *evidence*, that the monarch holds his ſceptre in obedience to the free, voluntary, and enlightened will of his ſubjects; and that, therefore, it is uncertain whether the governments of other countries, reſt on their only juſt and proper foundation. The *choice of the people* means no more than the *acquieſcence* of the people; and governors who rule in defiance of, and in direct contradiction to, the acquieſcence of a majority of thoſe whom they govern, uſurp a domination, which (unleſs we admit the old, exploded, ſlaviſh doctrine of a divine, indefeaſible, right) does not belong to them: but there is ſome reaſon to ſuppoſe, that, in moſt kingdoms, excepting Great Britain, the people acquieſce either through fear, or through ignorance. They are either ſo ſubdued and enſlaved, as to be afraid of aſſerting their will; or they are ſo ſtupid and uninformed, as to conceive that kings have, as original, independent, and abſolute, a right to their crowns, as they themſelves have to their lives, their liberties, and the produce of their labour. Such acquieſcence is no proper acquieſcence. In this country, the caſe is widely different. In the year 1688, the two houſes of parliament, in concurrence with a very conſiderable majority of the people, *declared*, not ſo much by any ſtatutes, as by their *conduct* and *actions*, that Britons underſtand their rights, and will aſſert them. They compelled their monarch, for his *miſconduct*, to leave the kingdom; and when he would gladly have returned, they ſaid, We will not have this man to rule over us. They *choſe* other governors. They have *choſen*, ever ſince, to reject the *lineal* deſcendants of their *caſhiered* monarch. They continue, to this moment, to *chooſe* that the houſe of Brunſwick ſhall reign over them; and by their growing attachment to revolution principles, and to the king now on the throne, (of both which they have

Digitized by Google

have given manifeſt and recent proofs,) they *evince* that his preſent majeſty is the moſt lawful ſovereign in the world.

This has nothing to do with the queſtion about elective and hereditary monarchy; and Mr. B. might have ſaved himſelf the trouble of ſhewing, that which every Britiſh ſchool-boy knows, and in which he glories, that the ſucceſſion to our crown is hereditary. It has as little to do with our ſtatute book. It is admitted, on all ſides, that we did not *acquire* by the revolution, a right to chooſe our governors. In common with every other nation, we derive it from nature. What if the *bill of rights*, and the *act of ſettlement*, ſay not a word on the ſubject? What if our anceſtors, at the period of the revolution, were ſo ſtudious to eſtabliſh a *ſucceſſion*; and to keep out of ſight the temporary ſolution of continuity? They did this only to expreſs the more ſtrongly their own convictions of the evil of an elective monarchy. They did it only to give the people the fulleſt ground of aſſurance, that the two houſes had not the moſt diſtant view of oppoſing the juſt and decided partiality of the nation, in favour of an hereditary crown. The lords and commons, perhaps, were apprehenſive, that unleſs they were cautious and explicit in what they were doing, the people might *caſhier them* as well their monarch. They did not, as Mr. B. contends, exclude, or renounce for ever, for themſelves, and for their poſterity, the right of chooſing their own governors. For themſelves, it would have been wickedneſs to renounce a right which God and nature make inalienable: It would have been folly; palpable, groſs, glaring, folly; for the act in which they were engaged, would have belied the words they uttered. For their poſterity, it was wholly out of their power to renounce it. What if before this period our anceſtors talked ſo much of our liberties being an *inheritance?* They did this in order to keep their kings, and their nobles, from laying violent hands on thoſe liberties: not, as Mr. Burke would infer, in order to ſhew that they thought they could have no right to liberty, unleſs their forefathers had enjoyed it before them.

Mr. Burke, though he ſays in one place (p. 137) that 'thoſe who adminiſter in the government of men ſtand in the perſon of God himſelf,' formally diſclaims, in words, what he believes no creature now maintains, the doctrine of divine, hereditary, indefeaſible, right: but to make up for, and balance this verbal conceſſion, the cup of his conſolation, with which he cheers the flagging ſpirits of his ariſtocratical aſſociates in adverſity, is plentifully drugged with all the noxious qualities and poiſonous eſſence of the doctrine. He pleads for *antient uſage*, and *precedent*, and *preſcription*, and *non-reſiſtance*, with

all

Digitized by Google

all the vehemence, and with much of the very sophistry, of the most determined tory *. He contends that all the natural rights of man are false, fictitious, and pretended, claims. The only real rights are those which are the offspring of convention. The rest, 'in proportion as they are metaphysically true, are morally and politically false.' The real rights are to be found 'in a sort of *middle* †, incapable of definition but not impossible to be discerned.' [It is very easy, to be sure, to discern that aristocracy lies in the middle between monarchy and democracy; though it is not convenient, at all times, and in all places, so to define it.] 'The rights of men, in governments, are their advantages.' [Till we met with this sentence, we could never discover, to our own satisfaction, the true ground on which the rich and powerful lord justifies his claim of so many, and so great rights, over the poor and weak commoner.] 'Government is a contrivance of human wisdom, to provide for human *wants*. Men have a right that these wants should be provided for by this wisdom. Among these wants, is to be reckoned the want, out of civil society, of a sufficient restraint upon their passions. Society requires that the incli-

* Yet, if we are not misinformed, the right honourable gentleman is a member of the whig club: but it is not in France alone that a new vocabulary has been adopted, (or that new meanings have been affixed to old words,) within these few years.

† This shuffling, trimming, equivocating, but convenient, manufacture, of an undefined, and undefinable *middle*; is not monopolized by the state. The courts of justice put in their claim to a share of it. Juries have been told that they are not to judge of the law, but of the fact only; and yet, when an indictment is preferred for a libel, we see the verdict, which finds for the bare fact of printing and publishing, rejected. The church also puts in her claim. Men are required to subscribe unfeignedly 39 complex, abstruse, propositions; and yet they are suffered to set their signatures to them without being solemnly warned; closely questioned whether they have carefully studied, and thoroughly understand them; and seriously told, that they must, not formally and externally, but truly and *bonâ-fide*, in their hearts, assent to every tittle, and iota contained in them. In all these cases, the fact seems to be, that this 'fog and haze of confusion' is produced for private purposes. This *middle*, or rather this *double*, dealing is admirably contrived to have its full effect, and desired influence, on the feeble habit of the poor, gulled, patient; on whose credulity it is intended to work; at the same time that it is calculated to take off all *stigma* from the conduct of the crafty mountebank, who administers the dose, and who knows, and perhaps inwardly smiles at, the cheat.—The path of virtue is clear, simple, plain, and direct: but that of politics is often perplexed, dark, ambiguous, and crooked.

Digitized by Google

nations of men ſhould frequently be thwarted, their will controlled, and their paſſions brought into ſubjection. This can only be done by a *power out of themſelves.* In this ſenſe, the reſtraints on men, as well as their liberties, are to be reckoned among their rights.'—Thus, for inſtance, when a miniſter of ſtate ſees any man ſuch a ſlave of paſſion as to find fault with him, with his favourite, or with his miſtreſs, he knows directly that he *wants* to be ſhut up in the *Baſtille.* Accordingly, to indulge the poor man in the exerciſe of his undoubted privileges, he conducts him thither, by means of a ſhort, but comprehenſive, *bill of rights*, called a *lettre de cachet:* which perhaps, if the miniſter is ſo conſiderate as to inquire into the full extent of the good man's *wants*, and ſo humane as to allow him the plenary enjoyment of his *rights*, he kindly converts into an *act of ſettlement* for life.

If *antiquity*, *preſcription*, *inheritance*, be the only juſt foundation of lawful government, we would adviſe Mr. Burke, if he looks for favour, not to promulgate his ſyſtem too freely within ſound of St. James's. We ſuſpect that it would not *yet* be thoroughly reliſhed there. Be this as it may; certain it is, that ſuch a ſcrannel pipe muſt have grated very harſh notes to the acouſtic nerves of William the Third. To be ſerious: we think the ground of *ancient uſage* is full as dangerous as, and perhaps leſs tenable than, that of *divine right.* If natural rights were to be deſtroyed, as falſe and fictitious, we apprehend that ſocial, municipal, rights would all fall to the earth for want of ſupport. If the rights of man be the offſpring of convention and compact, they muſt of courſe be very different in different ſocieties. In ſome countries, the great body of the people might be ſaid to have few or no rights at all. In fine, it appears to us that the principles of civil government will never quietly ſettle, unleſs they reſt on the choice, or acquieſcence, of the people.

Quitting the pretended rights of his countrymen, Mr. B. paſſes over to the real wrongs of their neighbours; and he no ſooner croſſes the Channel, than he throws off the brown bob, and plain broad-cloth of Britiſh argument, to array himſelf in the powdered bag, and embroidered ſilk, of French declamation. We will introduce him to our readers thus arrayed in his finery:

'Remember that your parliament of Paris told your king, that in calling the ſtates together, he had nothing to fear but the prodigal exceſs of their zeal in providing for the ſupport of the throne. It is right that theſe men ſhould hide their heads. It is right that they ſhould bear their part in the ruin which their counſel has brought on their ſovereign and their country. Such ſanguine declarations tend to lull authority aſleep; to encourage it raſhly to

Digitized by Google

engage in perilous adventures of untried policy; to neglect those provisions, preparations, and precautions, which distinguish benevolence from imbecillity; and without which no man can answer for the salutary effect of any abstract plan of government or of freedom. For want of these, they have seen the medicine of the state corrupted into its poison. They have seen the French rebel against a mild and lawful monarch, with more fury, outrage, and insult, than ever any people has been known to rise against the most illegal usurper, or the most sanguinary tyrant. Their resistance was made to concession; their revolt was from protection; their blow was aimed at an hand holding out graces, favours, and immunities.

'This was unnatural. The rest is in order. They have found their punishment in their success. Laws overturned; tribunals subverted; industry without vigour; commerce expiring; the revenue unpaid, yet the people impoverished; a church pillaged, and a state not relieved; civil and military anarchy made the constitution of the kingdom; every thing human and divine sacrificed to the idol of public credit, and national bankruptcy the consequence; and to crown all, the paper securities of new, precarious, tottering power, the discredited paper securities of impoverished fraud, and beggared rapine, held out as a currency for the support of an empire, in lieu of the two great recognized species that represent the lasting conventional credit of mankind, which disappeared and hid themselves in the earth from whence they came, when the principle of property, whose creatures and representatives they are, was systematically subverted.

'Were all these dreadful things necessary? were they the inevitable results of the desperate struggle of determined patriots, compelled to wade through blood and tumult to the quiet shore of a tranquil and prosperous liberty? No! nothing like it. The fresh ruins of France, which shock our feelings wherever we can turn our eyes, are not the devastation of civil war; they are the sad but instructive monuments of rash and ignorant counsel in time of profound peace. They are the display of inconsiderate and presumptuous, because unresisted and irresistible authority. The persons who have thus squandered away the precious treasure of their crimes, the persons who have made this prodigal and wild waste of public evils (the last stake reserved for the ultimate ransom of the state) have met in their progress with little, or rather with no opposition at all. Their whole march was more like a triumphal procession than the progress of a war. Their pioneers have gone before them, and demolished and laid every thing level at their feet. Not one drop of *their* blood have they shed in the cause of the country they have ruined. They have made no sacrifices to their projects of greater consequence than their shoe-buckles, whilst they were imprisoning their king, murdering their fellow citizens, and bathing in tears, and plunging in poverty and distress, thousands of worthy men and worthy families. Their cruelty has not even been the base result of fear. It has been the effect of their sense of perfect safety, in authorizing treasons, robberies, rapes, assassinations, slaughters, and burnings throughout their harassed land.'

Perfectly

Perfectly unaccountable as 'this fond election of evil' appears, Mr. B. is not in the leaſt ſurprized at it, when he conſiders the compoſition of the National Aſſembly, and the materials of which it is conſtituted. He finds the *third eſtate* to conſiſt of obſcure provincial advocates; of ſtewards of petty local juriſdictions; country attornies; notaries; and the whole train of the miniſters of municipal litigation; the fomentors and conductors of the petty war of village vexation: mixed with a handful of country clowns, unable to read and write; about as many traders; and a tolerable number of phyſicians; and ſtock-jobbers. The *clergy* is made up of mere country curates: [our readers, who are converſant with the French language, need not to be reminded of the advantage here taken of the word *curés*, which anſwers to our rectors, or vicars:] men who never had ſeen the ſtate, ſo much as in a picture; and, laſtly, the *nobleſſe* are, many of them at leaſt, renegadoes, and refugees from their order; while the virtuous few are wholly incapable of reſiſting the preponderating weight of the combined bodies clerical and chicane.

In the ſame ſportive vein of humour, the right honourable anti-revolutioniſt caſts a retroſpective eye on Great Britain; and ſees Dr. Price exulting on the unhallowed ſucceſs of theſe ragged reformers. He has, fortunately enough for his purpoſe, hit on ſuch an odd co-incidence of circumſtances, as to make it appear, at firſt ſight, as if there really were ſome ground of truth, for the parallel which he draws between the conduct and principles of the Doctor, and of the famous Hugh Peters. Speaking of the French revolution, and of its effect on Doctor Price, he ſays:

'This inſpires a juvenile warmth through his whole frame. His enthuſiaſm kindles as he advances; and when he arrives at his peroration, it is in a full blaze. Then viewing, from the Piſgah of his pulpit, the free, moral, happy, flouriſhing, and glorious ſtate of France, as in a bird eye landſcape of a promiſed land, he breaks out into the following rapture:

"What an eventful period is this! I am *thankful* that I have lived to it; I could almoſt ſay, *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*—I have lived to ſee a *diffuſion* of knowledge, which has undermined ſuperſtition and error.—I have lived to ſee *the rights of men* better underſtood than ever; and nations panting for liberty which ſeemed to have loſt the idea of it.—I have lived to ſee *Thirty Millions of People*, indignant and reſolute, ſpurning at ſlavery, and demanding liberty with an irreſiſtible voice. *Their King led in triumph, and an arbitrary monarch ſurrendering himſelf to his ſubjects.*"

'Before I proceed further, I have to remark, that Dr. Price ſeems rather to over-value the great acquiſitions of light which he has obtained and diffuſed in this age. The laſt century appears to

Digitized by Google

me to have been quite as much enlightened. It had, though in a different place, a triumph as memorable as that of Dr. Price, and some of the great preachers of that period partook of it as eagerly as he has done in the triumph of France. On the trial of the Rev. Hugh Peters for high treason, it was depoſed, that when King Charles was brought to London for his trial, the Apoſtle of Liberty in that day conducted the *triumph*. "I ſaw," ſays the witneſs, "his majeſty in the coach with ſix horſes, and Peters riding before the king *triumphing*." Dr. Price, when he talks as if he had made a diſcovery, only follows a precedent; for, after the commencement of the king's trial, this precurſor, the ſame Dr. Peters, concluding a long prayer at the royal chapel at Whitehall, (he had very triumphantly choſen his place,) ſaid, "I have prayed and preached theſe twenty years; and now I may ſay with old Simeon, *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation**." Peters had not the fruits of his prayer; for he neither departed ſo ſoon as he wiſhed, nor in peace. He became (what I heartily hope none of his followers may be in this country) himſelf a ſacrifice to the triumph which he led as Pontiff.'

This ſample of Mr. Burke's comic powers ſhall be contraſted with a ſcene from his tragedy. Our readers, we believe, will join with us in allowing it to be an affecting ſcene, and well wrought up. How much it may be indebted for its effect to the ſtrong colouring of the artiſt, muſt be decided by thoſe who were ſpectators of the reality. As it ſtands, the ſtouteſt heart of the moſt reſolute and hardened foe to tyranny, unleſs it be a heart of flint, muſt ſympathize with the royal pair. The National Aſſembly, as a body, deeply deplored, and did all in their power to prevent, the ſhocking outrage. The whole nation, we truſt, excepting the very dregs who were the actors in the horrid ſpectacle, in the moment of their ungoverned fury, execrated the buſineſs; and yet Mr. Burke ſuppoſes, that a humane miniſter of the goſpel, in this country, when he talks of a triumph, alludes to the tranſactions of this particular day:—but to the ſcene:

'Hiſtory will record, that on the morning of the 6th of October 1789, the king and queen of France, after a day of confuſion, alarm, diſmay, and ſlaughter, lay down, under the pledged ſecurity of public faith, to indulge nature in a few hours of reſpite, and troubled melancholy repoſe. From this ſleep the queen was firſt ſtartled by the voice of the centinel at her door, who cried out to her, to ſave herſelf by flight—that this was the laſt proof of fidelity he could give—that they were upon him, and he was dead. Inſtantly he was cut down. A band of cruel ruffians and aſſaſſins, reeking with his blood, ruſhed into the chamber of the queen, and pierced with an hundred ſtrokes of bayonets and poniards the bed, from whence this perſecuted woman had but juſt time to fly almoſt naked, and through ways unknown to the murderers had eſcaped

* 'State Trials, vol. ii. p. 360. 363.'

to

to ſeek refuge at the feet of a king and huſband, not ſecure of his own life for a moment.

'This king, to ſay no more of him, and this queen, and their infant children (who once would have been the pride and hope of a great and generous people) were then forced to abandon the ſanctuary of the moſt ſplendid palace in the world, which they left ſwimming in blood, polluted by maſſacre, and ſtrewed with ſcattered limbs and mutilated carcaſes. Thence they were conducted into the capital of their kingdom. Two had been ſelected from the unprovoked, unreſiſted, promiſcuous ſlaughter, which was made of the gentlemen of birth and family who compoſed the king's body guard. Theſe two gentlemen, with all the parade of an execution of juſtice, were cruelly and publicly dragged to the block, and beheaded in the great court of the palace. Their heads were ſtuck upon ſpears, and led the proceſſion; whilſt the royal captives who followed in the train were ſlowly moved along, amidſt the horrid yells, and ſhrilling ſcreams, and frantic dances, and infamous contumelies, and all the unutterable abominations of the furies of hell, in the abuſed ſhape of the vileſt of women. After they had been made to taſte, drop by drop, more than the bitterneſs of death, in the ſlow torture of a journey of twelve miles, protracted to ſix hours, they were, under a guard, compoſed of thoſe very ſoldiers who had thus conducted them through this famous triumph, lodged in one of the old palaces of Paris, now converted into a Baſtile for kings.'

After this whirlwind of the paſſions, we are confident that our judicious readers will applaud us for not breaking in on their feelings, with the low farce about Lord George Gordon; with which Mr. B. cloſes his evening's entertainment:—but many of our readers, and particularly our fair friends, (whom, though we are not ſo brim-full of chivalry and gallantry as Mr. B., we highly reſpect, and are always happy to oblige,) would never forgive us, if we were to leave out the charming interlude:

'It is now ſixteen or ſeventeen years ſince I ſaw the queen of France, then the dauphineſs, at Verſailles; and ſurely never lighted on this orb, which ſhe hardly ſeemed to touch, a more delightful viſion. I ſaw her juſt above the horizon, decorating and cheering the elevated ſphere ſhe juſt began to move in,—glittering like the morning ſtar, full of life, and ſplendor, and joy. Oh! what a revolution! and what an heart muſt I have, to contemplate without emotion that elevation and that fall! Little did I dream that, when ſhe added titles of veneration to thoſe of enthuſiaſtic, diſtant, reſpectful love, that ſhe ſhould ever be obliged to carry the ſharp antidote againſt diſgrace concealed in that boſom; little did I dream that I ſhould have lived to ſee ſuch diſaſters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thouſand ſwords muſt have leaped from their ſcabbards to avenge even a look that threatened her with inſult.—But the age of chivalry is gone.—That of ſophiſters, œconomiſts,

nomiſts, and calculators, has ſucceeded; and the glory of Europe is extinguiſhed for ever. Never, never more, ſhall we behold that generous loyalty to rank and ſex, that proud ſubmiſſion, that dignified obedience, that ſubordination of the heart, which kept alive, even in ſervitude itſelf, the ſpirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurſe of manly ſentiment and heroic enterprize is gone! It is gone, that ſenſibility of principle, that chaſtity of honour, which felt a ſtain like a wound, which inſpired courage whilſt it mitigated ferocity, which ennobled whatever it touched, and under which vice itſelf loſt half its evil, by loſing all its groſſneſs.'

Loud plaudits inform us that this is thought fine,
Nay, the ladies around us declare 'tis divine;
"O, Lord," cries a Miſs, "how enchantingly clever,
"As I hope to be ſaved, ſhe is greater than ever!"

We admit that the paſſage, *in the abſtract*, is truly eloquent—it is poetic, *per ſe:* but with us grey-beards, the application is the main matter. The fineſt poetry, with a total 'moral and phyſical inaptitude' of the ſubject to the fiction, has the air of burleſque. A defunct veteran of the Ariſtocratic ſquad, (like Mr. B. too, a good writer, and a very reſpectable man in his platoon,) was once rapt in a way very ſimilar to this. He told us, that "a Brutus and a Cato, with their love of liberty and impatience of control, leave the world more unqualified for, and more inadmiſſible into, the kingdom of heaven, than even a *Meſſalina*, or an Heliogabulus, with all their profligacy about them*." We, however, who are lovers of liberty, and no cavaliers; who, like the old Earl of Kent, in the play, are plain men, and eat no fiſh; cannot reliſh all this doctrine. We cannot help thinking that there is more of truth, if there be leſs of eloquence, in the ſage and ſober *dictum* of our ancient, virgin, aunt Deborah: "who had an excellent heart, though the worſt face in nature." It was her ſtanding maxim, that

"No powders will take out the fix'd iron-mould
Of lewdneſs, as often her maids have been told;
No ſyrup can med'cine the huſſy to ſlumber,
Who throws away virtue as uſeleſs old lumber."

Mr. Burke cloſes the whole (of the dramatic part of his work, we mean,) with an epilogue in praiſe of the theatre, and of fine feelings;—and here we think it full time for us to retreat. With our bow to Mr. Burke, and to the public, we therefore take our leave, till the next month.

[*To be continued.*]

---

* Mr. Soame Jenyns's View of the Internal Evidence of Chriſtianity.

ART.

Digitized by Google

ART. XVI. *Elementa Architecturæ civilis ad Vitruvii veterumque disciplinam, et recentiorum præsertim A. Palladii exempla probatiora concinnata. Auctore Henrico Aldrich, S. T. P. Ædis Christi olim Decano.*—with a Translation by Philip Smyth, L. L. B. Fellow of New College, Oxford. Large 8vo. with 55 plates. 1l. 5s. Boards. Payne, &c. 1789.

PREFIXED to Mr. Smyth's translation of Dean Aldrich's work, is an introduction consisting of sixty-six pages, written by another hand: in which are traced, the characters of some of the more eminent among the Italian architects: particularly those, of whose performances, specimens are given in the plates. We meet also with the following short account of the author of the present Elements:

'The author of the ensuing Elements died Dean of Christ Church in 1710. An article relating to him in the Biographia Britannica, (perhaps not the most accurate, or complete, in that valuable collection,) saves the necessity of mentioning things generally known concerning him, and leaves us at liberty to conform to our plan, by hinting only what may be supposed to affect his qualification, as a judge and teacher of the fine arts. A person he, undoubtedly, was of true and versatile genius, assisted by learning, converse and travel. An acute and accurate observer, a patient thinker, a deep and clear reasoner. His natural portion of these faculties was improved by a perfect acquaintance with mathematical science, and quickened by the subtlety of the scholastic logic. That the vigour of his conceptions might be transmitted unimpaired by the expression of them, he sought, in a familiarity with classical elegance and propriety, the habit of exhibiting them with force and lustre. The warm suns of Italy, the domesticity with congenial spirits he contracted there, exalted his inbred taste and rendered it excursive through the whole field of Arts. There he became impassioned for Architecture and Music, from such specimens of both as no other country can afford. That the impression was not merely local and momentary, his executed designs * in the one, and his yet daily recited compositions † in the other, would enable his historian to prove.

'Become president of a numerous and learned society, in one of the two universities that distinguish our island as a nursing mother of science, the suavity of his manners, the hilarity of his conversation, the variety and excellence of his talents, in conjunction with a fine person, conciliated and attached all committed to his superintendence, to such a degree that his latest surviving disciples, of

* 'The Peckwater quadrangle at Christ Church, the Church and beautiful Campanile of All-Saints, in Oxford, are of the number, and, most probably, Trinity College Chapel. See Mr. Warton's life of Dr. Bathurst, p. 71.'

† 'Those of the devotional kind are still current in all our best choirs.'

the firſt rank, have been ſeen unable to ſpeak, recollectedly, of their intercourſe with him, without the tendereſt indications of affection to his memory. Ever ready to direct, aſſiſt, and encourage, their endeavours in purſuit of uſeful knowlege, he lowered himſelf (if ſuch works be not rather fit only for a great maſter) to the compoſition of different elementary pieces * for their inſtruction. Among theſe, in favour of the few, whoſe happier fortunes permit them to join elegant with ſolid information, he compiled the rudiments of Architecture now offered to the public, through the very liberal conceſſion of the governing members of Worceſter College, friends to ſcience too true, too zealous, to rejoice in the excluſive poſſeſſion of any means ſubſervient to its propagation.'

The original work appears to be a collection of rules and precepts relative to the art of building, extracted from other authors, chiefly Vitruvius, Palladio, Barbaro, and Perrault; it copies alſo the errors and erroneous expoſitions of Vitruvius, which prevailed in the days of the moderns above-named, and which later writers have expoſed and corrected. As theſe corrections were not known to the Dean, and are unnoticed by the tranſlator, the errors are ſtill inculcated as truths. The editor alleges public utility, and the deſire of being ſerviceable, as the motives which led him to publiſh the treatiſe, and which induced the college to permit its publication; and doubtleſs this was the caſe: but they ſhould have inquired whether their motives were well founded. To us it appears, that they who are already verſed in the art, will meet with no improvement from this compilation; and that novices or amateurs may find all the matters far better and more fully explained in the writings of the authors, from whom they are extracted; and, without conſulting which, theſe curſory ſketches cannot, to them, be intelligible. On the whole, although this treatiſe might, at the time of writing it, be conſidered as a great effort for an amateur, it is but juſtice to ſay, that it conſiſts of ſentiments and errors, which the Dean would not probably have entertained or publiſhed, had he lived in the preſent day, when he might have improved his knowlege by conſulting the Athenian, Ionian, Palmyrean, and other antiquities, more lately illuſtrated. It ſeems, indeed, by no means unlikely that this compilation was originally intended for the author's own private uſe; or as memoranda for public lectures; for it is too brief to be underſtood by any, but thoſe who are previouſly acquainted with the ſubject.

With regard to the tranſlation, we have noticed a few paſſages, where the ſenſe of the original is either altered or miſunderſtood. At p. 3, it is ſaid, 'among ſtones we may

* 'On logic, geometry, &c.'

reckon

reckon bricks (and tiles).' Tiles are not mentioned in the original, nor ſhould they be conſidered among ſtones for erecting the walls.—Proceeding afterward to deſcribe bricks, it is ſaid, 'ıſt, the teſtaceous; unbaked; &c.'—In the original, it is '*crudos*,' and ſhould have been tranſlated *crude* or *unburned*, meaning thoſe which are dried in the ſun: it is the 2d ſort, thoſe which are *burned*, that, in the original, are named teſtaceous.

In the following paſſage, the meaning of the author is not properly rendered. 'In the walls of large buildings, *columns* are carried up: a thrifty and uſeful invention if winding ſtairs are placed in them.' p. 6. *Columnaria* is the term in the original: this does not ſignify columns, but cylindric voids or tubes of any kind. Vitruvius mentions them in deſcribing the aqueducts by the ſame term. In the preſent inſtance, it means thoſe voids, which are frequently left in the thick part of walls in order to leſſen the weight, as well as the expence. The tranſlator's note on this paſſage ſhews that he did not underſtand it. 'It is not eaſy,' he obſerves, 'to aſcertain the meaning of the author here. Quære, Whether he has in view thoſe round turriform erections at equal intervals, ſo common in the walls of our old caſtles?'

Again, in the ſame page, ſpeaking of brick-work, it is ſaid, that 'the *rows* of ſtones ſhould be alternate.' The meaning of this is obſcure: the original is *coagmentationes*; and ſhould have been tranſlated joints, or cements. It means that the perpendicular joinings of the bricks ſhould always be alternately diſpoſed, each over the ſolid part of the ſtone below it, ſo that two ſuch joints ſhould never coincide.

The author himſelf is in an error, when he ſays that Palladio and Vitruvius aſſert, that no ancient ſpecimen of the reticulated kind of walling now remains. There are numerous remains of it at Rome, as all the publications of the Roman antiquities prove; nor can we find that thoſe authors make ſuch an aſſertion: on the contrary, Palladio, book i. chap. 9. ſays, "veſtiges of all the kinds of antient walls are now remaining."

In giving Palladio's deſcription of reticulated walling, (at p. 7.) the tranſlator ſays, 'he propoſes to erect brick *buttreſſes* at the angles:' but *orthoſtatas* in the original does not ſignify *buttreſſes*. It means regular brick-work, wherein the bricks are laid horizontally, in the uſual way; and it is mentioned in oppoſition to reticulated walling, in which the bricks were laid *diagonally*. In this paſſage, alſo, *ſeſquipedem* is rendered ſix feet, inſtead of a foot and a half.—We likewiſe noticed ſome other errors, which perhaps aroſe from inattention: ſuch are the

Digitized by Google

the explanations of the terms apophyge and apotheſis; the former of which is ſaid to be at the top, and the latter at the bottom, of a column; juſt contrary to the fact; and ſuch again is the paſſage which tells us, that 'to the *antæ* and *ſupercilium* is affixed what is called the *antepagmentum*;' whereas, in reality, the *antæ* and *ſupercilium* being adjoined or affixed, thence have the common name of *antepagmentum*; for this term includes both thoſe members.

The plates which accompany this volume are chiefly copies from other authors; and we are obliged to ſay, that they are not copied with accuracy: the drawings are indeed frequently void of juſt form and proportion. The engravings of them are neatly done, but ſeveral are without the figures and letters by which the reader is referred to them, and he is left to diſcover them for himſelf. Others, again, to which we are referred, or at leaſt to parts of them, ſeem to have no relation to the ſubject, and are not explained.

On the whole, though we admire the type, the paper, and the other decorations of this treatiſe, we cannot recommend it to the peruſal of thoſe, who are not competent to ſupply its deficiencies, or to correct its errors.

ART. XVII. *Sermons on various Subjects.* By George Walker, F.R.S. Miniſter of a Congregation of Proteſtant Diſſenters in Nottingham. 8vo. 2 Vols. Vol. I. p. 408. Vol. II. p. 440. 12s. Boards. Johnſon. 1790.

WHERE real excellence prevails, it were faſtidious to dwell on minute defects. It might not be difficult, from the volumes before us, to collect inſtances of ſingularity, negligence, and even inelegance of expreſſion: but ample atonement is made for theſe faults, by the good ſenſe, the liberal ſpirit, the original turn of thinking, and above all, the ardent zeal for the intereſts of virtue, religion, and Chriſtianity, which pervade and animate theſe diſcourſes. They are manifeſtly the productions of a mind enriched with knowlege, and habituated to reflection, and of a heart that glows with worthy and generous ſentiments. Thoſe who are capable of entering into the feelings as well as the conceptions of the author, will peruſe his ſermons with pleaſure, and confeſs that he is entitled to higher praiſe than can ever be attained by faultleſs inſipidity.

"——— *Vitavi denique culpam,*
Non laudem merui. ———"

Sometimes the author ſuffers his honeſt warmth to carry him too far into what may be called the *indignant ſtyle:* but his energetic manner is often highly pleaſing.

The

Digitized by Google

The diſcourſes on *diſcontent*, on *the crime and puniſhment of the Jewiſh nation*, on *friendſhip*, and on *parental duty*, are particularly valuable. From each of the two latter, we ſhall ſelect a ſpecimen.

Speaking of a fretful, peeviſh, temper as inimical to friendſhip, Mr. W. obſerves,

'It is not eaſy to ſay, how a temper ſo abhorrent to all the ſociability and friendlineſs of man can inſinuate itſelf into the heart of man; but life is pregnant with examples of it, and examples, which ardently deſire to be beloved, and bitterly complain of diſappointed hopes and wiſhes in the objects of their love and friendlineſs. Perhaps, where it does not proceed from a ſullen ſelfiſhneſs, from an unſympathiſing ſpirit; it may generally owe its birth and growth to an exceſs of care and anxiety; in ſome inſtances, to too delicate and faſtidious feelings; and, what may ſeem ſtrange, in a few, to even an exceſs of tenderneſs and love. An undue attachment to any one object ſo weds the heart to this ſingle object, ſo magnifies the importance of it, ſo inflames, and gives ſuch a corroding anxiety to our hopes, that we live for no other object; we loſe the reliſh for the thouſand pleaſantries of life; we fear an enemy in every thing around us, in the ordinary occurrences of life; the chearful tone of the mind is gone; and, with all the deſire of joy and happineſs, joy and happineſs hide themſelves from us, as if they fled from our preſence. An over-anxious attachment to children has robbed many a parent of all the affections of their children; and many a one has driven away a friend by an over-nice delicacy and jealous attention to the punctilios of friendſhip. All the benevolent charities of life love to breathe a free, unreſtrained, and pleaſant air; their natural food is good-humour and chearfulneſs, which the peeviſh, the fretful, and diſcontented man has not to give.

'As the diſeaſe ariſes from ſuffering the affections to be narrowed and contracted to one or a few objects, ſo there is no cure to be expected but from the enlargement of the ſoul; we muſt ſet limits to the attachment which has monopoliſed us, by counteracting its influence, by throwing open the heart anew to the ten thouſand agreeable objects with which God has been pleaſed to enrich his world. We muſt lay ourſelves out to find the agreeable and the good in many ways, as well as one; and by indulging to the diverſified charities, bring back good temper and chearfulneſs to the mind. This cure is hard in truth to be effected, ſuch is the ſullen obſtinacy of the diſeaſe; but it is poſſible to him who will attempt it; while the repreſentation of the ill is at leaſt of uſe to thoſe, whom it has not invaded. It ſhews the neceſſity of not ſuffering our hearts to be ſtolen away by one uſurping object from all the other allowable good and comfort which the Creator has been pleaſed to ſpread before man. He, who gives way to this unhappy ſpirit, will ſoon loſe every friend whom he has acquired in his better days, and never know the happineſs of gaining a new one.'

On the general ſubject of education, he diſcourſes thus:

'Many

Digitized by Google

'Many have only narrow and contracted views of the importance of the parental character; they contemplate it only in the interested relation which attaches them to their offspring, and subserving the designs of Providence in obeying the instinct which it has given them;—they view not the wide range of public good to which Providence designs the individual acting of every parent to minister. In a wise education, whether we have it in view or not, we are doing the best service to our country and to human kind. For the ultimate end of all our attention to our children is to fit them for acting their part on the great theatre of the world with credit to themselves, and satisfaction to their fellows; to answer to the demands of every relation in which they may stand; to do the duties of a virtuous citizen, to sustain the honour of human nature.—Without some pains to cultivate the minds of the young, to season them with the principles, and practise them in the habits of wisdom and sound morality, what is to be expected from them but ignorance and profligacy? which, though it may not immediately appear in the form of an unpolished barbarism, yet is capable of greater enormities, of a more unprincipled conduct; and, by dissolving all the bonds by which a well-civilized community is held together, ends at length in the very rudeness and barbarism of our savage ancestors, from which we think ourselves to be the best secured. The selfish dissipation which diffuses itself through a luxurious community, appears as its last character, in the horrid form of indifference to children; and thus every succeeding generation becomes worse than the preceding, till ignorance, as well as vice predominates; and then all traces of the manly and Christian character are done away; the love of country, with all its generous train of virtues, appears no more on the active stage; and all the fountains of human happiness, and all the sublimer ends of human life are annihilated.'

'Capacity both for knowledge, virtue and happiness is the gift of God; Education, Habit, Exercise bring forth this capacity; and constitute all the difference that is found between man and man. However rich the soil, without culture, it is luxuriant only in weeds. The inequality which appears so striking in the characters of men, is more owing to education than to any natural difference; at least with respect to moral character, which is the great object that I have in view. I never yet beheld that mind, as it comes from the hand of its Creator, which the management of the parent might not train to virtue, and to usefulness; and even in the view of mere knowledge and wisdom, the difference which education produces is vast and astonishing.—It is this which opens and illumines the human mind, which enlarges and strengthens all its natural powers; which, setting it as it were on a rising ground, gives it the most extensive and commanding view of the world of God, of human life, and of human nature. This unlocks all its secret treasures; brings into exercise all its native force and dormant virtue; and, compared with the untutored and uncivilised mind, exhibits it like a God. In fine, it is education that works so many wonders in man; that polishes our manners, stamps a worth and dignity on our views, forms to wise and good conduct, leads to happiness, and constitutes the

Digitized by Google

the grand difference in the human ſpecies. The wild Indian, the rude Tartar, and the groſs African have the ſame erect gait, the ſame commodious form, the ſame ſenſes, and moſt probably the ſame capacities of mind with the exalted European; but how low in the ſcale of humanity has the want of inſtruction and inſtitution placed them? In every thing which is the true glory of man, in the uſeful and elegant arts of life, in the protecting forms of civil polity, in the intercourſes of ſocial life, in the higher walks of virtue and religion, they appear not as creatures of the ſame ſpecies; we hardly own them as fellows.—If then you wiſh your children to come forward into life in the higher ſtyle of human nature; to be, in all grace and dignity and uſefulneſs of character, the European, the Briton, the Chriſtian; to paſs from a life of honour here to a life of exalted reward hereafter; be all the parent to them, in inſtruction, diſcipline, example; and as you have not betrayed the moſt glorious truſt which the Creator can confide into your hands, you may go into the preſence of your Lord, and wait his audit, with the virtuous hope of his approbation.—Well done! good and faithful ſervant; thou haſt been faithful over the charge which I committed to thy care, enter thou into the joy of thy Lord.'

Mr. W. has ſome claim, in theſe heretical days, to the honour of orthodoxy: for he is an advocate for the doctrines of immediate divine influence, and of the pre-exiſtence of Chriſt.

MONTHLY CATALOGUE,

For NOVEMBER, 1790.

FRENCH REVOLUTION.

Art. 18. *Free Thoughts on Liberty*, and the Revolution in France. By the Author of a Letter to Earl Stanhope, on the Teſt. 8vo. 1s. pp. 55. Rivingtons. 1790.

THE author of the 'Free Thoughts' is not a very free thinker. He is an inveterate enemy to the French revolution, though he earneſtly profeſſes to be a ſincere friend to free and equitable government, ſuch as we Britons, at this time, happily enjoy. Some of his readers, however, may poſſibly imagine, that he would willingly indulge no other people in ſo great a bleſſing. Our neighbours, the French, it ſhould ſeem, he would deem to eternal ſlavery, for no other reaſon, that we can conceive, but becauſe they have been already ſo long enſlaved. To that *delightful* ſtate he wiſhes them to return as ſpeedily as poſſible. 'Haſten,' (he exhorts them,) 'to reſtore and ſurrender yourſelves to the conſtitution you have deſtroyed. Haraſs yourſelves no more with dreams of liberty; for liberty, were you to be put in poſſeſſion of it, you would not know what to do with.' Never fear!—they will *learn*.

Though the well-wiſhers to the arduous attempt of the French to emancipate themſelves from the horrors of deſpotiſm, will, probably

Digitized by Google

bably, conſider this writer merely as a flaming Engliſh Tory, whoſe zeal for the "right divine of kings to govern wrong," has carried him to extravagant lengths in maintaining the notions which he has imbibed, yet we muſt obſerve, in juſtice to his abilities as a writer, that we think him an able advocate, in a cauſe which, after all, we are ſorry to ſee an Engliſhman [if ſuch he be] engaged to defend. Eſtabliſhments, of whatever kind, ſeem, with him, to be ſacred and unalterable things: but, ſurely, the ſooner a *wicked* eſtabliſhment* is reformed, the better!—and ſo thought our brave and worthy forefathers.—Had they not ſo deemed, it is more than probable that we ſhould not, at this day, have enjoyed, as we happily do, the ineſtimable benefits of thoſe great and providential NATIONAL DELIVERANCES, the REFORMATION, and the REVOLUTION!—for which, however, it muſt be confeſſed, too many among us, at this day, do not appear to be ſufficiently grateful.

IMPEACHMENT OF MR. HASTINGS.

Art. 19. *An Elucidation of the Articles of Impeachment preferred by the laſt Parliament againſt Warren Haſtings, Eſq. late Governor General of Bengal.* By Ralph Broome, Eſq. Captain in the Service of the Eaſt India Company on the Bengal Eſtabliſhment, and Perſian Tranſlator to the Army on the Frontier Station, during Part of the late War in India. 8vo. pp. 255. 5s. Boards. Stockdale. 1790.

If a traveller happens to be miſled and benighted in a foreſt, he will, with great pleaſure, accept any offers of aſſiſtance to conduct him into the right and plain road. Thus, when the laboured and declamatory charges involved in a late ſingular impeachment, have confounded and benighted our conceptions, we are happy to meet with a guide well informed in Oriental laws, Mohammedan manners, and Britiſh tranſactions in Hindoſtan; who, by carefully ſifting and winnowing the accuſations, can reduce the contents of folios into one reaſonable octavo volume. This very reduction is alone a ſtrong recommendation of the preſent work; becauſe, whether we ſubſcribe to the concluſions offered to us, or not, the ſubject is, at leaſt, ſimplified, and brought within comprehenſion. We have read it with great ſatisfaction, and think Capt. Broome the moſt clear and acute writer that has addreſſed the public on this artfully embarraſſed proſecution: in this light, we ſcruple not to recommend theſe ELUCIDATIONS to all who wiſh to have their bewildered ideas aſſiſted, in coming to ſome ſatisfactory iſſue, with reſpect to tranſactions the moſt extraordinary in their nature, and of the utmoſt importance to the public.

*** It is to the pen of this ingenious writer, that the world ſtands indebted for the celebrated "Letters of Simkin, to his dear Brother in Wales." See Review, vol. lxxxi. p. 219, 340.

☞ Although we have been charged with having enliſted in the "Bengal Squad," (ſee our CORRESPONDENCE, in the laſt page of

* That ſuch things *have been*, to ſay nothing of what *are*, all Hiſtory cries aloud, through all her pages.

our

Digitized by Google

our Review for October, 1790,) such absurd and groundless accusations shall never deter us from freely delivering our real opinion on the merits of every publication, on either side, in whatever controversy that shall, at any time, claim the attention of our readers.

LAW.

Art. 20. *The Trial at large of George Barrington*, at the Sessions-house in the Old Bailey, for robbing Henry Townsend, Esq; at Enfield Races. By E. Hodgson, Short-hand Writer to the Old Bailey. 8vo, 1s. Symonds. 1790.

This celebrated and very ingenious thief was, on the above-mentioned occasion, convicted: but unfortunately, perhaps, for the public, the indictment did not reach his life. His sentence, we understand, but it is not here recorded, was transportation for seven years.—So gentlemen, at the expiration of that term, remember to *take care of your pockets!*—A print of Barrington is here prefixed.

Art. 21. *Reports of Cases argued and determined in the Court of Common Pleas*, in Michaelmas Term, 1789, and Hilary Term, 1790. By Henry Blackstone, Esq; of the Middle Temple. Part IV. Fol. 5s. sewed. Whieldon.

Art. 22. The foregoing Work, Part V. including Easter and Trinity Terms, 1790. Fol. 7s. 6d. sewed. Whieldon.

Having briefly announced Mr. Blackstone's plan, in p. 360 of our 80th volume, and there expressed our good opinion of his abilities for the undertaking, nothing farther is necessary, on the present occasion, than merely to inform our readers, that the work proceeds with due encouragement; as appears from the publication of the two Numbers above mentioned.

MEDICAL.

Art. 23. *Essays on fashionable Diseases*; the dangerous Effects of hot and crowded Rooms; the Cloathing of Invalids; Lady and Gentlemen Doctors; and on Quacks and Quackery: with the genuine Patent Prescriptions of Dr. James's Fever Powder, Tickell's Ætherial Spirit, and Godbold's Balsam, taken from the Rolls in Chancery, and under the Seal of the proper Officers; and also the Ingredients and Composition of many of the most celebrated Quack Nostrums, as analysed by several of the best Chemists in Europe. By James M. Adair, formerly M. D. Member of the Royal Medical Society, Fellow of the Royal College of Physicians of Edinburgh; Physician to the Commander in Chief of the Leeward Islands, and to the Colonial Troops, and one of the Judges of the Courts of King's-bench and Common-Pleas in the Island of Antigua. With a Dedication to Philip Thickness, Censor General of Great Britain, Professor of Empiricism, &c. By Benjamin Goosequill and Peter Paragraph. 8vo. pp. 260. 3s. 6d. Boards. Bateman.

To this long and desultory title we have nothing to add, excepting our opinion, that the good things, which are contained in the book, are more than counterbalanced by the quantity of useless and extraneous matter.

Digitized by Google

Art. 24. *An Eſſay on a Non-Deſcript, or newly invented Diſeaſe*; its Nature, Cauſes, and Means of Relief: with ſome very important Obſervations on the powerful and moſt ſurpriſing Effects of Animal Magnetiſm, in the Cure of the ſaid Diſeaſe; as communicated to the Author by Dr. Meſmer and Madame de L—g. And a Dedication to the ſaid Lady. By F. G Profeſſor of Phyſic and Aſtrology, and Member of ſeveral learned Academies and Societies. 8vo. pp. 42. 1s. Publiſhed for the Benefit of the Tin Miners of Cornwall, and ſold by Bateman. 1790.

This eſſay comes from the pen of Dr. James M. Adair, and is one of thoſe publications, which, probably, will be peruſed by few, excepting reviewers, who read, that they may ſave others the trouble of reading.

Its contents are ſufficiently explained in the title page, and it is perhaps needleſs to add that the author attempts to be witty: it may be more neceſſary to obſerve that he has not wholly ſucceeded.

Art. 25. *A candid Enquiry into the Truth of certain Charges of the dangerous Conſequences of the Suttonian, or cooling Regimen, under Inoculation for the Small Pox.* Recommended to the ſerious Conſideration of Parents and Guardians, as being of the utmoſt Importance to the Welfare of the riſing Generation. With ſome uſeful Remarks on a ſucceſsful Method, uſed ſome Years ago in Hungary, in the Cure of the natural Small-Pox, and tending to demonſtrate the Benefit to be expected from a ſimilar Method of Management under Inoculation. By James M. Adair, *formerly* M. D. Fellow of the Royal College of Phyſicians of Edinburgh, &c. &c. &c. 8vo. pp. 37. 1s. Bateman. 1790.

Dr. Adair imagines that 'the uſe of weakening remedies, low diet, and the application of cold to exceſs,' as recommended during inoculation, by the Suttons, are productive of dangerous conſequences; principally in laying the foundation for other ſubſequent diſeaſes. He obſerves, likewiſe, that the uſual mode of preparation is too generally adopted; and that due attention is not paid to the different ſtates of different individuals.—The method of management, to which he alludes in his title page, and from which he has experienced the greateſt ſucceſs, is moderately to ſweat the patients every night between the inciſion and the eruption. By what means the ſweating is produced, we are not told; we ſuppoſe by the warm bath, ſince the remedy ſeems to have been taken from Dr. Fiſcher's practice.

'About the year 1748 was publiſhed a Latin treatiſe on the treatment of the natural ſmall-pox in Upper Hungary, by Dr. *Fiſcher*. As ſoon as the patient was ſeized with a fever, ſuſpected to be that of the ſmall pox, the patient was put into the warm bath, and continued there twice a day from half an hour to an hour and an half, till the puſtules were dry. The foods were broths, eggs, chickens, pigeons, and cray fiſh; and, during the eruption and ſuppuration, milk boiled with ſugar.'

The advantages, which are ſaid to have been derived from this plan, are too ſtriking not to be enum rated; and, perhaps, we may add, too numerous to be implicitly allowed.

Digitized by Google

'1*st*. The Dr. remarked that the eruption generally appeared the next day after the second bathing; whereas, in the ordinary mode, it seldom appears till the third or fourth.

'2*dly*. The eruptions appeared all at once over the body, and the suppuration went on so rapidly, that the pustules burst the sixth or seventh day. On the other hand, both eruption and maturation are much more slow in the ordinary course of the disease.

'3*dly*. *None died, whether the eruption was distinct or confluent*; nor was the disease followed by cough, consumption, or any other disease frequently consequent of the ordinary method of treating the disease.'

HISTORY.

Art. 26. *Additions and Corrections made in the second Edition of Mary Queen of Scots vindicated.* By John Whitaker, B. D., Author of the History of Manchester, and Rector of Ruan-Lanyhorne, Cornwall. 8vo. pp. 454. 7s. Boards. Murray.

In these additions and corrections, Mr. Whitaker proceeds not only to vindicate the character of Mary, by additional corroborative proofs, but he developes, in a more particular degree, the character of Elizabeth and her ministers, who here stand forward as a group of most detestable wretches. The enemies of Elizabeth will read these additional strictures with much exultation;—her friends will peruse them with disgust;—and the most impartial will own, that Mr. Whitaker gives the fullest weight to every kind of evidence that is to be put into the one scale, while he tries to diminish, as much as possible, all that should be put into the other. Though we are satisfied that he is, on the whole, in the right, we cannot help thinking that he often draws conclusions which cannot be fully inferred from the premises on both sides of the question.

We see no reason for altering the opinion which we formerly gave, respecting the seizure of Mary by Bothwell, near Linlithgow, though Mr. W. endeavours to obviate the objection which we started.

These additions are incorporated into the body of the work in the second edition.

BIOGRAPHY.

Art. 27. *Anecdotes of the Life, Adventures, and Vindication of a medical Character, metaphorically defunct.* To which are prefixed or subjoined a Dedication to certain respectable Personages; a curious dramatic Dialogue; and an Appendix, containing an expostulatory Epistle, addressed to Counsellor Absque, on his Conduct at a late Trial at Winchester; sundry Vouchers, and Specimens of Latin and English Poetry. Published for the Benefit of the Tin-miners of Cornwall. By Benjamin Goosequill and Peter Paragraph. 8vo. pp. 370. 4s. Boards. Bateman. 1790.

We have read this volume with various and very different feelings; of which, however, pity, on the whole, has been predominant. It gives the detail, in some parts not unentertaining, of

Digitized by Google

ſome private diſputes in which the author* was engaged; the knowlege of which, however, can, we ſuppoſe, be of no great importance to the public. Nor have we any inclination, by our ſtrictures, to add to the vexation of a worthy, but irritable and irritated man, 'to whom millions cannot now be preferable to penury, nor a palace to a dungeon,'

EDUCATION, &c.

Art. 28. *The New Mentor*; being a Miſcellaneous Selection in Proſe and Verſe, from the moſt celebrated Authors: calculated to form the Taſte, and improve the Minds, of the riſing Generation. Highly proper for the Uſe of public Seminaries, and adapted to the Youth of both Sexes. 12mo. pp. 230. 3s. ſewed. Walter, Piccadilly. 1789.

Compilements of this kind are become ſo numerous, and the difference between one and another of them is ſo inconſiderable, that the character of all ſeems to be comprized in the word *miſcellany*. A bare tranſcript of the title-page of each may, therefore, for the future, be ſufficient.

AGRICULTURE.

Art. 29. *The Gentleman Farmer's Pocket Companion.* 12mo. 1s. pp. 51. Stalker. 1790.

This trifling performance can be of no uſe to any reader. The directions, if rightly drawn up, could be of little ſervice to the ignorant practitioner, on account of their brevity:—but as they are often erroneous, they would miſlead thoſe who conſult them. The ſkilful farmer could avoid the errors:—but he has no need of the directions.

HORTICULTURE.

Art 30. *The Gardener's Pocket Journal and Annual Regiſter*; in a conciſe monthly Diſplay of all practical Works of general Gardening throughout the Year. Forming a complete practical Remembrancer, and compendious Journal of the proper Seaſons and different Methods of ſowing, planting, propagating, and raiſing, &c. &c. &c. &c. By John Abercrombie, Author of the Gardener's Daily Aſſiſtant, &c. 12mo. pp. 251. 1s. ſewed. Stalker.

Mr. A. after publiſhing a *Garden Vade Mecum* †, has now ſchemed a *Gardener's Pocket Journal!* Moreover, he raiſes his literary crops in ſuch rapid ſucceſſion, that it is freſh in memory, that after producing *three* Gardener's Calenders, he altered his mind; and, in his *Kitchen Gardener* ‡, adopted another form, by giving the culture of each plant apart, under its diſtinct head, which he affirmed to be a clearer mode of arrangement. Nevertheleſs, thinking proper to cook up a *fourth* Gardener's Calender, he now, without a bluſh, alters his mind again, and returns to his monthly inſtructions! but when a man pays no attention to his literary cre-

* Dr. James M. Adair.

† See Rev. vol. lxxx. p. 444. ‡ Idem, ibid.

Digitized by Google

dit, he becomes callous to any repreſentations of inconſiſtency; ſo that all we have to add is, that Mr. A. having given us repeated haſhes of the ſame materials, the public may chuſe them by their titles or their prices. For our part, ſo far as we may judge, we ſhould prefer his earlier productions, before the *gardener* became quite ſo expert a *book-maker*.

POETRY *and* DRAMATIC.

Art. 31. *Poems, and Imitations of the Britiſh Poets*; with Odes, Miſcellanies, and Notes. By W. Churchey. 4to. pp. 832. 1l. 1s. Boards. Wilkies, Parſons, &c. 1789.

If the value of poetry were eſtimated, like a Dutch beauty, by its weight, this immenſe volume would be worth ſome thing conſiderable; for really it is *very* heavy. Such uniform ſolidity runs through the numerous pages, that the author muſt excuſe us from aſſenting to his requeſt, 'that the critics will neither condemn, nor commend, by the *lump*, but deal out *ſpecimena*,' as he terms them: indeed, by thus refuſing, we are doing Mr. Churchey a kindneſs, for though we might eaſily ſelect paſſages to cenſure, we ſhould be puzzled to find much to praiſe.

Art 32. *Poems*, by D. Deacon, jun. 4to. pp. 135. 4s. Rivingtons. 1790.

Theſe poems are five in number; the longeſt of them is ſtyled the 'Triumph of Liberty: occaſioned by the Centenary Commemoration of the Glorious Revolution.' We here meet with a few good lines amid a vaſt heap of thoſe that are cenſurable; and even in paſſages which might have been paſſed over as decent, the author has injudiciouſly diſguſted us by the uſe of terms, which ſometimes mean nothing, and ſometimes convey a meaning very different from what they are intended to expreſs.

——'Hark! the *clangous* horn, inſpired
By *indefatigable* lungs——.'

——'The pearly *dew*,
Thrown from the leafleſs thicket, *patters* round'—

——'The ſons of art
—— now *tine* their ſtores.'

'*Veils the vale's expanſe*,' is a beauty of a different kind, and is an happy imitation of Cicero's "*O fortunatum natum.*" With regard to claſſical alluſions, this poet is quite at home: we are told of *Caſtalius*'s fount; and the word *lares* is uſed as conſiſting of one ſyllable.

If the 'Triumph of Liberty' is bad, 'Edwin and Clarinda' is worſe. We read of a young lady 'ſaving the ſummer hours from *incurvations*:' of 'errleſs ſhafts,' and of 'obteſting ſkies:' we have the word *meteorous* ſqueezed into two ſyllables, and in the next line, *gorgeous* is ſtretched out into three.—"Well, then, here be truths, I warrant ye*:"—yet, bad as theſe things are, they are not ſo diſguſting as the author's frequent offences againſt probability, and his total want of natural feeling.

* Shakeſpeare.

Digitized by Google

The 'Vanity of ambitious Expectation,' is by far the beſt poem in this collection: as a favourable ſpecimen, we ſelect the following ſtanzas:

'Thus when the ſoul is from herſelf eſtrang'd,
And by deluſive objects led aſide,
What us'd to pleaſe to drearineſs is chang'd,
And of its former beauties left devoid.
'Tis not in things themſelves that charms abide,
Fancy full oft ſupplies the finiſh'd grace,
Deems that majeſtic which was born of pride,
Sees charms reſiſtleſs in an Æthiop's face,
And can th' imagin'd ſource with raptur'd frenzy trace.

'Tis thine, bleſt power! imagination fair,
Divine enhancer of terreſtrial joy!
To lend etherial ſweetneſs to the air,
And keener feeling to th' admiring eye.
Yet thou haſt equal power our bliſs t'annoy:
When gloom ſurrounds us horrible and drear,
Thou, like the meteor of a duſky ſky
Canſt make that gloom more terrible appear,
And evil's haggard face a direr aſpect wear.'

Art. 33. *Reflections on Peace and the Seaſons.* In which is introduced the Character of a Patriot King. A Poem. By William Pow, a Chaplain of the Royal Navy. 4to. pp. 63. 2s. 6d. Richardſon. 1789.

Some unequivocal marks are generally perceptible, at once diſtinguiſhing the true poet from the mere ſcribbler of verſes. One of theſe is that juſt taſte which leads an author to preſent his thoughts in as few words as poſſible. It is true, that this condenſing plan, this labouring after conciſeneſs, may ſometimes occaſion obſcurity. Still there is a meaning, if readers have the wit to find it out; and who would not rather wiſh that his poem ſhould be called obſcure, from the quantity of matter contained in it, than have its intricacies imputed to a want of meaning, and a ſuperfluity of words?

Mr. Pow ſeems as fully convinced of the value of conciſeneſs as we are; and the mode by which he arrives at it, if not new, is curious: we ſay, *not new*, for we have occaſionally met with it in our correſpondence with merchants and others, who "*write us by return of poſt*," &c. This method conſiſts in leaving out words, which, indeed, are neceſſary to make the ſenſe perfect, but which the reader, if he has any underſtanding, can eaſily ſupply. This was the mode in vogue with ſome ancient writers; and, like them, the preſent poet deals much in what are termed, *ablatives abſolute*. To us, this conſtruction has the appearance of little independent and unintelligible ſentences occaſionally ſtarting up, for what reaſon we cannot imagine; though, doubtleſs, in the author's eyes, they have their connection with what goes before or follows, and readily harmonize into a perfect and beautiful whole.

We ſhall preſent our readers with a few examples of this beauty, leaving them to ſupply any vacancies according to their own taſte:

'True

'True wiſdom's choice is always what is beſt;
Truth this atteſts, be wiſe.... the mind at reſt.'
'Such carri'ges as ours you could not ſee—
The horſe admir'd by men of each degree.'
—'We other lands our ſuperfluities give,
Theirs we improve—in plenty, people live.'
'In every war, prodigious th' expence,
More loſs than gain of this where the good ſenſe.'

About the middle of the poem, the goddeſs of Peace appears to the author; and her appearance is thus deſcribed:

'While thus I ſing, and view the woodland ſtream,
Sitting I fell aſleep ſoon in a dream.
Here Peace appears, and in her lily hand
An olive branch; ſhe ſaid—O happy land!
My Fancy ſtruck, theſe were my words; O Peace!
What pity that your bleſſings ever ceaſe,
May I preſume to aſk your pleaſure here,
And why at this time you to me appear?
The goddeſs mild her anſwer thus begun—
O! hear me then, thou friend of Nature's ſun!'

The goddeſs then obſerves, that,

'On cow'rdice built infirm, a ſad diſgrace,
Degrades a kingdom, ſhame in ev'ry face.
For me the patriot lives, for me wou'd die,
Peace to procure by noble means will try.
When peace is built on honour, great renown;
Thus built, ſecure the glory of the crown.
But when propos'd th' illib'ral foul demand,
Honour at ſtake, the ſword is ſtill in hand.'

Peace next reſolves to viſit 'Freedom's offſpring beyond the Atlantic:'

'Perplex'd they ſeem, confirm'd ſo much by fact,
Eaſy to plan, not eaſy ſo to act.
Perhaps ſome patriot working in that ſoil,
Vice thrives by eaſe, but virtue proved by toil.
With him I'll drink the wine that's void of ſtrife,
T' improve the time, is the beſt wine of life.'

The goddeſs then takes her leave of the author:

'At laſt ſhe ſays, farewell! I cannot ſtay,
We'll meet again, and paſs another day.
Wak'd by theſe words, I ſaw the woodland ſtream,
And found the whole rehears'd was but a dream.
Some things conceal'd ſtill by the goddeſs ſaid,
In time the ſame before all may be laid;
Th' impreſſion's on my fancy made ſo deep,
That I remember all that paſs'd in ſleep.
Such was my dream, believe it if you chuſe,
Theſe faithleſs be who diſbelieve the Muſe.'

Digitized by Google

Before we close this article, we must remark one other striking beauty in Mr. Pow's compositions: we notice it, indeed, more particularly, as it constitutes the very essence and soul of descriptive poetry. We allude to that accurate observance of nature, which leads poets, in their descriptions, to select particular and interesting parts, and to dwell on minute and beautiful circumstances; thus viewing matters, not with the casual glance of a common spectator, but with the penetrating and *analyzing* look, the *acies oculi*, which belongs only to the enlightened.

That this 'friend of Nature's sun' possesses the above-mentioned quality, in an high degree, will be evident from from one or two extracts:

'See in the pamper'd steed what sprightly grace,
His ardor see anticipates the race;
His ardor grows, struck with the glancing skies,
Tho' on each side tormented by the flies;
Upreat'd he stands, not as a suppliant begs,
For joy he shakes his head between his legs;
Fann'd by the breeze, touch'd by the scorching ray,
He neighs, he scours the mead all in his play.
Swift as an arrow from the bow he goes,
Elate in fancy, what dare him oppose,
In high career? no foot-marks left behind,
As if he had the wings of Nature's wind.
Triumphing high, he sweeps the meadow round.
And not till then the gamesome work is crown'd.'

Again,

'In yonder field, on a warm harvest day,
Behold the reapers all in fair array,
Each by the lass he loves, to sooth the toil,
And on that side where thistles crowd the soil.—
At once they stoop, all in an even row,
Warm is the contest, still they warmer grow.
What converse undissembled, gentle, kind,
What mirth so smiling, free, and unconfin'd!
Refreshing apples flung from hand to hand,
Then music closes all, and chears the band.'

Once more, and we have done:

'He' (Nature's sun) 'on the shepherd shines in russet clad,
He busy knits, within his heart so glad
To see his flocks in health, his lambkins gay,
To see them skip, some bask in solar ray,
To see them run, of milk to suck their fill,
Find out their dams by instinct, wond'rous skill.
Yet still they bleat, so harmless they complain,
As if suspect of butcher to be slain.'

Art. 34. *Reflection*, a Poem, in Four Cantos. 4to. pp. 278. 7s. 6d. sewed. Robinsons, &c. 1790.

Critics are not without their embarrassments. We confess ourselves to labour under considerable difficulties in offering an opinion of

of this heterogeneous work. After carefully perusing the poetry and the prose of which it consists, (and there is, at least, as much prose as poetry,) we did not find it easy to frame our decision on its merits. Some parts, it must be confessed, are enveloped in obscurity: but whether this arises from the sublimity of the author's Muse, the profundity of his metaphysical reflection, or his *peculiar manner* of expressing himself, (for when the first part of this poem formerly passed our critical ordeal, we observed the author was a *Mannerist*,) we will not undertake to determine. On this delicate point, we shall leave the reader to the exercise of his own judgment; only remarking, that as this gentleman's object is *Truth*, and as he goes to the very bottom of the well for her, he may be supposed to be sometimes out of sight. If we cannot compliment him on the most happy flow and purity of versification, we nevertheless thank him for having, in several parts of his work, contributed to our entertainment; a circumstance for which Reviewers, on whom much oppressive dullness is obtruded, are always ready to make their acknowlegments.

As this gentleman deals much in egotism, some may think that it would not have been amiss had he affixed his name: but he has done what amounts to the same thing: he has sufficiently given us to understand, that he is the ingenious author of MAXIMS, &c. a work of considerable reputation. See Rev. vol. xix. p. 488.

*** The first part of this poem was published under the title of *A Soliloquy in a thatched Building*, &c. See Rev. vol. lxxviii. p. 528.

Art. 35. *Female Characters in Married Life:* an Epigrammatic Satire, humbly addressed to the Wife without a Fault. 4to. pp. 38. 2s. 6d. Stalker.

The several characters, which are here described, are happily distinguished in the table of contents, by a single, grand, and prominent feature. Thus we have 'the Pet-fondler,—Love's Boncompanion,—the Teeming One,—and the One full of Affectations;—the Painted One,—the Crooked One,—the One tried by Misfortunes,—and the One with Child.' A master who can thus easily hit off a likeness, is not always solicitous to finish his pieces with accuracy: but we are pleased with these *sketchy* performances, and can forgive the want of neatness, while we admire the boldness of the effect. The pencil of Mortimer, when employed on the figures of banditti, was never more forcible than our author's pen:

'The city-dame brags of her great relations,
Their wealth and trades—or rather—occupations.
Become a lady—as *Sir John*—requited
For city-service done the state—is knighted—
A house is wanted, servants, and a coach.
"My lady, stop!"—"Why, Sir? I don't encroach:
My blood, Sir, and my pedigree is good."
—"Your pedigree be damn'd; and d— your blood."

Again,

'The connoisseuress, who rich bargains buys,
Drains hard her husband's pockets for supplies.

" How cheap! my dear."—" Madam! I ſwear you're cheated."
" You have no taſte, my dear!"—" You're damn'd conceited!"
" This Dreſden ſervice—all for fifty-two—
" At *Chriſtie*'s ſale."—" D-mn you and *Chriſtie* too."

No one, after reading theſe ſpecimens, (and ſome that are more ſevere, might have been ſelected,) will ſuppoſe this author to be a friend of the fair ſex. He tells them, however, that he is their friend, and that,

' In future pages, he'll the taſk *refine*;
And beauty paint in colours all-divine—'

Nay, more—to regain their favour, he engages to retaliate on his own ſex:

' If the encouraged muſe purſues her plan;
Your cauſe ſhall fully be *reveng'd* on man—'

Encouragement, we ſuppoſe, will not be wanting: yet we hope the author will not purſue a plan, founded on ſo unchriſtian-like a principle, as *revenge*.

Art. 36. *Tetrachymagogon Hypercriticum:* a Piece of Poeſy merry and ſedate. With all proper Diſtance inſcribed to Abraham Quarterman, Ale and Iron Draper. By Tom Plumb. 4to. pp. 29. 1s. 6d. Kearſley. 1789.

This is one of the bittereſt Philippics that we ever read; and all directed againſt us Reviewers, who are here repreſented as a ſet of vile beaſts, indeed!

' ——— I ſaw, faſt fix'd each by his tail,
Their hairs, grown ſnakes, with rage their roots aſſail,
Tugging to pluck them from their parent head,
Whence the black monſters grew, and where they fed.
Their hands, once human, chang'd to fearful paws,
Each face to th' oppoſite of what it was.
Burſting their ſilver claſps, their ſandals thro',
Black, ſharp, and crooked all their talons grew.
How from their widening noſtrils poiſons flow'd,
How from their mouths green virus mixt with blood!
How ghaſtful ſtar'd their eye-balls! gnaſh'd their teeth,
Which pure they drew how ſmoke expir'd their breath!
How their vaſt throats with coal-black choler ſwell'd,
Their ſtrutting veins their poiſons ſcarce withheld!'

What! all this abuſe from an *author!*

——*tam* TIMIDIS, *quanta ſit ira feris!*

But what is the provocation? We have ' murdered,' it ſeems, ' the Muſe he lov'd,' and by whom Mr. Plumb hoped to be celebrated:

' O well had I been born to've died for her!
How cheap had then been bought a life ſo dear!
Theme of that lyre by hands, how curſt, unſtrung,
'T had been my heav'n to've been by Martha ſung.'

Poor ſoul!

Art.

Art. 37. *The Jilt*, a Poem. 4to. pp. 21. 1s. Robinsons. 1789.

The treatment with which the ladies are here honoured, is justified, we are told, 'by the author's particular sufferings by Miss Laura.' We are concerned for the poor gentleman:—but, really, if he were not better skilled in making love, than in making verses, we are not surprized at his ill success: nor, indeed, can we entertain any flattering opinion of his abilities in either line, from the following specimen:

'One morn, as erst, nor could I, think ye? more;
The greetings of a batchelor I bore,
Warm protestations of eternal love,
Which adamantine Maids alone reprove,
And all those ardent pray'rs, by which we find,
Still womankind's persuaded to be kind:
But she supposing beauty would be priz'd,
Still more as love was spurn'd at and despis'd,
Just as the base and grov'ling spaniel
Fawns most on him who flogs and kicks him well,
Turns on her heel, affects a cold disdain;
'Tis true her lips did not her looks explain;
But who could doubt, when, dashing on the floor
Her fan, she bounc'd away and slam'd the door?
Me thus deserted, sudden tremors shook,
And speech, and sense, and motion quite forsook;
No genius whisper'd—Follow with the fan,
And shew yourself as humble as you can;
Haste at her feet, there drop it with a sigh:
She only means your fondness thus to try.
But I mop'd home——'

The elision in the word mop'd, [moped,] gives a very unlucky *double meaning*.

Art. 38. *The Death of Amnon*. A Poem. With an Appendix: containing Pastorals, and other poetical Pieces. By Elizabeth Hands. 8vo. pp. 127. 3s. sewed. Printed at Coventry; and sold by Payne in London. 1789.

We are always thankful when authors, by addressing the public on the nature and merits of their writings, diminish our labours; and especially so, when, as in the present case, their opinions agree with our sentiments. Let Mrs. Hands, then, be judge in her own cause; while we, in the words of Miss Rhymer and the honest old Rector, report her decree:

'Says she, there are various subjects indeed:
With some little pleasure I read all the rest,
But the Murder of Amnon's the longest and best.' P. 52.

'The Rector reclin'd himself back in his chair,
And open'd his snuff-box with indolent air;
This book, says he, (swift, swift) has in the beginning,
(The ladies give audience to hear his opinion)
Some pieces, I think, that are pretty correct;
A style elevated you cannot expect:

To

To some of her equals they may be a treasure,
And country lasses may read them with pleasure.
That Amnon, you can't call it poetry neither,
There's no flights of fancy or imagery either;
You may style it prosaic, blank-verse at the best;
Some pointed reflections, indeed, are expreſt;
The narrative lines are exceedingly poor:
Her Jonadab is a —— the drawing-room door
Was open'd, the gentlemen came from below,
And gave the discourse a definitive blow.'

Whatever may be thought of the *character* of this poetry, we cannot but form the most favourable conclusions with respect to *that* of the writer,—forming, as we do, our judgment from the uncommonly numerous list of subscribers: among whom are many names of persons of rank, and consideration. There could be no motive for extraordinary patronage, but a benevolent regard to merit—of some kind.

Art. 39. *The Fugitive*; or, Happy Recess. A dramatic Pastoral, in two Acts, as written for the Royalty Theatre: by Thomas Shapter. 8vo. 1s. Bew, &c.

Mr. Shapter says, in his preface, that this 'pastoral was flatteringly received by the managers.'—If the managers of the Royalty Theatre were capable of *flattering* the writer of such a poor performance as *The Fugitive*, it was lucky for the public that their undertaking miscarried.

Art. 40. *Political Miscellanies*. By the Authors of the *Rolliad*, and *Probationary Odes*. 8vo. pp. 156. 3s. 6d. Ridgway. 1790.

In our Review, vol. lxxviii. p. 77. we gave an account of a publication similar to the above, and printed for the same bookseller. We have not that collection at present before us: but we observe, that some of its principal contents appear in the present edition; together with several ingenious pieces which, we believe, were not in the former; so that the compilement now in review seems, in some measure, entitled to be regarded by the public as a new collection of *Blue and Buff* wit and humour; and we observe, from the advertisements, that it makes a part of a general republication, in two volumes, of the works of these very ingenious party-writers.

Art. 41. *New Spain*; or, Love in Mexico. An Opera, in three Acts. As performed at the Theatre-Royal in the Haymarket. First acted July 16, 1790. 8vo. 1s. 6d. Robinsons.

The dialogue, in this opera, is, in general, easy and natural; some of the characters, though they cannot boast of much novelty, are enlivened by a degree of wit, and of humour; and most of the songs are distinguished by poetry that is rather superior to what we commonly find in this species of dramatic composition. To animadvert on the plan, conduct, and incidents, would hardly be justified by the importance of the work. In truth, the modern English opera is not that kind of production which can ever be a favourite

Digitized by Google

favourite with a Reviewer, who coolly ſits down to the peruſal of what is more intended for the ear than for the underſtanding.

Art. 42. *Try again:* a Farce, in two Acts. As performed at the Theatre-Royal in the Haymarket. 8vo. 1s. Robinſons. 1790.

The following advertiſement is prefixed to this performance: 'Whoever will be at the trouble of peruſing *Les précautions inutiles*, in the Théâtre Italien of Gherardi, will be enabled to determine what are the debts of the following trifle to that piece, and what degree of claim it has to originality.'

We begin (it is to be feared,) to be too old to receive ſo much pleaſure from this ſpecies of the lower drama, as we experienced about half a century ago. We could, *then*, laugh at ſeeing a farce acted; and we could ſmile when peruſing one in print. We can, *now*, ſeldom do either; and if this is the caſe, in regard to the entertainment before us, let the author ſolace himſelf by pronouncing where lies the deficiency: with *him*, or with *us*.

Art. 43. *The New Coſmetic*; or, the Triumph of Beauty, a Comedy. By C. Melmonth, Eſq. 8vo. pp. 80. 2s. 6d. Printed for the author, and ſold by Cadell. 1790.

There are ſome pieces, of which it is difficult to make a ſatisfactory report: *our* cenſure will be thought harſh by thoſe who have not read them; and by us who have read them, *no* cenſure will be found equal to their demerits. We ſhrewdly ſuſpect that it muſt have been ſome jaded reviewer, who meeting with a *comedy* like this 'New Coſmetic,' and finding in his vocabulary no term ſufficiently forcible to characterize its worthleſſneſs, was obliged to invent a new phraſe; and decreed, in language which has ſince become faſhionable, that the thing was really TOO bad!

Art. 44. *The Tempeſt*; or, The Enchanted Iſland. Written by Shakeſpeare; with Additions from Dryden: as compiled by J. P. Kemble. Firſt acted at the Theatre-Royal, Drury-lane, October 13, 1789. 8vo. pp. 56. 1s. 6d. Debrett.

We have read this publication; and we cannot avoid thinking, that it argued a declining taſte in the actors, and in the audience, who could content themſelves with this ſubſtitute for the Tempeſt of Shakeſpeare!

POLITICS *and* POLICE.

Art. 45. *A Plea for the Poor:* or, Remarks on the Price of Proviſions, and the Peaſant's Labour: the Bounties allowed on the Exportation of Corn, eſpecially Wheat: with Propoſals for their Emendation. By Robert Applegarth. 8vo. pp. 14. 6d. Richardſon. 1790.

In this little pamphlet, Mr. Applegarth inquires into the cauſe of the preſent high price of proviſions. This he imagines to exiſt in the granting a bounty on the exportation of wheat at very high prices. 'For many years paſt,' ſays he, '*the legiſlature, ſanctioned by parliament**, has granted a bounty of 5s. per quarter, the Ex-

* Where is the legiſlative power in this kingdom, which has not the ſanction of parliament?

chequer

Digitized by Google

chequer measure, on all wheat exported from this kingdom into foreign parts, whilst it is under 44s. per quarter in the ports from whence it is shipped.' Now, 'if 5s. per quarter be a *sufficient bounty*, when wheat is at *no more* than 20s. per quarter; certainly it must be *too much* when at 43s. 11¼d.—Or if it be *too much* when wheat is at the last mentioned price, it must be *too little* at 20s. per quarter.—For who would not wish to see it at a more even price?—Never at 20s. per quarter; for that would almost ruin the farmer: nor at 43s 11¼d.; because that starves the poor; and injures all the middling housekeepers.'

The plan, recommended by Mr. Applegarth, is,

'That there should be a bounty allowed,

'Of 10s. per quarter on the exportation of wheat, when the price is under 20s. per quarter:

'Of 7s. 6d. per quarter, when at 20s. and upwards; but under 26s.

'Of 5s. per quarter, when at 26s. and upwards; but under 32s.

'Of 2s. 6d. per quarter, when at 32s. and upwards; but under 38s.

'With liberty to export without any bounty at all, when at 38s. and upwards; but under 40s.

'And liberty to export, paying sixpence per quarter duty, when at 40s. and upwards; but under 44s.

'At 44s. and upwards, the exportation to be prohibited.

'And at 48s. the ports to be opened for importation at the low duty;

} *as is at present the case.*'

By way of compensation to the landed interest, the author proposes to raise the bounties on barley, rye, oats, beans, &c.—but he does not seem to be aware that this would raise the price of those articles; and that, consequently, little advantage would accrue from lessening the price of one sort of provision, to add to that of another.

The design of the essay is good: but the writer does not seem sufficiently acquainted with the subject, which he has undertaken to discuss: we accordingly find him sometimes taking that for granted, which many will dispute; and at other times, passing over difficulties, because he appears unacquainted with their existence.

MISCELLANEOUS.

Art. 46. *The Negroe equalled by few Europeans.* Translated from the French. 12mo. 3 Vols. 9s. sewed. Robinsons. 1790.

Among a variety of incidents, this story contains some that are interesting and amusing: but what must principally recommend it to those readers whose hearts partake of the milk of human kindness, is the gentle and amiable spirit of benevolence that seems to inspire the pen of the author: most pathetically does it plead the cause of that unfortunate race, whose wretched existence has for many years been made subservient to the purposes of fostering the base passions of avarice and pride. If Negroes were indeed such as this author represents them, so superior are they in virtue to Eu-

Digitized by Google

ropeans, that instead of being our slaves, they ought to be our masters: the picture, however, we fancy, is *too highly coloured*. Itanoka, the principal figure, verifies what the title of the book asserts; he is indeed *a Negroe equalled by few Europeans*; possessing a portion of virtue that borders on a *monopoly*; and we cannot help wishing that some of it could be brought to our market, and distributed among our *white brethren*. Itanoka, after having encountered various misfortunes, (brought on him by the perfidy and ingratitude of Europeans,) becomes, by a sudden transition from adversity to prosperity, the master of a plantation, and the ruler over slaves whose fellow-slave he had been. This revolution affords him an opportunity of contrasting his amiable humanity with the diabolical tyranny and oppression of the European masters; whose injustice and barbarity to the poor Africans, he frequently (with what truth or justice we know not,) describes, and as frequently reprobates. 'If riches,' says he, addressing himself to them, 'which offer the means of solacing human miseries, have served to harden your minds; if the sciences, whose object is to enlighten men, have but increased your pride; if your compassionate religion has no influence on your hearts; you must be the most vile, the most corrupt of men; to possess all the treasures which can give energy to virtue, and to turn them all into the means of vice! It is a degree of depravity, of which the whole world beside gives no example.'

It is painful to us to dwell on the instances of cruelty here said to have been inflicted by the white people, on a feeble, subdued, defenceless race; to read of whips and scourges, hard labour, short allowances of food and sleep, joined to the loss of liberty, and the separation from friends and dearest connections. We must therefore dismiss the melancholy subject, and seek relief in the consolatory hope, that religion and morality will diffuse the light of their truths more and more on European hearts; and lead them to consider that humanity is a principle which not only endears man most to his fellow-creatures, but is undoubtedly that which will make him most acceptable to his Creator; and that however men may be induced to suppose themselves authorized by prejudice, custom, and the law of nations, to usurp a dominion over the unhappy Negroes, and to exercise that dominion with injustice—whatever appeal they may make from their consciences to *these tribunals*, let them remember, that an hour will most assuredly come, when they will be judged at a tribunal from which there will be no appeal.

Art. 47. *Il Mamalucco nel Frullone, per Istruzione, e Divertimento degli Amatori della Lingua Italiana. All' Eccellentissimo Signor Pecorone, splendido, e generoso Protettore delle Scienze, e Belle Lettere nel Regno della Gran Bretagna.——In Ossegna, Capitale di Lagorara.* 1789.

This pamphlet, which contains 124 octavo pages, and costs 4s. 6d. is taken up in relating a dispute concerning an Italian translation of the "*Ami des Enfans.*" Why are the public to be teased with this unimportant and tedious history?

Art.

Digitized by Google

Art. 48. *A Narrative of the Diſinterment of Milton's Coffin*, in the Church of St. Giles, Cripplegate, Aug. 4. 1790. 8vo. 1s. Egertons.

Notwithſtanding the circumſtances here deſcribed, we have the ſatisfaction to think that the aſhes of Milton have not been diſturbed. The unhallowed viſitors of the ſilent grave have, it ſeems, been upon a wrong ſcent; and (according to ſome,) have actually ſold, as precious relics, the teeth, and other bones, of a female corpſe, for thoſe of the ever venerable author of PARADISE LOST.

Art. 49. *Memoirs of George Barrington*; containing every remarkable Circumſtance, from his Birth to the preſent Time.—Including his former Trials, and his celebrated Speeches, and a Print of Barrington. 8vo. 1s. Bird. 1790.

This account informs us, that Barrington was born at Ruſh, in Ireland, in 1758; that his real name is Waldron; and that his father was a captain in the army. The author compares his hero to the famous Bampfylde Moore Carew, the king of the thieving beggars. His narrative concludes with the ſubſtance of his late trial, in September, for robbing Mr. Townſend.

Art. 50. *Memoirs of George Barrington*, from his Birth to his laſt Conviction at the Old Bailey. 8vo. pp. 115. 2s. Smith. 1790.

The account here given is much more ample than any other narrative of Barrington's adventures, that we have ſeen. It ſeems here to be wrought up in the novel ſtyle, and contains ſome tolerable poetry, of which this Old Bailey hero is ſaid to be the author. According to this narrative, Barrington was born at Maynooth, Kildare, Ireland, in 1755; and his father was a ſilverſmith. A print of him is here prefixed, by way of frontiſpiece: but the ſeveral pictures of this *worthy gentleman* differ as much from each other in point of reſemblance, as do the circumſtances related in the ſeveral narratives.

Art. 51. *A ſhort Account of the Nature and Obligation of an Oath*; and the dreadful Conſequences of Perjury, in this World, and in that which is to come, By the Rev. D. G. 12mo. pp. 13. 2d. Clarke. 1789.

This is, indeed, a *ſhort*, well-intended explanation, publiſhed at an eaſy price, to come within the ability of thoſe, who (we fear) will never think of either buying or reading it. If our parochial miniſters could *ſpare* the time neceſſary to impreſs the *lower* orders of their pariſhioners with a general idea of their religious obligations; and if oaths were adminiſtered in courts of juſtice, as if thoſe on the bench * entertained any notion of the ſolemn nature of ſuch aſſeverations, witneſſes would anſwer under an immediate awe; which little books, compiled to ſupply the need of *regular* parochial duties, can never effect.

* If the whole court were to ſtand up with ſome decent *appearance* of attention, while an oath was adminiſtering, inſtead of whiſpering, laughing, taking ſnuff, and bowing to each other, as during a ſuſpenſion of buſineſs, while the clerk hurries over the formal words, ſuch a regulation might have a happy effect.

THEOLOGY

Digitized by Google

THEOLOGY *and* POLEMICS.

Art. 52. *Observations on the miraculous Conception of Our Saviour:* with a particular View to the Exceptions of Dr. Prieſtley, on the Subject. By N. Niſbett, M. A. Author of *Illuſtrations of ſeveral Paſſages of Scripture* *. 12mo. pp. 121. 2s. Johnſon.

Candor of mind, and probity of intention, wherever found, are always acceptable and highly valuable. It appears to us, that the treatiſe now under peruſal is worthy of ſuch praiſe. It is not written, we apprehend, to ſerve the little purpoſes of policy and party; nor does the civility and liberality which it diſcovers, ariſe from indifference. On the contrary, it appears to have been written with a ſincere deſire to diſcover the truth, and a perfect diſpoſition to embrace it. At the ſame time, the author makes every fair allowance to thoſe who, on proper enquiry, take a different ſide. It appears to him †, that 'the free manner in which Dr. Prieſtley has treated the ſacred writers, (though he readily gives him credit for the goodneſs of his intentions,) is injurious to the cauſe of Chriſtianity. To ſuppoſe, as the Doctor has done; that St. Luke might be the author of this hiſtory ‡, and have taken up that ſplendid part of his narrative, too haſtily; is more than ſeems to be juſtifiable—more than was neceſſary to the ſucceſs of his argument—more, the author truſts, than Dr. Prieſtley will, on cool reflection, undertake to defend. If the hiſtory of the miraculous Conception was a forgery; St. Luke had nothing to do with it. If it was not a forgery, but his genuine compoſition, it muſt ſtand its ground; or St. Luke's credit as an hiſtorian, is gone for ever.'

Mr. Niſbett proceeds to conſider diſtinctly the reaſonings of his antagoniſt:—Reſpecting the argument *à priori*, he aſks, whether, it may not be ſuppoſed, that men are not always adequate judges concerning what would be the means of the Divine conduct?—§ whether, the temptation, the transfiguration, the reſurrection, the aſcenſion, &c. were not oppoſite to their *priori* reaſonings?—‖ whether this writer's plea might not affect all miracles, and conſequently affect the credibility of Chriſtianity itſelf?—† and whether, the Jews, at leaſt in our Saviour's time, did not conſider this as one characteriſtic of their Meſſiah, that when he came, *no man ſhould know whence he is*, or that he ſhould be introduced in ſome extraordinary manner? To the objection which is ſuppoſed to ariſe from the ſilence of Mark and John on the ſubject, he replies,—¶ that various circumſtances are recorded by one Evangeliſt, and omitted by another:—♭ he inſtances particularly an event, the importance of which he preſumes Dr. Prieſtley will allow, *viz.* the aſcenſion of Chriſt, which is recorded by Mark and Luke, and not by the other writers of the goſpels; and again, ‡‡ he urges with great juſtice, that though Mark and John do not diſtinctly mention

* See Rev. for Jan. 1787. vol. lxxvi, 20, 21. † Page 6, pref.
‡ See Rev. for Sept. 1788, vol. lxxix. p. 280, 281.
§ P. 12, 13. ‖ P. 15, 16. † P. 18, 19. ¶ P. 23. ♭ P. 24. ‡‡ 28, 29.

the

Digitized by Google

the miraculous conception, they use expressions which have a probable and evident reference to it, as when they speak of Christ as the *word that was made flesh*, as the *son*, and the *only begotten son* of God.

We observe, that under the head of external evidence, the author insists, * that the subject was early mentioned by Justin Martin, and asserted to have been believed, in common with the other parts of the gospel history; that though there were, in early times, different copies of the gospels, some with, and some without the history of the miraculous conception; from which no inference on either side of the question could be fairly drawn; yet that this difference of the copies of the gospels must have led to an immediate enquiry which were the genuine ones, and which bore the marks of forgery; and that the state of men and things at the time, was highly favourable to the discovery of a fraud, and particularly with respect to the *Roman Census*; of the truth or falshood of which, every man in Rome might be able to form an accurate judgment.'

These topics are pretty largely discussed; and this writer does not fail to take notice † of the *counter*-evidence of Symmachus, a man of learning among the Ebionites or Jewish Christians, who, with them, rejected the article in question: but his opinion appears to have been overborne; and it seems to argue much more for the truth of the account, that such a man as Justin Martyr, not far removed, in time or in virtue, from the Apostles, should have received and declared it in the face of the world, than that Symmachus, who lived more than half a century afterward, should have suspected and rejected it.—On the whole, whatever plausibility must be allowed to Dr. Priestley's objections, it appears that there is great weight also in the arguments that are brought in favour of the doctrine which he opposes.

Art. 53. *A short History of the Pharisees*, with a Parallel between the Antient and the Modern: which may serve as a Check to the Spirit lately manifested by some furious Writers against Protestant Dissenters. By Thomas Twining. 12mo. pp. 26. 6d. Johnson.

In writing this short history, Mr. Twining intended, we suppose, to come round with a *circumbendibus*, on the advocates for our national establishment, and *to pay them off* for their opposition to the late claims of the Dissenters. If this was his object, he has executed it very lamely. His account of the tenets and temper of the Pharisees is drawn up with some attention to the subject: but his parallel is extremely defective. He informs us that the Pharisees believed '*in the temporal sovereignty of the Messiah*,' which he considers as synonimous with the modern doctrine of an 'alliance between Church and State,' and hence he leaves us to infer, that all who hold this latter doctrine are modern Pharisees.

Art. 54. *A Key to the Old Testament and Apocrypha*; in which is given an Account of their several Books, their Contents, and Authors; and of the Times in which they were respectively written. By the Rev. Robert Gray, A. M. late of St. Mary

* P. 91, 92. † P. 77, &c.

Hall

Digitized by Google

Hall, Oxford. 8vo. pp. 650. 7s. 6d. Boards. Rivingtons. 1790.

In this elaborate work, a great variety of materials are collected, and methodically arranged, for the purpose of furnishing those who have not leisure for voluminous researches, with all desirable information concerning the history and contents of the several books of the Old Testament and Apocrypha. The author professes to have followed the model of Bishop Percy's Key to the New Testament, but has executed his task much more in detail. He has entered into curious and complicated discussions, on various subjects, and has supported his opinions by a multitude of authorities. In short, he appears to have spared no pains in accomplishing his design. The style in which the work is written, is perfectly suited to the subject, simple and accurate. The author maintains, with great ingenuity, the inspiration of all the canonical books; admits the typical meaning of the Jewish ceremonies, and the double signification of prophecies; and, in all other respects, adheres closely to the orthodox system. Detached extracts from a book of this nature, would be of little value; we can, therefore, only recommend this work as well adapted to give information to the unlearned reader, in many particulars, and to confirm him in his reverence for the scriptures.

Art. 55. *A Dissertation on Baptism*, intended to illustrate the Origin, History, Design, Mode, and Subjects of that sacred Institution: wherein the Mistakes of the Quakers and Baptists are pointed out. To which is added, an Enquiry into the Lawfulness of eating Blood. By Alexander Pirie, Minister of the Gospel at Newburgh. 12mo. pp. 192. 1s. 6d. Murray.

Art. 56. *Appendix to a Dissertation on Baptism*, intended to expose the Fallacy and Absurdity of the Ideas of the Baptists concerning Circumcision and Baptism, the two Churches of the Old and New Testament, the two Covenants and two Seeds of Abraham; —Containing a full Answer to all that Mess. M'Lean and Booth have advanced on these Subjects. By Alexander Pirie. 12mo. pp. 200. 1s. 6d. Murray.

We are here told, that the first of these publications is not intended as a direct answer to any particular person: there are, indeed, some quotations from the writings of Mr. M'Lean, but this, it is observed, is only done because *his* works are considered as containing all that has been said on the Baptist side of the question; and said, (it is handsomely added,) by him with perspicuity and elegance. Otherwise it only intends to view the subject in general, without alluding to any particular antagonist, or introducing private names and opinions.—We must acknowlege, as we have done in respect to other writers on these topics, that Mr. P. advances arguments and evidence fully sufficient to justify the baptizing of Infants, and that by sprinkling.—As to the mode; we cannot but think with him, on mature consideration, that 'plunging is no where mentioned as the lone baptism of Christ;'—and again, that as 'there were diverse washings or baptisms of old,' so Jesus has left it to his

Digitized by Google

diſciples to uſe either of the modes, (ſprinkling, pouring, or immerſing,) as ſhall prove moſt convenient:—Further, alſo, as to the ſubjects of baptiſm, we concur with him, that the prohibition of infants is no where to be found, and that ſeveral weighty arguments concur to aſſure us of the propriety of their admiſſion, by this rite, into the Chriſtian Church. Some of theſe arguments, perhaps, this writer may preſent, as he ſeems to think, in a new or more ſtriking light. He particularly inſiſts that, 'as the infants of believing parents had been always admitted to baptiſm in the church of God before *Chriſt came*, proſelytes to *his* religion muſt needs have demanded baptiſm for their children.' For the illuſtration of this and other parts of the ſubject, we muſt refer to the work itſelf; as we alſo do for a diſſertation which is added, concerning the lawfulneſs of eating blood: the author wholly condemns the practice; though *we* ſhould rather ſuppoſe that the nature and ſpirit of the Chriſtian doctrine left it at the preſent time, a matter of indifference.

The other pamphlet conſiſts of letters to Mr. M'Lean. It is confined to ſome peculiar topics, and, as the title expreſſes, enquires concerning the *Old and New Teſtament Church*, the *Abrahamic covenants*, &c. an enquiry to ſeveral readers not very intereſting, and here purſued, in rather a diffuſive manner; yet the argument is of *ſome* real importance;—and we incline to think, that Mr. Pirie has the advantage in the debate.—It ſeems neceſſary to add, that he does not proſecute the work with that degree of temper and candor which, on the whole, appeared in the former part. He has no doubt met with provocation, as moſt diſputants do. His ſpeaking of the Socinians, or, as he terms them, Half-deiſts, as Baptiſts, (which, by the way, does not appear to be verified in fact,) and his pronouncing that 'the weak, the ſplenetic, the fanciful, the fond of novelty, and lovers of pleaſure, will embrace their doctrine,' are unguarded and improper aſſumptions; indeed, what cauſe will not, in ſome degree, be injured, or at leaſt its defenders, (on whom alone the blame ought to fall,) by thus giving way to paſſion, indignation, and reſentment! and what cauſe, together with its advocates, will not be, in ſome degree, recommended by the exerciſe of Chriſtian piety and moderation!

SINGLE SERMONS.

Art. 57. Preached before the Society of Free Maſons, December 27th, 1788, being the Anniverſary of the Feſtival of St. John. By the Rev. Daniel Turnor, A. M. Woolwich. 8vo. pp. 47. 1s. Cadell, &c.

Without the ſmalleſt intention to depreciate the principles of Free Maſonry, which we underſtand to have a laudable tendency to promote brotherly love, we muſt again declare, that we cannot deem the pulpit a ſtation from which it is proper to illuſtrate them. Thoſe clerical gentlemen who think otherwiſe, have, poſſibly, better reaſons to offer for their conduct in this reſpect, than we have yet ſeen. When, therefore, a miniſter of the goſpel chooſes to recommend Free Maſonry in his *profeſſional* character, in which character he

Digitized by Google

certainly would not wish to be suspected of trifling with a religious assembly, we think it is strictly incumbent on him to explain what *new* light, or *additional* strength, the peculiar lessons of Free Masonry afford to the Christian doctrines inculcating the social obligations. We easily conceive that Free Masons may be better men in proportion as they are good Christians; and only wish to know how good Christians are made better by becoming Free Masons? Were such a superiority evident, this enquiry would be superfluous: but even if we should yield full assent to the high pretensions of the Masons, there still remains another interesting question, which is, how they can reconcile with philanthropy, the making a monopoly of the means of attaining to superior degrees of virtue? We recommend these points to the next preacher on the subject.

This is a well-written practical discourse, from James i. 17. on the Christian obligations to piety, brotherly love, and general benevolence. The preacher's arguments are just, and well connected: but when the subject naturally draws to a conclusion, he starts aside eccentrically to Free Masonry, and apostrophizes his brethren of that class, in a quaint style, totally foreign to the rest of a sensible discourse.

Art. 58. Preached in Trinity Chapel, Conduit-street, Dec. 13. 1789. By Thomas Coombe, D. D. 4to. pp. 19. 1s. Robson.

This discourse, from Isaiah xi. 9. *They shall not hurt, or destroy*, &c. is intitled, 'The influence of Christianity on the condition of the world.' The author shews, that though 'the prediction in the above chapter is far enough from its completion, yet, in a lower sense, these prophecies have had their accomplishment in the amazing change produced in the world, by the appearance of the *Sun of Righteousness*, after the long night of Heathenism.'—He observes in general, and we apprehend with justice, that 'the condition of *Paganism* hath been meliorated by it, in various districts, where it hath not hitherto obtained a solid settlement. It hath imparted to *Mahometanism* the truth incorporated with its fables: and even the eyes of modern *Deism*, so ungratefully employed in magnifying the imperfections of Christianity, derive their boasted clearness from its restoring power.'——'It needs no formal proof, that the common peasant, or the day-labourer, under the light of the Gospel, possesses juster sentiments of God and his providence, than those distinguished sages, who claimed to be the depositaries of Pagan wisdom.' To such general accounts, are added particular instances of that renovation which the Christian revelation has produced, and is still producing, among mankind. He attributes to this cause the *abolition of slavery* in Europe. Here we wish that we could entirely concur with the author in regarding it as abolished: but when we think of the state of the inferior orders of the people in Russia, Poland, and even in Germany, &c. we find it difficult to yield a hearty assent to such an account: yet we hope that gradual improvements will be made;—and we are led to cherish this hope, by our author's observations, when he says,—'Such is the respect now paid to public justice, that contending powers, whatever be

Digitized by Google

their motives to hoſtility, are far from priding themſelves on wantonly violating the tranquillity of mankind. To the honour of the better maxims of the age, they are even conſtrained to produce their injuries and their claims, before they let looſe their dreadful hoſts to maſſacre each other, and ruin unoffending thouſands. *Where there is yet ſhame, there may in time be virtue* *. The period may at length arrive, in which policy and morality ſhall be reconciled: when nothing eſſentially unjuſt ſhall be regarded as advantageous; and when contiguity of ſituation between countries ſhall no longer be held up as a ſubject of mutual jealouſy, but as a motive for drawing ſtill cloſer the ties of fraternal concord.'—It was moſt natural for Dr. Coombe, when deſcanting on theſe ſubjects, to ſpeak of the ſhores of Africa, where this 'barbarous uſage,' which Chriſtianity would exterminate, ſtill prevails: he rejoices that 'humanity has directed its attention hither, with an earneſtneſs that adds honour to the Britiſh name and character. May (ſays he,) its inquiries iſſue in the general conviction, that no gains, however great, are to be put in competition with the unalienable rights of man; and that, as a nation is exalted and eſtabliſhed by righteouſneſs, ſo it is equally debaſed and debilitated by the revenues of injuſtice.'

The revolution in France could not fail of obtaining notice in a diſcourſe like the preſent.—We ſhall only inſert one ſhort paragraph, in which, after obſerving, that charity *appears* to flouriſh in our own country, as in her favourite ſoil, he thus proceeds:—'*Here*, as the reſult of liberal inveſtigation, the rubbiſh of ſcholaſtic ſyſtem hath been removed from the Goſpel, and our religion ſhewn to be a law of grace and benevolence: whilſt, in *a great neighbouring monarchy*, a change hath taken place that hath mocked all human conjecture on the theory of government, and rendered it probable that the minds of men, ſharpened by ſucceſsful enquiry, may proceed, from the examination of their civil rights, to their *full claim* of privileges as Chriſtians, and finally to the eſtabliſhment of a purer ſyſtem of religion.'—We the rather cite this paſſage, becauſe *it approves* the wonderful change which is taking place in the French nation; whereas we ſometimes hear thoſe both of the clergy and laity among us, who affect to cenſure and condemn it: but we ſhould ſuppoſe, whatever may be the event, which no human foreſight can determine, that the friends of truth, liberty, and virtue, would behold the ſtruggle with applauſe, and cordially wiſh it ſucceſs.

To the foregoing remark it is properly added:—'The diſſolution of the alliance (between tyranny and ſuperſtition) hath ever been regarded as auſpicious to the cauſe of *true philoſophy*; and there is no extravagance in ſuppoſing that the fall of ſuperſtition may eventually ſucceed the overthrow of deſpotiſm.'

We ſhall cloſe our account of this diſcourſe with a brief and general remark; viz. that its ſtyle is unexceptionable, and its lan-

* Johnſon.

guage

guage accurate; and, which is of much greater consequence, that it contains many useful and excellent observations.

Art. 59. Preached at St. Dunstan's in the West, March 28, 1790, for the Benefit of the Royal Humane Society, by the Rev. Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. With an Appendix, containing Reflections on the Importance of establishing general Receiving-houses for the Restoration of Persons apparently dead. 8vo. pp. 40. 1s. Cadell. 1790.

From the words, "Is not this the blood of the men that went in jeopardy of their lives," (2 Sam. xxiii. 17.) Mr. Pott directs the attention of his readers to the importance of human life, and to the utility of an institution, which has so successfully laboured for its preservation. His manner of treating this subject is light and flowery; more so, perhaps, than he would have judged proper on a different occasion.

Art. 60. *The Scripture Idea of Heresy.* Preached in the Country. By a Minister of the Church of England. 8vo. pp. 16. 6d. Johnson. 1790.

Though a minister of the church of England, this preacher has been taught theology in the modern Unitarian school. He speaks with great freedom on the subjects of heresy, and subscription to articles of faith.

Art. 61. *The Snares of Prosperity:* To which is added, An Essay on Visiting. By John Clayton. 8vo. pp 43. 1s. Buckland. 1789.

The admonitions of this preacher are well suited to the state of the present time. They are delivered in a lively, and rather peculiar manner. The text is, Psalm xxx. 6. The *Essay on Visiting* is also worthy of attention.

Art. 62. Preached in the Cathedral Church of Hereford, at the meeting of the three Choirs of Worcester, Hereford, and Gloucester, September 9, 1789. By John Napleton, D. D. Canon Residentiary of Hereford, Chaplain to the Lord Bishop of Hereford, and late Fellow of Brazen Nose College, Oxford. 8vo. pp. 25. 1s. Cadell.

On the exhausted subject of Charity, it is sufficient if a preacher inculcates just sentiments with some degree of energy, and applies them pertinently to the occasion: such is the merit of this discourse.

CORRESPONDENCE.

*** A polite Correspondent, under the signature of H. L. after making some remarks on our review of Mr. Holmes's Essay on the Materiality of the Soul, in our Number for August last, p. 382, &c. requests us to declare, 'which we think most consonant to sound reason, materialism or immaterialism; or, to speak more plainly, atheism or theism: for he will not,' he says, 'pay so ill a compliment

Digitized by Google

ment to our acknowleged abilities, as to ſuppoſe that we are unaware that materialiſm terminates as inevitably in the former, as immaterialiſm in the latter?'

Now, though we are glad, on every occaſion, to gratify the reaſonable deſires of all our Correſpondents, yet we do not conſider it any-wiſe incumbent on us, nay, we think it would be highly improper, to comply with a requeſt to declare our private opinion on any controverted point which does not come regularly before us. This, to ſay no worſe of it, would greatly increaſe a labour which we find fully ſufficient already. Accordingly, if in the regular, ordinary courſe of reviewing, we at any time briefly ſtate our own ſentiments, we mean to abandon them entirely to the judgment of our readers, without any deſign of entering on a further explanation, or vindication of them, in future. We may deliver our opinions, *en paſſant*, without deviating from the line of our profeſſion: but it would be wandering widely from our road to ſay all that we can in their defence. On the preſent controverſy, however, we did not deliver an opinion: we barely aſked a few queſtions, for the uſe of the diſputants on both ſides, in order to ſhew the conſequences of their reſpective ſyſtems. Theſe queſtions every one is at liberty to anſwer according to his own impartial judgment; and to determine for himſelf on a ſubject which we left, and ſtill leave, undecided.

As to any danger reſulting from what we have remarked, in our ſtrictures, we muſt ſay, that all our Correſpondent's deductions appear to us to be "moſt lame and impotent concluſions;" and if we had time and room, we are confident that we could eaſily ſhew them to be ſo. Which-ever way the point be ſettled, we apprehend no danger from the deciſion; and we wiſh that thoſe who undertake to diſcuſs the ſubject, inſtead of ſetting themſelves to ſhew the danger, would endeavour to ſhew the falſehood, of either ſide. Unleſs they do this, they may poſſibly only raiſe a clamour againſt an imaginary miſchief, while they promote a real one—the miſchief of perpetuating error, by caſting a damp on free inquiry.

The compliment which our correſpondent's delicacy will not permit him to pay to us, our own impartiality obliges us to pay to ourſelves. We really are not aware that materialiſm terminates inevitably in atheiſm. We have met with no arguments that have convinced us of this circumſtance. We recollect ſome facts, that perſuade us there is no ſuch inevitable connection. Mr. Holmes, though a materialiſt, is evidently no atheiſt. Thoſe who have attended to the controverſy may call to mind the names of other advocates for the ſame doctrine, who are not atheiſts. Among thoſe who have never taken up their pens in defence of their ſyſtem, we know materialiſts who are firm believers in the exiſtence and attributes of the Deity; and many, we doubt not, who are much converſant with metaphyſicians, could ſupply our correſpondent with ſimilar inſtances. We are, indeed, well aware, that materialiſm has been *ſuppoſed* to lead to atheiſm: but perhaps this will be found to be one of thoſe caſes, in which men are diſpoſed to *fear, where no fear is.*

†*† Pert-

Digitized by Google

†*† Pertneſs is generally the concomitant of ignorance. A letter, ſigned *Obſervator*, for which we had the poſtage to pay, produced this reflection.

The writer of this *modeſt* letter thinks that we are miſtaken, (p. 515 of our laſt Appendix,) when we ſay Colonel Pearſe propoſes to determine the arc of a leſſer circle correſponding to a degree of longitude: 'for he propoſes to find the arc of a great circle, or difference of longitude between two or more places;' and *Obſervator* fancies Colonel Pearſe's method will be much preferable to ours by ſky-rockets. He expects 'to be informed where the rockets muſt be fired, to determine the difference of longitude between Madraſs and Greenwich.'

Whether we or he be miſtaken, in what Colonel Pearſe propoſed to do, let the Colonel's own words determine: "By this mode," ſays he, "*a degree of longitude may be* MEASURED with as much accuracy as a degree of latitude: *and it is what I have in contemplation to perform.*" Now, every perſon who knows what is meaned by meaſuring a degree of longitude, muſt know that Colonel Pearſe intended to meaſure it on the arc of a leſſer circle; becauſe the equator, which is the only great circle that has any thing to do with a degree of longitude, does not paſs through any part of the continent of India, where Colonel Pearſe was: but whether Colonel Pearſe meaſured an arc of the equator, or an arc of a parallel of latitude, makes no difference in the matter: our objections lie to the method by which he propoſed to determine the angle at the pole, contained between the meridians which paſs through the two ends of his meaſured arc; and which is ſo far from being capable of determining the quantity of that angle *with the ſame exactneſs that the latitudes of two places can be determined*, (as the Colonel aſſerts,) that it is, perhaps, one of the moſt inaccurate that could have been propoſed for the purpoſe: for every aſtronomer knows, that the obſervations of the ingreſs of the ſatellites on the body of Jupiter, their egreſs from it, as well as their immerſions behind it, and emerſions from it, are ſubject to much more uncertainty than the obſervations of their eclipſes; and even theſe are very far from being the moſt accurate means of determining the point in queſtion.

As we are uncivilly urged to defend what we have written, we ſhall add, that as a general method of determining the longitudes of diſtant places, (for which *Obſervator* contends,) Colonel Pearſe's method is ſtill more improper; becauſe, to the errors mentioned above, there will be added another, ariſing from the imperfections of the preſent theory of Jupiter's motions, on account of which his place in the heavens is imperfectly known; and this error in his place will affect his diſtance from the meridian differently in different latitudes, and at different diſtances from the meridian; a circumſtance which muſt add conſiderably to the errors mentioned above, and which, alone, affect the determinations of the difference of the longitude of places which are on the ſame parallel, and not very diſtant one from the other.

As we did not propoſe ſky-rockets for the purpoſe of determining the difference of longitude between Greenwich and Madraſs, nor between

Digitized by Google

between any two places which are more than 60 or 80 miles asunder, *Observator*'s wit o'ershoots the mark.

The article after which *Observator* enquires, was sent to the press before we received his letter.

---

† E. P. thinks we misunderstand the words of the 35th Article of the Church, in our account of "the Observations on the Homilies." (See Rev. for September last, p. 110.) The declaration in that article does not, he says, 'refer to the *present* period, but is to be restrained to the times in which the Articles were first promulged:' but if men, by their subscription, do not declare their unfeigned assent, that the doctrine of the Homilies is *now* "godly, and wholesome, and necessary," why do they *now* subscribe that article? Does E. P. suppose that subscribers are *now* required to declare, that the Homilies *were* "wholesome and necessary," when the Articles were originally drawn up? If such were the case of subscription, the burthen would be aggravated, instead of being lightened. In that case, to a thorough acquaintance with the doctrine of the Homilies, the young candidate for orders must add the knowlege of an antiquary, and be completely versed in the genius and wants of his forefathers. Indeed, this mode of construing subscription might, with equal reason, be extended to all the other articles; and it might be said, that the church does not hold out these propositions as declaratory of her *present* doctrine, but only of what her doctrine was in former times: she does not now maintain these doctrines, nor require subscribers unfeignedly to believe them: but only to believe that she did maintain them two centuries ago. Whatever foundation there might be for this assertion, in fact, on the supposition that the present doctrines of the church of England were to be ascertained and estimated by the real sentiments privately entertained by a majority of its members, yet we believe that E. P. will not be able to persuade our church-governors to adopt, and publicly avow, this plea for subscription. It is curious to see the shifts to which men have recourse, to get rid of the difficulties attending a practice which, in our idea, is neither an honour, nor a security, to the church. "It is pity" (to adopt the words of the pious Jeremy Taylor,) "to see them sweat in answering some objections, which they know not how to do, but yet believe they must, because the *church* hath said it."

---

†‡† J. B.'s wishes were gratified, before we were made acquainted with them.

---

‡†‡ We should have been glad to have obliged a Correspondent who dates from Portsmouth: but we must refer him to the 2d page of the Cover of our Review for July last, for an answer to his letter.

ERRATA in our last Number.

P. 226. line 12 of Art. 43, *for* 'affection,' *read*, affectation.
233. — 24, *for* 'ingeniously,' *read*, ingenuously.

Digitized by Google

THE MONTHLY REVIEW,

For DECEMBER, 1790.

ART. I. *Eſſays on the Nature and Principles of Taſte.* By the Rev. Archibald Aliſon, L. L. B. F. R. S. Edin. 4to. pp. 410. 16s. Boards. Robinſons. 1790.

THE mode of inveſtigation which, ſince the time of LORD BACON, has been ſo ſucceſsfully employed in phyſical ſcience, has of late been applied to inquiries into the human mind. The object of phyſical ſcience, is the inveſtigation of the cauſes which produce the various phenomena of matter: the object of the ſciences that relate to mind, is the inveſtigation of our various ſentiments and affections.

Of the phenomena of both, all our knowlege is derived by experience; and as it has been from the patient method of experiment and obſervation that the great diſcoveries in phyſical ſcience have been made, it is reaſonable to ſuppoſe that the ſame method of reſearch will be equally ſucceſsful in the philoſophy of the human mind. The great work of Dr. Reid, on the intellectual powers of man, while it has demonſtrated the propriety of this mode of inquiry, has given, at the ſame time, the beſt proof of its ſucceſs; and will probably form as important an æra in the hiſtory of this department of ſcience, as the works of Lord Bacon have done in the other.

The feelings of *Taſte* form one of the moſt important claſſes of the emotions of the mind. They are the ſource of ſome of the pureſt and moſt permanent of our pleaſures; they are the foundation of ſome of the moſt valued, and moſt attractive arts; and they have alſo an acknowleged, though not a very obvious, influence on our character and diſpoſition. A work, therefore, which has for its object the inveſtigation of this part of the human conſtitution, cannot well be ſuppoſed to be without its uſe.

The plan of the publication now before us, and the method by which it is conducted, are explained in a ſhort introduction;

Digitized by Google

in which the author seems to have formed the same opinions that we have now expressed, with regard to the proper mode of philosophical inquiry.

'Taste,' says Mr. Alison, 'is that faculty of the human mind, by which we perceive and enjoy, whatever is BEAUTIFUL or SUBLIME in the works of Nature or Art.

'The perception of these qualities is attended with an emotion of pleasure, very distinguishable from every other pleasure of our nature, and which is accordingly distinguished by the name of the EMOTION of TASTE. The distinction of the objects of Taste into the sublime and the beautiful, has produced a similar division of this emotion, into the EMOTION of SUBLIMITY, and the EMOTION of BEAUTY.

'The qualities that produce these emotions, are to be found in almost every class of the objects of human knowledge, and the emotions themselves afford one of the most extensive sources of human delight. They occur to us, amid every variety of EXTERNAL scenery, and among many diversities of disposition and affection in the MIND of man. The most pleasing arts of human invention are altogether directed to their pursuit: and even the necessary arts are exalted into dignity, by the genius that can unite beauty with use. From the earliest period of society, to its last stage of improvement, they afford an innocent and elegant amusement to private life, at the same time that they increase the splendor of national character; and in the progress of nations, as well as of individuals, while they attract attention from the pleasures they bestow, they serve to exalt the human mind, from corporeal to intellectual pursuits.

'These qualities, however, though so important to human happiness, are not the objects of immediate observation; and in the attempt to investigate them, various circumstances unite to perplex our research. They are often obscured under the number of qualities with which they are accidentally combined: they result often from peculiar combinations of the qualities of objects, or the relation of certain parts of objects to each other: they are still oftener, perhaps, dependent upon the state of our own minds, and vary in their effects with the dispositions in which they happen to be observed. In all cases, while we feel the emotions they excite, we are ignorant of the causes by which they are produced; and when we seek to discover them, we have no other method of discovery, than that varied and patient EXPERIMENT, by which, amid these complicated circumstances, we may gradually ascertain the peculiar qualities which, by the CONSTITUTION of our NATURE, are permanently connected with the emotions we feel.

'In the employment of this mode of investigation, there are two great objects of attention and inquiry, which seem to include all that is either necessary, or perhaps possible, for us to discover on the subject of Taste.

'These objects are,

'I. To investigate the NATURE of those QUALITIES that produce the emotions of TASTE: and,

'II. To

'II. To investigate the NATURE of that FACULTY, by which these emotions are received.'

After stating that these investigations are not to be considered only as objects of philosophical curiosity, but that they have an immediate relation to all the arts of Taste, Mr. A. observes, that in the conduct of these inquiries there is a previous investigation necessary, on the success of which all future research will depend, viz. into the nature of the *effect* which is produced on the mind, when these emotions are felt. With the proper emotion of taste, he observes, in every case, other accidental emotions are, or may be, united; and unless we are able accurately to distinguish this peculiar emotion from all others, we must, of necessity, include, in our account of the qualities which produce the emotions of Taste, those qualities also that are the causes of the accidental emotions with which it is accompanied.

'In this view of the subject, a work intended as an INQUIRY INTO THE NATURE AND PRINCIPLES OF TASTE, may naturally be supposed to consist of the following PARTS, and to be conducted in the following MANNER:

'I. THE FIRST PART would contain an ANALYSIS OR EXAMINATION of that EFFECT which is produced on the MIND, when these EMOTIONS are felt; and of their DISTINCTION from the SIMPLE EMOTIONS of PLEASURE.

'II. THE SECOND PART would contain an INVESTIGATION of the NATURE of the QUALITIES that are fitted by the constitution of our nature to produce these EMOTIONS; and of their DISTINCTION from the QUALITIES that are productive only of the SIMPLE EMOTIONS of PLEASURE.

'In this part of the subject, there are two subordinate inquiries, that would naturally demand attention.

'1. The qualities of sublimity and beauty are discovered not only in pleasing or agreeable objects, but frequently also in objects that in themselves are productive of PAIN; and some of the greatest compositions of the fine arts are founded upon subjects of TERROR or DISTRESS. It would form, therefore, an obvious and important inquiry, to ascertain by what means this singular effect is produced in REAL NATURE, and by what means it may be produced in the compositions of ART.

'2. There is a DISTINCTION in the effects produced on our minds by objects of taste; and this distinction both in the EMOTIONS and in their CAUSES has been expressed by the terms of SUBLIMITY and BEAUTY. It would form, therefore, a second object of INQUIRY, to ascertain THE NATURE OF THIS DISTINCTION, both with regard to these EMOTIONS, and the QUALITIES that produce them.

'III. THE THIRD PART of such a work would contain an INVESTIGATION of the NATURE of that FACULTY by which these emotions are received: and the pursuit of it would naturally lead

Digitized by Google

to the important inquiry, Whether there is any STANDARD by which the perfection and imperfection of this faculty may be determined? and to the illustration of the MEANS by which it may be either corrected or improved.

'Such are the objects which it seems to me most important to ascertain in the PHILOSOPHY of TASTE; and such is the method in which these ESSAYS towards this inquiry have been conducted. But when I consider both the extent and the difficulty of such an investigation, and recollect the errors into which many great men have fallen upon these subjects, I can only find resolution to present the FIRST PART of my inquiries to the public.'

In pursuance of the plan which he has laid down, Mr. A. proceeds, in the first essay, to investigate the *nature of the emotions of taste*, by attempting to ascertain the *effect* which is produced on the mind when these emotions are felt:

'The emotions of sublimity and beauty are uniformly ascribed, both in popular and in philosophical language, to the imagination. The fine arts are considered as the arts which are addressed to the imagination, and the pleasures they afford, are described, by way of distinction, as the pleasures of the imagination. The nature of any person's taste, is, in common life, generally determined from the nature or character of his imagination, and the expression of any deficiency in this power of mind, is considered as synonymous with the expression of a similar deficiency in point of taste.

'Although, however, this connection is so generally acknowledged, it is not perhaps as generally understood in what it consists, or what is the nature of that effect which is produced upon the imagination, by objects of sublimity and beauty. I shall endeavour, therefore, in the first place, to state, what seems to me the nature of this effect, or, in what that exercise of imagination consists, which is so generally supposed to take place, when these emotions are felt.

'When any object, either of sublimity or beauty, is presented to the mind, I believe every man is conscious of a train of thought being immediately awakened in his imagination, analogous to the character or expression of the original object. The simple perception of the object, we frequently find, is insufficient to excite these emotions, unless it is accompanied with this operation of mind, unless, according to common expression, our imagination is seized, and our fancy busied in the pursuit of all those trains of thought, which are allied to this character or expression.

'Thus, when we feel either the beauty or sublimity of natural scenery, the gay lustre of a morning in spring, or the mild radiance of a summer evening, the savage majesty of a wintry storm, or the wild magnificence of a tempestuous ocean, we are conscious of a variety of images in our minds, very different from those which the objects themselves can present to the eye. Trains of pleasing or of solemn thought arise spontaneously within our minds, our hearts swell with emotions, of which the objects before us seem to afford no adequate cause; and we are never so much satiated with delight, as

Digitized by Google

when, in recalling our attention, we are unable to trace either the progress or the connection of those thoughts, which have passed with so much rapidity through our imagination.'

After some further illustration, Mr. A. lays down this first general proposition, That in the production of such trains of thought, seems to consist the effect which is produced on the imagination, by objects of sublimity and beauty.

'For the truth of this observation itself, (continues he,) I must finally appeal to the consciousness of the reader; but there are some very familiar considerations, which it may be useful to suggest, that seem very strongly to shew the connection between this exercise of imagination, and the existence of the emotions of sublimity or beauty.'

He then proceeds to shew, that unless this exercise of imagination is excited, the emotions of sublimity and beauty are not felt:

'If the mind is in such a state, as to prevent this freedom of imagination, the emotion, whether of sublimity or beauty, is unperceived. In so far as the beauties of art or nature affect the external senses, their effect is the same upon every man who is in possession of these senses. But to a man in pain or in grief, whose mind, by these means, is attentive only to one object or consideration, the same scene, or the same form, will produce no feeling of admiration, which, at other times, when his imagination was at liberty, would have produced it, in its fullest perfection. Whatever is great or beautiful in the scenery of external nature, is almost constantly before us; and not a day passes, without presenting us with appearances, fitted both to charm and to elevate our minds; yet it is in general with a heedless eye that we regard them, and only in particular moments that we are sensible of their power. There is no man, for instance, who has not felt the beauty of sunset; yet every one can remember many instances, when this most striking scene had no effect at all upon his imagination; and when he has beheld all the magnificence with which nature generally distinguishes the close of day, without one sentiment of admiration or delight. There are times, in the same manner, when we can read the Georgics, or the Seasons, with perfect indifference, and with no more emotion, than what we feel from the most uninteresting composition in prose; while in other moments, the first lines we meet with, take possession of our imagination, and awaken in it such innumerable trains of imagery, as almost leave behind the fancy of the poet. In these, and similar cases of difference in our feelings, from the same objects, it will always be found, that the difference arises from the state of our imaginations; from our disposition to follow out the train of thought, which such objects naturally produce, or our incapacity to do it, from some other idea, which has at that time taken possession of our minds, and renders us unable to attend to any thing else. That state of mind, every man must have felt, is most favourable to the emotions of taste, in which the imagination is free and unembarrassed, or in which the

Digitized by Google

attention is so little occupied by any private or particular object of thought, as to leave us open to all the impressions, which the objects that are before us, can create. It is upon the vacant and the unemployed, accordingly, that the objects of Taste make the strongest impression. It is in such hours alone, that we turn to the compositions of music, or of poetry, for amusement. The seasons of care, of grief, or of business, have other occupations, and destroy, for the time at least, our sensibility to the beautiful or the sublime, in the same proportion that they produce a state of mind unfavourable to the indulgence of imagination.'

In the 3d section of this chapter, Mr. A. shews, that whatever increases this exercise or employment of imagination, increases also the emotion of beauty or sublimity; and he endeavours to establish this point by a great number of illustrations, chiefly from the effect of association and picturesque imagery in poetical composition. We shall insert only the last of his illustrations, because it forms a whole:

'The influence of such additional trains of imagery, in increasing the emotions of sublimity or beauty, might be illustrated from many other circumstances, equally familiar. I am induced to mention only the following, because it is one of the most striking that I know, and because it is probable that most men of education have at least in some degree been conscious of it: the influence I mean, of an acquaintance with poetry in our earlier years, in increasing our sensibility to the beauties of nature.

'The generality of mankind live in the world, without receiving any kind of delight, from the various scenes of beauty which its order displays. The rising and setting of the sun, the varying aspect of the moon, the vicissitude of seasons, the revolution of the planets, and all the stupendous scenery that they produce, are to them only common occurrences, like the ordinary events of every day. They have been so long familiar, that they cease to strike them with any appearance either of magnificence or beauty, and are regarded by them, with no other sentiments than as being useful for the purposes of human life. We may all remember a period in our lives, when this was the state of our own minds; and it is probable most men will recollect, that the time when nature began to appear to them in another view, was, when they were engaged in the study of classical literature. In most men, at least, the first appearance of poetical imagination is at school, when their imaginations begin to be warmed by the descriptions of ancient poetry, and when they have acquired a new sense as it were, with which they can behold the face of nature.

'How different, from this period, become the sentiments with which the scenery of nature is contemplated, by those who have any imagination! The beautiful forms of ancient mythology, with which the fancy of poets peopled every element, are now ready to appear to their minds, upon the prospect of every scene. The descriptions of ancient authors, so long admired, and so deserving of admiration, occur to them at every moment, and with them, all those

Digitized by Google

those enthusiastic ideas of ancient genius and glory, which the study of so many years of youth, so naturally leads them to form. Or, if the study of modern poetry has succeeded to that of the ancient, a thousand other beautiful associations are acquired, which, instead of destroying, serve easily to unite with the former, and to afford a new source of delight. The awful forms of Gothic superstition, the wild and romantic imagery, which the turbulence of the middle ages, the Crusades, and the institution of chivalry have spread over every country of Europe, arise to the imagination in every scene; accompanied with all those pleasing recollections of prowess, and adventure, and courteous manners, which distinguished those memorable times. With such images in their minds, it is not common nature that appears to surround them. It is nature embellished and made sacred by the memory of Theocritus and Virgil, and Milton and Tasso; their genius seems still to linger among the scenes which inspired it, and to irradiate every object where it dwells; and the creations of their fancy, seem the fit inhabitants of that nature, which their descriptions have clothed with beauty.

'Nor is it only in providing so many sources of association, that the influence of an acquaintance with poetry consists. It is yet still more powerful in giving *character* to the different appearances of nature, in connecting them with various emotions and affections of our hearts, and in thus providing an almost inexhaustible source either of solemn or of cheerful meditation. What to ordinary men is but common occurrence, or common scenery, to those who have such associations, is full of beauty. The seasons of the year, which are marked only by the generality of mankind, by the different occupations or amusements they bring, have each of them, to such men, peculiar expressions, and awaken them to an exercise either of pleasing or of awful thought. The seasons of the day, which are regarded only by the common spectator, as the call to labour, or to rest, are to them characteristic either of cheerfulness or solemnity, and connected with all the various emotions which these characters excite. Even the familiar circumstances of general nature, which pass unheeded by a common eye, the cottage, the sheep-fold, the curfew, all have expressions to them, because, in the compositions to which they have been accustomed, these all are associated with peculiar characters, or rendered expressive of them, and leading them to the remembrance of such associations, enable them to behold with corresponding dispositions, the scenes which are before them, and to feel from their prospect, the same powerful influence, which the eloquence of poetry has ascribed to them.

'Associations of this kind, when acquired in early life, are seldom altogether lost; and whatever inconveniencies they may sometimes have with regard to the general character, or however much they may be ridiculed by those who do not experience them, they are yet productive to those who possess them, of a perpetual and innocent delight. Nature herself is their friend; in her most dreadful, as well as her most lovely scenes, they can discover something either to elevate their imaginations, or to move their hearts;

and amid every change of scenery, or of climate, can still find themselves, among the early objects of their admiration, or their love.'

In chapter 2. of this essay, he proceeds to an analysis of this exercise of *imagination:*

'The illustrations in the preceding chapter, (says he,) seem to shew, that whenever the emotions of sublimity are felt, that exercise of imagination is produced, which consists in the indulgence of a train of thought; that when this exercise is prevented, these emotions are unfelt and unperceived; and whatever tends to increase this exercise of mind, tends in the same proportion to increase these emotions. If these illustrations are just, it seems reasonable to conclude, that the effect produced upon the mind, by objects of sublimity and beauty, consists in the production of this exercise of imagination.

'Although, however, this conclusion seems to me both just and consonant to experience, yet it is in itself too general, to be considered as a sufficient account of the nature of that operation of mind which takes place in the case of such emotions. There are many trains of ideas of which we are conscious, which are unattended with any kind of pleasure. There are other operations of mind, in which such trains of thought are necessarily produced, without exciting any similar emotion.'

After stating, at length, the difference which subsists between such trains of thought, and those which take place when the emotions of taste are felt, he concludes that these last are distinguished from all others, *1st*, in respect of the *nature* of the ideas of which they are composed, by their being, in all cases, ideas productive of some simple *emotion: 2dly*, in respect of their succession, by their being distinguished by some *general* principle of connection which subsists through the whole extent of the train. The train of thought, therefore, which takes place when the emotions of taste are felt, he thinks may be considered as consisting in a *regular train of ideas of emotion.*

As these principles appear to him important in the philosophy of taste, he conceives that they ought to be fully and clearly illustrated. The truth of them, he supposes, may be investigated by the following method:

1. If it be true that the ideas which compose these trains are uniformly ideas of emotion, then it ought to be found in fact, that no objects or qualities are experienced to be beautiful or sublime, but such as are productive of some simple emotion.

2. If it be true, that such trains of thought are uniformly distinguished by some general principle of connection, then it ought also to be found, that no *composition* of objects, or qualities, produces such emotions, in which this *unity* of character or of emotion is not perceived. The two remaining sections of

Digitized by Google

of this chapter he devotes to the illustration of these propositions.

Mr. Alison illustrates the first of these points by shewing, that, whenever the emotion of beauty or sublimity is felt, some affection is uniformly excited; that where the simple emotion, which the object is fitted to raise, is not produced, the emotion of beauty is also unfelt; that where the original disposition, or the habits of life, have rendered men insensible to any particular class of emotions, they are also insensible to all the beauty or sublimity which other men discover in such classes of objects; that the feeling of beauty depends on the temporary sensibility of our minds; and that when we consider any beautiful object on the side of any of its uninteresting qualities, we do not feel the same emotion which we do when we consider it in the light in which it is interesting or affecting, &c. From these illustrations, we must satisfy ourselves with a single extract.

'The difference of original character, or the natural tendency of our minds to particular kinds of emotion, produces a similar difference in our sentiments of beauty, and serves, in a very obvious manner, to limit our taste to a certain class or character of objects. There are men, for instance, who, in all the varieties of external nature, find nothing beautiful but as it tends to awaken in them a sentiment of sadness, who meet the return of spring with minds only prophetic of its decay, and who follow the decline of autumn with no other remembrance than that the beauties of the year are gone. There are men, on the contrary, to whom every appearance of nature is beautiful as awakening a sentiment of gaiety;—to whom spring and autumn alike are welcome, because they bring to them only different images of joy;—and who, even in the most desolate and wintry scenes, are yet able to discover something in which their hearts may rejoice. It is not, surely, that nature herself is different, that so different effects are produced upon the imaginations of these men; but it is because the original constitution of their minds has led them to different habits of emotion,—because their imaginations seize only those expressions in nature, which are allied to their prevailing dispositions,—and because every other appearance is indifferent to them, but those which fall in with the peculiar sensibility of their hearts. The gaiety of nature alone, is beautiful to the chearful man; its melancholy, to the man of sadness; because these alone are the qualities which accord with the emotions they are accustomed to cherish, and in which their imaginations delight to indulge.

'The same observation is equally applicable to the different tastes of men in poetry, and the rest of the fine arts; and the productions that all men peculiarly admire, are those which suit that peculiar strain of emotion, to which, from their original constitution, they are most strongly disposed. The ardent and gallant mind sickens at the insipidity of pastoral, and the languor of elegiac poetry,

poetry, and delights only in the great interests of the Tragic and the Epic Muse. The tender and romantic peruse, with indifference, the Iliad and the Paradise Lost, and return with gladness, to those favourite compositions, which are descriptive of the joys or sorrows of love. The gay and the frivolous, on the contrary, alike insensible to the sentiments either of tenderness or magnanimity, find their delight in that cold but lively style of poetry, which has been produced by the gallantry of modern times, and which, in its principal features, is so strongly characteristic of the passion itself. In general, those kinds of poetry only are delightful, or awaken us to any very sensible emotions of sublimity or beauty, which fall in with our peculiar habits of sentiment or feeling; and if it rarely happens, that one species of poetry is relished to the exclusion of every other, it arises only from this, that it is equally rare, that one species of emotion should have so completely the dominion of the heart, as to exclude all emotions of any other kind. In proportion, however, as our sensibility is weak, with regard to any class of objects, it is observable, that our sense of sublimity or beauty in such objects, is weak in the same proportion; and wherever it happens, (for it sometimes does happen,) that men, from their original constitution, are incapable of any one species of emotion, I believe it will also be found, that they are equally insensible to all the sublimity or beauty which the rest of the world find in the objects of such emotion.'

The second proposition, 'That no *composition* of objects or qualities produces the emotions of taste in which an *unity* of character or of emotion is not produced,' the author illustrates from a general review of composition in the different fine arts. The following extract will shew the nature of his reasoning:

'The art of landscape painting is yet superior in its effect, from the capacity which the artist enjoys, of giving both greater extent and greater unity to his composition. In the art of gardening, the great materials of the scene are provided by nature, and the artist must satisfy himself with that degree of expression which she has bestowed. In a landscape, on the contrary, the painter has the choice of the circumstances he is to represent, and can give whatever force or extent he pleases to the expression he wishes to convey. In gardening, the materials of the scene are few, and those few unwieldy; and the artist must often content himself with the reflection, that he has given the best disposition in his power to the scanty and intractable materials of nature. In a landscape, on the contrary, the whole range of scenery is before the eye of the painter. He may select from a thousand scenes, the circumstances which are to characterise a single composition, and may unite into one expression, the scattered features with which nature has feebly marked a thousand situations. The momentary effects of light or shade, the fortunate incidents which chance sometimes throws in, to improve the expression of real scenery, and which can never again be recalled, he has it in his power to perpetuate upon his canvas: above all, the occupations of men, so important in determining,

Digitized by Google

or in heightening the characters of nature, and which are seldom compatible with the scenes of gardening, fall easily within the reach of his imitation, and afford him the means of producing both greater strength and greater unity of expression, than is to be found either in the rude, or in the embellished state of real scenery.

'While it is by the invention of such circumstances that we estimate the genius of the artist, it is by their composition that his taste is uniformly determined. The mere assemblage of picturesque incidents, the most unimproved taste will condemn. Some general principle is universally demanded, some decided expression, to which the meaning of the several parts may be referred, and which by affording us, as it were, the key of the scene, may lead us to feel from the whole of the composition, that full and undisturbed emotion which we are prepared to indulge. It is this purity and simplicity of composition, accordingly, which has uniformly distinguished the great masters of the art, from the mere copiers of nature. It is by their adherence to it, that their fame has been attained; and the names of Salvator, and Claude Lorrain, can scarcely be mentioned, without bringing to mind the peculiar character of their compositions, and the different emotions which their representations of nature are destined to produce.

'It is not, however, on our first acquaintance with this art, that we either discover its capacity, or feel its effects; and perhaps the progress of taste, in this respect, may afford a further illustration of the great and fundamental principle of composition. What we first understand of painting is, that it is a simple art of imitation, and what we expect to find in it, is the representation of the common scenes of nature that surround us. It is with some degree of surprise, accordingly, that we at first observe the different scenery with which the painter presents us, and with an emotion rather of wonder, than of delight, that we gaze at a style of landscape, which has so little resemblance to the ordinary views to which we are accustomed. In the copy of a real scene, we can discover and admire the skill of the artist; but in the representation of desart or of desolate prospects, in appearances of solitude or tempest, we perceive no traces of imitation, and wonder only at the perversity of taste, which could have led to the choice of so disagreeable subjects.

'As soon, however, as from the progress of our own sensibility, or from our acquaintance with poetical composition, we begin to connect expression with such views of nature, we begin also to understand and to feel the beauties of landscape painting. It is with a different view that we now consider it. It is not for imitation we look, but for character. It is not the art, but the genius of the painter, which now gives value to his compositions; and the language he employs is found not only to speak to the eye, but to affect the imagination and the heart. It is not now a simple copy which we see, nor is our emotion limited to the cold pleasure which arises from the perception of accurate imitation. It is a creation of fancy with which the artist presents us, in which only the greater expressions of nature are retained, and where more interesting emotions are awakened, than those which we experience from

Digitized by Google

from the usual tameness of common scenery. In the same proportion in which we thus discover the expression of landscape, we begin to collect the principles of its composition. The crowd of incidents which used to dazzle our earlier taste, as expressive both of the skill and of the invention of the artist, begin to appear to us, as inconsistence or confusion. When our hearts are affected, we seek only for objects congenial to our emotion; and the simplicity, which we used to call the poverty of landscape, begins now to be welcome to us, as permitting us to indulge, without interruption, those interesting trains of thought which the character of the scene is fitted to inspire. As our knowledge of the expressions of nature increases, our sensibility to the beauty or to the defects of composition becomes more keen, until at last our admiration attaches itself only to those greater productions of the art, in which one pure and unmingled character is preserved, and in which no feature is admitted, which may prevent it from falling upon the heart, with one full and harmonious effect.

'In this manner, the object of painting is no sooner discovered, than the unity of expression is felt to be the great secret of its power; the superiority which it at last assumes over the scenery of nature, is found to arise in one important respect, from the greater purity and simplicity which its composition can attain; and perhaps this simple rule comprehends all that criticism can prescribe for the regulation of this delightful art.'

From these different reasonings and illustrations, Mr. A. states, in the end of this essay, the *conclusions* which he apprehends may be drawn:

1. That the effect which is produced on the mind by objects of taste, may be considered as consisting in the production of a regular or consistent train of ideas of emotion.

2. From the facts produced, there seems to be an important distinction between the emotions of taste, and all emotions of simple pleasure. In the case of the last emotions, no additional train of thought is necessary. In the case of the emotions of taste, on the other hand, this exercise of mind appears to be necessary; and unless this train of thought is produced, these emotions are not felt. The emotions of taste, therefore, may be considered as distinguished from the emotions of simple pleasure, by their being dependent on the exercise of imagination, and as existing only when such trains of thought are united with some simple emotion.

3. As in every operation of taste there are thus two different faculties employed, the peculiar *pleasure* which constitutes the emotion of taste may therefore be considered not as a simple, but as a *complex* pleasure; and as arising, not from any separate and peculiar *sense*, but from the union of the pleasure of simple emotion, with that which is annexed, by the constitution of our nature, to the exercise of imagination.

4. As

Digitized by Google

4. As errors often arise in philosophical reasoning, from the ambiguity of terms, Mr. A. thinks that the term *delight* may properly be applied to express the peculiar pleasure which thus accompanies the emotions of taste; or to that pleasure which is felt 'when the imagination is employed in the prosecution of a regular train of ideas of emotion.'

[*To be continued.*]

ART. II. *The History of the Reign of Henry the Second, and of Richard and John, his Sons*; with the Events of this Period, from 1154 to 1216. In which the Character of Thomas à Becket is vindicated from the Attacks of George Lord Lyttelton. By the Rev. Joseph Berington. 4to. pp. 700. 1l. 1s. Boards. Robinsons. 1790.

THE history of the Lives of Abelard and Heloise, not long since published by the author of this work, and examined in our 79th vol. p. 104, 207, comprehended a bold sketch of the general events of the eleventh, and part of the twelth century. The present publication may be considered as a continuation of the same design, and carries forward the history of these times, sixty years.

Those who are already acquainted with Mr. Berington's writings, will be prepared to expect, in this work, industry of investigation, vigour of conception, vivacity and energy of expression, and, on the fundamental questions of *civil* policy, liberality of sentiment; and we apprehend, that, in these respects, their expectations will not be disappointed. We know few writers more capable of exhibiting facts with lively colouring, or of giving animation to his narrative by a free use of the dramatic style. The structure of his periods is agreeably varied; and, though he sometimes offends the ear by violent transitions, and is not entirely free from an affected abruptness, his diction is, on the whole, elegant. A spirit of freedom sometimes breaks forth in language worthy of the most enlightned philosopher; and the author becomes, in some measure, an example in confirmation of his own prediction, that 'the time is fast advancing, when men of literary pursuits would no longer feel that influence of climate, of religion, of politics, which hitherto, by a fatal bias, has warped the energies of genius, and checked the progress of important truths.' He speaks with delight of Runnymede, as the field sacred to liberty, and appears a zealous advocate for unrestrained toleration. On the subject of the French Revolution, his sentiments (as expressed in his dedication to Mr. Fox,) are liberal, and his remarks are judicious:

'It

Digitized by Google

'It has, for some time, been the fashion with courtiers, and with priests, and with men of irritable minds, whom some jealousy, perhaps, has warped, to decry the politics of France, as originating in the basest designs, and as supported by measures, which tyranny only, and the worst passions of the heart can patronise. This is not the language of cool discernment, which weighs the process of events while they proceed, through inevitable confusion and the strife of jarring interests, to a consummation, it may be presumed, that shall secure the rights of men, break the arm of despotism, and give liberty to millions. The darkness which clouds the view will be dissipated, as the teeming plan shall be developed. But this may be asserted, that, had the counsels of such men been listened to as I have mentioned, the mad career of John had never been resisted; no Magna Charta had graced the annals of the thirteenth century: and the constitution of these realms, by bold and reiterated efforts, had not yet been formed.'

O si sic omnia!—We greatly regret that a writer of so much ability, and who possesses such enlarged notions on civil policy, should so far remain under the shackles of ecclesiastical prejudice, as to think it necessary to write a volume chiefly, as it should seem, for the purpose of vindicating the character of one of the haughtiest prelates that ever wore a mitre, Thomas à Becket. To detail at large the author's apology for this high-priest, would be almost entirely to transcribe the first part of this volume. We must content ourselves with laying before our readers the following narrative of the death, and account of the general character, of that prelate; which we the more readily select, because, at the same time, that it fully states the author's opinion of the archbishop, it will afford no unpleasing specimen of his manner of writing:

'Four gentlemen of the king's bedchamber, knights and barons of the realm, Reginald Fitzurse, William de Traci, Richard Brito, and Hugh de Moreville, willing to gratify the anger of their prince, the furious impetuosity of which they should have known better, instantly resolved to execute his menaces. They departed for England, and landing near Dover, proceeded to the castle of Ranulph de Broc, about six miles from Canterbury. Here they spent the night, concerting with that enemy of Becket, how best they should execute their design. He had under his orders a band of soldiers. These they agreed to take with them; and on the following day, which was Tuesday, the twenty-ninth of December, concealing their arms, they entered the city.

'Clarembaldus, a man of notorious depravity, whom Henry had forced on the monks, was abbot of St. Austin's. Into his monastery he received the conspirators, and entertained them, mutually conferring together on the dark business they had in hand. Mean while the primate, whose palace was a part of Christchurch, had dined, and after dinner was conversing on business, with the monks and his clergy. The knights entered his apartment, and, without

Digitized by Google

without ceremony, seated themselves on the ground at his feet.—"We bring you orders from the king," said Reginald Fitzurse, after a pause of silence: "will you hear them in public, or in private?"—"As it shall please you best," replied Becket.—"In private then," rejoined Reginald: on which the company was told to quit the room. But he had not spoken long, when the primate observed that, it would be well, that others should hear what he said; and calling to his clergy, bad them to return. Reginald proceeded: "We order you, in the king's name, to go to his son, and pay him the homage which is due to your lord."—"I have done it," replied Becket.—"You have not," said Reginald; "for you have suspended his bishops, which looks as if you would tear the crown from his head."—"Many crowns, rather, I would place on his head; and as to the bishops, they were suspended not by me, but by the pope;" answered the primate.—"The sentence was procured by you;"—he rejoined.—Becket said; "It does not displease me, I confess, when the pope avenges the injuries of the church and my own."—He then spoke of the insults he had received, and of the many evils to which his own possessions and those of his friends had been exposed, since the reconciliation at Fretval.—"Had you brought these complaints before your peers," observed Reginald, interrupting him, "justice had been done you."—"I have experienced the contrary," replied Becket: "But, Reginald; you and more than two hundred knights were present, when the king told me, I might compel those to make satisfaction, by ecclesiastical censures, who had disturbed the peace of the church; nor can I longer dissemble the proper discharge of my pastoral duties."—The knights sprang from the ground: "We heared no such words," exclaimed they: "but these are threats. Monks; we command you to guard this man: if he escape, you shall answer for him."—So saying, they went out; but Becket following them to the outward door; "I came not here to run away, gentlemen," he called after them; "nor do I value your threats."—"You shall find something more than threats;" they answered, and departed.

"It is wonderful," said John of Salisbury, when they were gone, "that you will take no one's advice. Why still more irritate those miscreants by your replies, and follow them to the door? We could have advised you better."—"My resolution is taken," answered the primate; "and I well know what I should do."—"Heaven grant, it may be successful!" rejoined the secretary.

'In the court of the palace, under a large mulberry-tree, the knights took off their outer garments, and appeared in armour; and having opened the door to the soldiers, they had brought with them, they all seized their arms, and again entered the palace. The arms the knights bore, were an axe in the left hand, to break through obstacles, if necessary, and in the right they brandished their naked swords. With much difficulty the primate had been prevailed on to leave his apartment: but the Monks, whom his danger had alarmed, insisted on it; and as the evening service had begun, they led him to the church. With a slow and reluctant step,

ſtep, he advanced through the cloiſters, and entered by a ſide-door. All was confuſion here. "Cowards," ſaid he to them, as they were barring the doors, "I forbid you to do it. I did not come here to reſiſt, but to ſuffer." Scarcely had he ſaid the words, when the aſſaſſins, who had not found him in the palace, came ruſhing through the cloiſters, and entering the church, divided. The primate, mean while, had aſcended a few ſteps towards the choir—"Where is the traitor Becket?" exclaimed Reginald Fitz-urſe: and as no anſwer was given: "Where is the archbiſhop?" he repeated in a louder tone. Becket turned his head, and coming down the ſteps, ſaid: "Here I am.—Reginald, I have done you many kindneſſes; and do you come to me thus armed?"—He ſeized the primate's robe: "you ſhall know at once," ſaid he. "Get out from hence, and die."—"I will not move:" replied the primate, drawing his robe from his hand.—"Then fly;" exclaimed the knight.—"Nor that either;" obſerved Becket: "but if it is my blood you want, I am ready to die, that the church may obtain liberty and peace; only, in the name of God, I forbid you to hurt any of my people."

'Reginald retired to give a ſeverer blow; and being joined by the other aſſaſſins, he ſtruck with all his might; but Edward Grime, a clerk, interpoſing his arm, received the weight of the blow, and the archbiſhop was only wounded on the head. "Now ſtrike:" exclaimed Reginald.—Becket bowing his head, in a poſture of prayer; "To God," ſaid he, "and the patrons of this place, I commend myſelf and the church's cauſe." They were his laſt words. Without a motion or a groan, in the ſame devout attitude, with his hands joined, he received a ſecond ſtroke, and as the murderers multiplied their blows, he fell motionleſs at their feet. "He is dead," ſaid they, and went out.

'Thus, in the fifty-third year of his age, died Thomas à Becket, archbiſhop of Canterbury, and primate of England.—Without incurring the imputation of a vain ſingularity, may I ſay, that the character of this man has never been fairly appreciated? When the catholic draws the portrait; all his virtues are emblazoned, and his blemiſhes are loſt in the glare of light. They view him as a ſaint; and unfortunately ſo impoſing has that character been rendered, that the eſſential ſtains of mortality are not allowed to reſt upon it. Since the recent date of the reformation, it ſhould ſeem, that the moral order of things has been inverted. Some virtues loſt their name; and what had been religious, exemplary, and perfect above the reach of unaſſiſted nature, ceaſed to be ſo. The proteſtant then ſeized the pencil, and viewing Becket, drew a portrait, on which were ſeen no lines of former beauty. On both ſides, is much partial judgment. The ancient hiſtorians, I know, who lie before me, wrote with too warm an impreſſion. The glare of miracles, they thought, was flaſhing round them; and the praiſes of Rome and of Europe echoed in their ears. It is an *apotheoſis* which they celebrate. But becauſe this is too much; can we ſit down with too little, and ſay that we are juſt?

'With

'With some enthusiasm on my mind, I confess, I have described the conduct of Becket. Every where I saw him great as other men, and on some occasions I saw him greater. Real excellence there may be; but it is, by comparing only, that we judge. By his side, the contemporary men of the day, the greatest the era could produce, in church or state, lose all their splendor. Alexander* is an irresolute and timid politician: the prelates of England, basely deserting a cause, which their own consciences held sacred, are courtly sycophants, and excite contempt: the sacred college of cardinals, bribed by gold, forget their dignity, and bartering away the privileges of the Roman see, publicly post up their venality, and become the shame of christendom: Henry, the lord of many people, whom Europe then admired, and whom posterity has called the greatest of English kings, through the quarrel which himself provoked, is wayward, vindictive, timorous, and deceptious, never shewing one exertion which became a king, and ever indulging a train of affections, which would have disgraced his lowest vassal: Becket, from the beginning, is firm, dauntless, composed, and manly; like a deep and majestic river, he proceeds even in his course, hardly ruffled by rocks of opposition, and true to the level he had taken.

'His endowments from nature were great, and he had given to them such cultivation, as the state of the times permitted. It would have been well, perhaps, had he never seen Bologna, and imbibed from its masters those maxims of church domination, which, though the age held them sacred, were to him the occasion of an unfortunate controversy, and to others brought much affliction. Early in life, he was engaged in business, which made him an able negociator; and the favour of his prince, which soon followed, raised him to uncommon greatness. But the unbounded confidence he enjoyed, was all used to ennoble the source from which it flowed. He did not enrich himself, his family, or his retainers. All was Henry's. His influence he employed to gain him friends, and to spread his interest; and when he displayed a munificence, more than royal, it was his master's fame he looked to. The love of pleasure, which, in a dissipated court, can make the stoutest virtue tremble, passed over his senses, as a gentle gale. There was a sternness in his character, which would not bend to affections that enervate; and it is remarkable, that, even when his enemies were most numerous and malevolent, they never charged him with a single vice. His ruling passions were the passions of a great mind, such as, when circumstances favour, lead men to the achievements of patriots and of heroes; and had providence given Becket to his country but a few years later, we should have seen him, opposing with main fortitude the wild pretensions of Rome, and at the head of the barons, wresting *Magna Charta* from the tyrant son of Henry. On some occasions, I think, he was too acrid in his expressions, and too unyielding in his conduct; but when we weigh his provocations and the incessant streſs of low opposition, wonder we

* The Pope.

Digitized by Google

cannot, and we may eaſily forgive. His private virtues were amiable. They endeared him to Henry, who loved him with a brother's love; nor were they ſoured, it ſeems, by adverſe fortune. They made him many friends; and John of Saliſbury, his ſecretary and companion, then deſcribes him beſt, when he checks his impetuoſity, and chides his too cauſtic humour, and does not give offence.

'With regard to the controverſy itſelf, he only is competent to judge, who can tranſport himſelf back to the times I have deſcribed. The privileges of the church, deemed ſacred, and by a ſelfiſh policy, too much, at all times, confounded with thoſe of religion, were immediately connected with it. To require that Becket, on this head, ſhould not have had the notions which chriſtian Europe then had, is abſurd; and to require that, from any worldly motive, he ſhould have relinquiſhed them, is to think baſely of human nature. I read in all his letters the ſtrongeſt conviction of the magnitude and holy import of his cauſe. By the force of what caſuiſtry, then, could he have acted than as he did? The favour of his prince, the allurements of patronage, the vaſt power of Canterbury with its wealth, and the endearing ties of his country, he ſacrificed. In the gratification of a ruling paſſion, I know, all that is not connected with it, weighs as does a feather; but, in the ſituation he left, was there not a wider ſcope for action, than in exile, in the retirement of Pontigny, or in the dependence, even for bread, on the precarious bounty of another?

'Religion, I think, through life, gave energy to his conduct. I ſpeak of religion as he viewed it, not always, perhaps, clear from every miſconception in theory, or in practice, always uninfluenced by human failings. To read its divine maxims, with an unerring preciſion, and to be guided in all things by them alone, has been of ſome minds, I believe, the noble ardour: but the beſt wiſhes of the heart are clogged by the connate weakneſſes of our being.—There was a time, when the virtues which beſt become a churchman, ſtood not foremoſt, it is true, in the life of Becket. That time I marked. But Theobald *, his patron and his guide, had then given him to Henry, and told him to be his companion in the cabinet, in the court, in the camp, and in the ſports of the field. The old man's views were upright. Appointed to a higher charge, with which thoſe occupations could not accord, even as a miſjudging age beheld it, with a becoming fortitude he broke from every engagement, and became the ſhepherd of his flock. Courtiers, he knew, and men of earthly minds, would charge him with ingratitude, and with motives even of ambition. He ſpurned the malevolent imputation, and as the duties of his ſtation directed, ſteadily purſued his choice. What benefits England might have drawn from his exertions, in the promotion of virtue and the ſuppreſſion of vice, the troubles which ſoon followed, did not permit her to experience. To good men the proſpect had been flattering. —Through the trying years of proſecution, religion, doubtleſs,

* 'His predeceſſor in the ſee of Canterbury.'

often

Digitized by Google

often aided his resolution; and when he exceeded, let it be remembered, that the conviction of his mind, and the patronage of many, had then given an enthusiasm to his cause.—He practised abstemiousness and other penitential rigours. These, I know, are an equivocal sign of virtue; but when they are done in secret, or are known only to a few, he, truly, must be an unequitable man, who will ascribe them to other motives, than those of piety and self-abasement.

'Give me the greatest heroes, whom ancient times did deify, or such as a more temperate posterity has registered on the lists of fame, and I will say, that Becket, when he closed his life, was full as great as they. All his native energy then collected at the heart; and seeing the heavens, as he thought, opened to him, he fell, as blessed martyrs had done.

'In a word, he had blemishes, and he had many virtues: his cause, which to us wears few marks of christian truth, to him was sacred, and he defended it sincerely: but if many catholics have praised him immoderately; why shall protestants be unjust? True it is,

> Men's evil manners live in brass, their virtues
> We write in water.'

An attentive reader, who is acquainted with the English history at this period, will not fail to discover a strong inclination in the writer, to represent the conduct and character of Becket in as favourable a light as possible, by displaying his merits, and casting a veil over his faults. The whole narrative has the same aspect. Mr. B. indeed allows, that Becket's views of religion were not, *perhaps*, always clear from every misconception; and that, on some occasions, he was too acrid in his expressions, and too unyielding in his conduct: but he maintains that he never deviated from what seemed to him the line of rectitude. In his life, he represents him as an excellent example of firmness and constancy; and, in his death, he ranks him among the blessed martyrs. He complains exceedingly, of the partiality and injustice of modern historians, particularly of Lord Lyttelton, and plausibly imputes their misrepresentations to the want of due allowance for the difference of opinion and habits in that age and the present. 'The man (says he *) is unequitable, who possessing but one standard, measures by it all the characters and events of other days;' † 'The maxims of the twelfth century, in church as in state, are not to be estimated by such measures as succeeding ages, or ourselves, have thought it expedient to adopt:' but, wherein did the maxims of the twelfth century differ from those of the eighteenth? If they were erroneous, there could be no other merit in adhering to them, than there was in St.

* P. 646. † P. 140.

Digitized by Google

Paul's perſecuting the Chriſtians before his converſion, becauſe "he verily thought within himſelf that he ought to do many things contrary to the name of Jeſus of Nazareth." If they were pernicious, and produced an interference with the adminiſtration of civil juſtice, which threatened the deſtruction of ſociety, both rulers and people were juſtifiable in oppoſing them. The avowed doctrine of Becket was, * That God has eſtabliſhed two diſtinct powers on earth, the one ſpiritual, and the other temporal, and that the rights of neither can be infringed without oppoſing the order of heaven. "Who doubts, ſaid Becket †, that the prieſts of Chriſt are the fathers and maſters of kings and princes, and of all the faithful?" In conformity to theſe maxims, he confidently aſſerted the independance of the church, not only in all ſpiritual, but in all temporal, matters; refuſed to deliver over to the ſecular tribunal, a prieſt who had been guilty of murder, puniſhed him only by a ſhort exile, and afforded protection to many others who had been guilty of enormous crimes. In a letter to the pope ‡, he bitterly complains, that, through too great forbearance, the powers of the world were grown inſolent, and kings were become tyrants; and adds, "Bleſſed is he who takes and daſhes their little ones againſt the ſtones; for if Judah does not root out the Canaanite, he will grow up againſt him to be perpetually his enemy and ſcourge." In another letter, to one of the legates §, he calls the king a monſter; and his whole conduct toward his ſovereign, was rather that of a haughty ſuperior, than a dutiful ſubject.

'But, in all this, he was the champion of *liberty*: the *rights* of the church were invaded; and it was meritorious to defend them.' 'Could any of theſe rights and immunities be legally annulled without the conſent of the biſhops? He applied for this conſent: but ſurely they were free to withhold it; and his application was preceded by an arbitrary decree, which it was his deſign to enforce. To require that the canons of the church ſhould be ſeverely executed againſt delinquents, he had authority. He might aſk for more; but that implied a power of refuſing. Whether they were unwiſe in their refuſal cannot be aſcertained, only by our own ideas, which where not thoſe of the times I am deſcribing. The prerogative of the crown, it ſeems, muſt be deemed ſacred; ſo muſt the civil liberties of the people: the eccleſiaſtical rights of the church alone cannot be ſupported, but by a ſpirit of pride and prieſtly domination!'

Are, then, the pretended rights of a body, which, under the ſanction of religion, claimed an exemption from all civil juriſdiction, and erected *imperium in imperio*, which became an aſylum for the moſt notorious offenders, and who conſequently de-

* P. 177. † P. 165. ‡ L. 11. ep. 30. § L. 5. ep. 5.

clared

clared open hostility against civil government, to be confounded with the civil rights and liberties of the nation at large? Or, if priestcraft had obtained, or if ignorance and bigotry had granted, immunities so inconsistent with the first principles of government, were succeeding princes bound to continue them, till they should be voluntarily relinquished? It canot be difficult to perceive an essential difference between the claim of such a degree of liberty, as is not inconsistent with the ends of government, and that of an entire exemption from the authority of law. A more gross perversion of the meaning of terms can scarcely be conceived, than to dignify with the name of *the liberties of the church*, a system of ecclesiastical independency destructive of all good order and public tranquillity.

Becket *might be* influenced in his public conduct, (for it is impossible to speak with certainty of the principles and motives of men,) solely by religious zeal; and he *might* imagine that it was for the glory of God, that the ecclesiastical and papal authority should obtain universal supremacy: but, after all that Mr. Berington has advanced, we cannot but think, with Lord Lyttelton, that ambition had at least an equal share with piety in forming his character; and that, if he was a saint, he was, at the same time, an imperious and arrogant priest. On the most favourable supposition, he is entitled to no other praise, than that which belongs to honest, but ignorant and mischievous, zeal; and the circumstances of his sudden transition, on his advancement to the see of Canterbury, from excessive freedom to excessive rigour of manners, affords some ground to question his title even to that praise. This circumstance the author endeavours, with his usual ingenuity, to gloss over *: but to us it seems much more natural, to suppose this sudden change to be the effect of an artful accommodation to a new situation, than of an instantaneous conviction of religious duty. We are of opinion, however, with Lord Lyttelton, that enthusiasm was, in the latter part of the life of Becket, a leading feature in his character; that he then shewed such a spirit, as constitutes heroism, when it exerts itself in a cause beneficial to mankind; and we entirely accede to the conclusion of that able, and we think not uncandid historian: "Had Becket defended the established laws of his country, and the fundamental rules of civil justice, with as much zeal and intrepidity as he opposed them, he would have deserved to be ranked among those great men, whose virtues make one easily forget the allay of some natural imperfections: but unhappily, his good qua-

* P. 63.

Digitized by Google

lities were so misapplied, that they became no less hurtful to the public weal of the kingdom, than the worst of his vices."

On the whole, though we are disposed to allow all due praise to Mr. Berington's talents as an historian, we cannot think him possessed of the merit of perfect impartiality. If what he asserts of Lord Lyttelton, in his preface, be true, 'that the *horror of popery*, which in some is a real malady, disordered his judgment, and disqualified him for discussing ecclesiastical matters,' we must be allowed to suspect, on the other side, that a *predilection for popery*, which, in the extreme, may also become a real malady, has had somewhat of a similar effect on the mind of Mr. Berington.

ART. III. *The History of Greece.* By William Mitford, Esq. Vol. II.

[*Article concluded from our last Review.*]

IN the history of the Peloponnesian war, which occupies about two-thirds of this volume, the author adheres closely to the narrative of the judicious and impartial Thucydides. He interweaves, however, every thing of moment, which can be gathered from other sources, respecting this period of the history; and he makes the whole his own, by regularity of arrangement, and uniformity of style. From this part of the work, one extract must suffice: this shall be an account of the revolution at Athens, from a democracy to an oligarchy, brought about by Peisander:

'Peisander and his colleagues, returning to Samos from their unsuccessful negotiation with Tissaphernes and Alcibiades, had the gratification to find, not only that their cause had been gaining in the army, but that the oligarchal party among the Samians themselves were both disposed and able to effect a change in the government of their island. Thus incouraged they determined to pay no more attention to Alcibiades, but in proceeding in their original purpose of a change of government at Athens, to rely upon their own strength for the conduct of both the domestic affairs of the commonwealth, and the business of the war. A large subscription, for supporting measures upon which not only their interest but their personal safety now depended, was raised by the party.

'Having established this ground-work for future proceedings, it was then determined, that Peisander, with five of the other commissioners, should return to Athens to manage the concerns of the party there, and that the other five should pass round the allied and subject states, and endeavour to bring all under an oligarchal form of government. Diotrephes was appointed to the superintendency of the affairs of Thrace. In his way thither he stopped at Thasus, and succeeded in at once abolishing the sovereignty of the people

Digitized by Google

people there. The conſequence, however, was not what Peiſander and his colleagues intended. Some principal Thaſians of the oligarchal party, who had been baniſhed by the Athenians, had taken refuge with the Peloponneſian armament on the Aſiatic coaſt. They maintained a correſpondence with their friends remaining in the iſland, and had been importunately urging revolt. Diotrephes did for them the moſt difficult part of their buſineſs, much better than they would have done it for themſelves. Oligarchy being eſtabliſhed, the Thaſians in poſſeſſion made no longer any difficulty of preferring the Lacedæmonian to the Athenian connection; the exiles were reſtored, and Thaſus became a member of the Peloponneſian confederacy. Meanwhile Peiſander, and the five who accompanied him, wherever they touched in their way to Athens, ſeem to have found as little difficulty in effecting the change of government they deſired, as Diotrephes at Thaſus; but the conſequence in moſt of the towns (ſo Thucydides ſays, without naming them) was the ſame; they revolted to Lacedæmon.

'We are not informed by what means a few citizens of Athens, with ſelf aſſumed authority, thus almoſt inſtantaneouſly overturned the conſtitutions of ſo many Grecian republics. The means by which the oligarchal party in Athens itſelf had in the meantime advanced far in their purpoſe, do no honor either to the Athenian government or the Athenian character. The principal was aſſaſſination, and it ſeems to have been chiefly managed by the young men of the beſt families. Androcles, a man of mean origin, who had acquired ſuch influence among the lower people, that the condemnation of Alcibiades had been not a little owing to him, and who had ever ſince been the moſt forward champion of democracy, was among the firſt taken off. Others of the moſt obnoxious to the friends of Alcibiades and of oligarchy ſhared the ſame fate; for, at Athens, the cauſes of Alcibiades and of oligarchy were not yet diſtinguiſhed. Inquiry concerning theſe murders was ſmothered or deterred, and the friends of democracy became afraid to ſhew themſelves; for ſome, who had been thought among the firmeſt in the democratical intereſt, being diſcovered to have joined the other party, ſuſpicion ſpread, ſo that no man dared truſt his neighbour.

'The oligarchal party thus finding themſelves ſtrong, ventured to declare openly the kind of change which they propoſed to make in the conſtitution, in which ſome conſideration was had for the antient prejudices of the Athenian people, as well as for an appearance of public virtue. There was to be ſtill an aſſembly of the people, but in ſome degree ſelect: it was to be confined to a body of five thouſand, to be choſen among thoſe moſt qualified by property and perſonal ability to ſerve the commonwealth; and public pay was to be allowed to none but thoſe actually ſerving in the fleet or army. This, ſays the cotemporary hiſtorian, was ſomething ſpecious and alluring; being not only congenial to the ſpirit of the antient conſtitution, but even to modern practice; ſince ſo large a number as five thouſand citizens ſcarcely ever met in one aſſembly; and at the ſame time it held out to every one the hope that, if he would

concur in the measures proposed, he might be a member of the sovereign body.

'Meanwhile the general assemblies were regularly held according to ancient form, and the council of five hundred retained its functions: but assassination was continued; and with so little reserve, and such impossibility of obtaining justice against the perpetrators, that political opposition was deterred. None spoke, either in the assembly or council, but those of the party, and they not without previous communication with the chiefs. The friends of democracy meanwhile, without equal union among themselves, ignorant of the numbers of the oligarchal party, and supposing them much greater than they really were, scarcely dared complain of enormities practised; every one thinking himself fortunate if, with the utmost caution to avoid offending, he avoided suffering. To this depression of the democratical party nothing so much contributed as the treachery among its reputed friends; for some of those farthest from previous suspicion having joined the oligarchal party, no one knew any longer in whom he might confide. Thus assassinations continued to pass without inquiry; and even where proof could be obtained against the perpetrator, nobody ventured to prosecute.

'Already things were in this situation, when Peisander returned to Athens. Before his departure a decree had been made, declaring, in general terms, that the government should be changed: it remained to be decided how. An assembly of the people was convened to determine that important question. The oligarchal party had such a decided superiority, that they might propose, with a certainty of carrying, in the moment, almost any thing; but it was not what might be in the moment carried in the assembly at Athens, that would decide the future constitution of the commonwealth, or their own future fate. Not only turns in the popular mind must be provided against, but great consideration must be had for that large portion of the commonwealth serving in the armament on the other side of the Ægean. It was therefore moved, that the consideration of the business should be referred to a committee of ten men, who should make their report on an appointed day; and a decree was made to that effect. The day being come, the people were summoned to assemble on the hill of Colonus, a little more than a mile from the city. The ten then came forward with the simple proposal of a law, whose aim was nothing more than to obviate illegality in the future measures of the party. It stated, that every Athenian should be free to declare any opinion in the assembly upon political topics; and it inflicted heavy penalties upon those who should endeavour to abridge this liberty, whether by legal prosecution according to the antient law, or in any other manner. This being carried, and what before would have been treason thus made legal, some of the party declared their opinion, that the form of administration of the commonwealth ought to be changed, and that pay and remuneration should no more be issued from the treasury, for any but those employed for the commonwealth on foreign service. This also being patiently heard,

Digitized by Google

heard, Peiſander then ventured to propoſe the form of government to be eſtabliſhed: "That five preſidents ſhould be choſen by the people: that theſe ſhould elect a hundred, and that each of the hundred ſhould elect three: that the council of four hundred thus formed, ſhould be veſted with full power to direct the executive government: that the ſupreme authority in the laſt reſort ſhould reſide in a body of five thouſand citizens, to be aſſembled at the diſcretion of the council."

'In this manner it was endeavoured, by the ableſt politician, in the judgement of Thucydides, at that time in Greece, to remedy the evils of the Athenian democracy: for Peiſander, though himſelf able, was but the inſtrument in the hands of Antiphon, a man, ſays the hiſtorian, in virtue inferior to no Athenian of his age, and in abilities, whether for the cloſet or the aſſembly, ſuperior to all. This very ſuperiority, exciting jealouſy among the people, had prevented the exertion of his talents for the public benefit; a circumſtance not uncommon among the antient democracies, and which probably contributed to inhance the enmity of Antiphon toward that form of government: but in any private cauſe, whether in the inferior courts of judicature, or before the aſſembled people, no man was equally capable of ſerving his friends, either by his advice or by his eloquence. The ſecond place among the opponents of democracy ſeems to have been held by Theramenes ſon of Agnon; a man alſo of ſuperior powers, both of thought and elocution, and moreover of conſiderable military experience. But, beſide thoſe originally of the oligarchal party, there were ſome eminent men who had paſſed over to it from the democratical; and, of theſe, Phrynichus, the late commander on the Aſiatic coaſt, was the chief. Of a fearleſs temper, but an unprincipled mind, Phrynichus dreaded, beyond any perſonal danger, the reſtoration of Alcibiades to the commonwealth and to power. As ſoon therefore as the oligarchal party broke with Alcibiades, Phrynichus joined the oligarchal party; and, after the common manner of renegades, exceeded in zeal the moſt zealous of the original members. A number of ſuperior men, ſays the cotemporary hiſtorian, being thus united in the conduct of the buſineſs, it is no great wonder that it ſucceeded; though to deprive the Athenian people of liberty, for that is his expreſſion, a hundred years after the recovery of it by the expulſion of the tyrants, during above fifty of which they had been accuſtomed, not only to obey none, but to command many, was indeed an arduous undertaking.

'The decree directing the new conſtitution having paſſed the aſſembly of the people, the party managed among themſelves the appointment of the new council. But the council of five hundred, in whom the old conſtitution veſted the executive power, had not been conſulted concerning any of the meaſures taken or propoſed: they were ſtill in poſſeſſion of the prytaneium or ſtate-houſe, in which a part of them, the prytanes, uſually reſided, and it was apprehended they might not peaceably reſign it. Meaſures were therefore with much forethought taken to obviate oppoſition, which might poſſibly give riſe to a dangerous tumult, when the new coun-

Digitized by Google

cil were to be introduced. Since the eſtabliſhment of a hoſtile garriſon in Deceleia, conſtant readineſs for military duty had been required of the whole people: all appeared in the morning in arms; and the magiſtrates and officers diſtributed the duty of the day among them. Some were appointed to the guard of the works, others were to hold themſelves in readineſs for the field; all who could be ſpared were then diſmiſſed, with directions only to repair to the general parade at a certain ſignal. On the day fixed for ejecting the old council, it was provided that all the citizens of the democratical party ſhould be diſmiſſed, and thoſe only retained in arms for the duty of the day, in whom the party could beſt confide. Among theſe were a number of Andrian, Tenian and Caryſtian auxiliaries, with ſome coloniſts from Ægina, all of whom had been brought to Athens for the purpoſe.

'Matters being thus prepared, the four hundred went to the prytaneium, armed each with a concealed dagger, and attended by a hundred and twenty youths, who had been accuſtomed to perform for them the buſineſs equally of guards and aſſaſſins. They carried with them the arrear of ſalary due to the counſellors of the bean, as the five hundred were called, and making a tender of it, required all to withdraw. The old council, quietly taking their ſalaries, obeyed the requiſition, and no ſtir was made in the city on the occaſion. The four hundred then proceeded to elect prytanes from their own body by lot, and, with the ſame ceremonies of prayer and ſacrifice which were preſcribed by cuſtom for the antient council, they commenced the execution of their office.

'Thus was apparently completed this extraordinary revolution. Athens, and whatever of Attica was not held by the enemy, yielded obedience to the new council, become the ſupreme power of the commonwealth, through a law made with all due form by the aſſembly of the people, which before held that power. In the general conduct of the buſineſs, we ſee ſomething very different from the tumultuous revolutions ſo numerous among the inferior Grecian republics. Nowhere elſe, in the accounts remaining to us, can we diſcover ſuch a regard for all the forms of an eſtabliſhed conſtitution: yet, even in this revolution at Athens, we find ſtrong relics of barbariſm, I muſt riſk the expreſſion, and very defective notions of policy. None of thoſe public maſſacres took place, which were ſo uſual in the Grecian revolutions: public executions, with the pretence of law or popular judgement, were alſo avoided: a few perſons were impriſoned; and, were this all, the duty of the ruling powers to preſerve public tranquillity might perhaps have juſtified it: ſome were baniſhed, which might be effected without any active meaſure, the dread of conſequences being ſufficient to drive thoſe who knew themſelves obnoxious, or who were merely told they were ſo, to ſeek their ſafety by flight: for the horrid and baſe practice of ſecret aſſaſſination was continued, againſt thoſe whom the party ſuppoſed moſt adverſe and moſt formidable.'

The preceding ſpecimens may ſerve to evince the author's ability for the taſk which he has undertaken, and to confirm

Digitized by Google

the public expectation with regard to the merit of this work, as a full and accurate ſtate of facts in Grecian hiſtory.

One defect we muſt remark in this work; which, in our judgment, diminiſhes, in ſome degree, its general value. We do not perceive that it breathes that ardent ſpirit of liberty, which might have been expected in a hiſtory of Greece. Under the name of *democratic deſpotiſm*, which is a ſoleciſm in terms, the author ſometimes cenſures proceedings which many will judge to have been entitled to praiſe; and, not contented with going out of his way to offer a juſt tribute of reſpect to the Britiſh conſtitution—a digreſſion which every lover of his country would have pardoned—he, (at the concluſion of his account of the impeachment of the generals who commanded at the battle of Arginuſæ,) ſo far loſes the character of the hiſtorian in that of the politician, as to enter his formal proteſt againſt the preſent arduous ſtruggle for freedom in France. Surely the hiſtorian of Greece, who, on other occaſions, appears capable of thinking juſtly and philoſophically, is, to ſay the leaſt, not very conſiſtent, in ſpeaking of the national repreſentative body of France as a deſpotic power, which tramples under foot all rights; and in ſtigmatizing a patriotic attempt to emancipate millions of our fellow-creatures from tyranny, with the harſh appellations of *diſgraceful proceedings*, and *enormities!*—Such language may be expected from a French pamphleteer, in the pay of the degraded nobility of that country: but, ſurely, it is unſuitable to a general hiſtory of the free ſtates of ancient Greece!

ART. IV. *The Hiſtory and Antiquities of the Town and County of the Town of Newcaſtle upon Tyne*; including an Account of the Coal-trade of that Place; and embelliſhed with engraved Views of the public Buildings. &c. By John Brand, M. A. Fellow and Secretary of the Society of Antiquaries, London. 4to. Two large Vols. 3l. 3s. Boards. White. 1789.

THE author of theſe volumes mentions two conſiderations, which render a hiſtory of Newcaſtle an object, not merely of local, but alſo of general and national curioſity and importance. One is, its ſituation, being not far from the borders of Scotland, which conſtituted it a principal frontier town during the hoſtilities with the ſiſter kingdom; the other, its extenſive coal-trade. The name of Mr. Brand will, we apprehend, have ſome conſiderable influence in recommending the work to public notice.

The preface gives an account of the ſtores whence the author has deduced his information. Two printed works alone,

of

Digitized by Google

of any age, are mentioned, and they are but small and imperfect: the first is a quarto of thirty-four pages, dated 1649; the other, and the larger, a quarto likewise, intitled, "England's Grievance in relation to the Coal-trade," printed in 1655. MS. authorities have been more abounding: beside the great national repositaries, and the libraries of the universities, a very copious mass of unedited materials was found in the archives of the corporation of Newcastle: to which are added, a great number of MSS. in private hands, the favour of access to which he particularly acknowleges, as also assistance received from others in different ways. We should here observe, that though the printed works, of any distance of time, which Mr. Brand consulted, are no more than two, there is one other of later date, viz. Bourne's* History of Newcastle, a folio, published A. D. 1736, three years after the death of the author; a circumstance, it is said, which both apologizes and accounts for the various contradictions with which it abounds. However, this writer has selected from it all that he thought authentic and interesting. The preface is finished in the language of a learned bishop, Dr. White Kennet, which all readers may consider as just, yet some, perhaps, as rather fastidious. As it is a little remarkable, we here transcribe it:

"If the present age be too much immersed in pleasures to take any relish, or make any use of these discoveries, I then appeal to posterity: for I believe the times will come, when persons of better inclinations will arise, who will be glad to find any collection of this nature, and to supply the defects, and carry on the continuation of it.—I am under no concern to vindicate it from the slights and ridicule that may be cast on it by idle, witty, (his Lordship might have added, ignorant) people, who think all history to be scraps, and all antiquity to be rust and rubbish."

The first volume of this work is chiefly confined to ancient fortifications, streets, churches, monasteries, bridges, and other public edifices, in the town of Newcastle. Each of these general divisions includes some other particulars; and all of them afford illustrations and remarks suitable to such a work.

The site of this town, covered by a station or fortress, had probably been distinguished from the common banks of the river Tyne, long before the year of Christ 653, when it occurs in history, as a royal villa, with the title of *Ad Murum*; and, as it often changed its name,—Pons Ælii—Mancaster—or Mountcaster, previously to its present appellation. Little is known concerning it till after the time of the Conquest, when

* See more of this author in our account of Mr. Brand's *Observations on popular Antiquities*, Rev. vol. lvii. p. 189.

William

William Rufus finiſhed a ſtupendous pile, probably begun by his father, to check the Scottiſh incurſions, and it then took the name of *New*-caſtle. The Emperor Ælius Hadrian appears to have been the firſt who conſtructed the bridge; from which circumſtance the place was afterward called *Pons Ælii*: thus ſeveral of that Emperor's public works received his own family name; particularly the bridge which he threw over the Tyber at Rome, is ſaid to be termed, at this hour, *Ponte Elio Adriano.*

In 1771, Tyne-bridge, with the houſes and other erections, was deſtroyed by a great land-flood. It is obſervable, that ſeveral Roman coins were at that time diſcovered in the ruins, which ſeemed to prove that, after ſo many ages, and after ſo many different devaſtations, ſome of the original *Ælian* ſtructure even then remained.

The ſtory of Sir Francis Anderſon's ring is curious. He was mayor of Newcaſtle in 1559: ſtanding on the bridge, he accidentally dropped a ring from his finger, which fell into the river: the marvellous part of the relation is, that ſome time after, one of his ſervants bought a fiſh in the market, in the body of which the identical ring was found, and thus reſtored to its owner. In 1783, Mr. Brand ſaw the ring in the poſſeſſion of Mr. Edward Anderſon, merchant, who permitted him to take a drawing of it: he tells us, that the engraving on the ſignet ſeems to be a Roman antique; and he adds, that this Mr. Anderſon has a deed of family property, the ſeal of which exhibits an impreſſion anſwerable to that on this memorable ring, and is of a date prior to the ſuppoſed time of this extraordinary event.

A very conſiderable portion of this volume is employed in the account of religious houſes. &c. which, during the times of popiſh ignorance and ſuperſtition, encouraged, as uſual, by civil policy, ſo greatly abounded in all parts of this kingdom. To the lovers of antiquity, theſe inquiries will afford ſome amuſement.

As a ſpecimen of the amazing ignorance and ſtupidity of the times, we may take notice of an anecdote communicated under the article of *Black* Friars, or, as they were ſometimes called at Newcaſtle, in oppoſition to the *Grey* Friars, who went barefooted, *Shod* Friars. We find Richard Marſhall, (who had been one of the brethren, and alſo prior of this houſe,) in the year 1521, at St. Andrew's, Scotland, very learnedly informing his audience there, that *Pater noſter* ſhould be addreſſed to God, and not to the ſaints. The doctors of St. Andrew's, in their great wiſdom, or rather craftineſs, appointed a preacher to oppoſe this tenet; which he did in a ſermon from *Matth.* v. 3. *Bleſſed*

are

Digitized by Google

are the poor in spirit.—'Seeing,' says he, 'we say, Good day, father, to any old man in the street, we may call a saint, *Pater*, who is older than any alive: and seeing they are in heaven, we may say to any of them, Hallowed be thy name: and since they are in the kingdom of heaven, we may say, Thy kingdom come: and seeing their will is God's will, we may say to any of them, Thy will be done, &c.' When the friar was proceeding farther, he was hissed, and even obliged to leave the city.—Yet we are told, the dispute continued among the doctors about the *Pater:* some would have it said to God *formaliter*, to the saints *materialiter:* others to God *principaliter*, to the saints *minus principaliter:* or *primario* to God, *secundario* to the saints; or to God *strictè*, and to the saints *latè*. With all these distinctions, they could not agree.—'*Tom*, it is said, servant to the sub-prior of St. Andrew's, perceiving his master in trouble one day, said to him, "Sir, what is the cause of this your trouble?" The master answered, "We cannot agree about the saying of the *Pater*." The fellow replied, "To whom should it be said but to God alone?" The master asks, "What then shall we do with the saints?" To which the servant returns, "Give them *Aves* and *Credas* enough, that may suffice them, and too well too."—Our readers will probably think that *Tom* was wiser or honester than his master.

The nunnery, the account of which, with other places of a like kind, fills many pages of this work, we shall just notice, because it was one of those religious houses, which, by letters patent of King Henry VIII. was founded anew, and preserved from the general dissolution of the monasteries, March 30th, 1537. It was, however, fully suppressed in 1540, when the nine nuns and the prioress had some suitable allowance; the latter receiving six pounds yearly; the others 40s. 30s. and under, according to their stations. By an ancient rental, it appears that the houses and lands belonging to this house produced 36l. 10s. *per annum*.

Among the churches in this town, that of St. Nicholas is the chief, particularly for its light and elegant steeple, curious in its workmanship, and pleasing in its appearance. During the siege in the year 1644, it is said, that the general of the Scottish army sent a threatening message to the mayor, informing him, that if he persisted in his refusal to deliver up the town, they would direct their cannon so as to demolish this beautiful steeple. The mayor instantly ordered the chief of the Scottish prisoners to be taken up to the top of the tower, and returned an answer, that if that structure fell, it should not fall alone, as their countrymen were placed in it.—This measure prevented its demolition.

In

Digitized by Google

In the account of the shrines, monuments, &c. in this church, particular notice is taken of the shrine of Henry, fourth Earl of Northumberland. It is now demolished: but the occasion of the Earl's death is memorable, as he fell a victim to the unrelenting avarice of Henry VII. who had obtained a subsidy from parliament, which bore hard on the people, and put the country into a flame. The Earl, being lord lieutenant, wrote in form to the king, of the discontent, and prayed an abatement: the answer was, that not one penny would be excused. Such a reply, delivered with so little caution, excited farther tumults; and the populace entering the Earl's house, murdered him, with some of his attendants.

The several churches and chapels in this town constitute a large part of the first volume: but St. Nicholas, we think, in this respect, exceeds the rest. The last article relative to it, is an account of the charity for the families of clergymen, or, as it is generally called, the sons of the clergy, for which a sermon is preached annually at this church. A few gentlemen of the town entered into an engagement for this purpose; when, at their first meeting, on the 5th of September 1709, the subscription amounted but to five pounds: 'So slender, (Mr. Brand observes,) were the beginnings of this institution, the seeds of which may truly be said to have fallen on good ground, and produced an hundred fold.' Two years after, 10th September 1711, the subscription was only 13l. 11s.; but in the year 1780, they appear to have had a fund of about 2000l. and in 1787 the collection at the church is said to have been 20l. 16s. and that afterward made by the stewards, 526l. 16s.

Mr. Brand, in a note, mentions a similar institution, established in the North of England, for the benefit of the widows and orphans of protestant dissenting ministers. In the year 1766, he finds, we are told, that they put out to the corporation of Berwick on Tweed, the sum of 297l. and in 1783, it is said, the capital stock was 3116l. 2s. 5d.

In the history of All-saints, or All-hallows church, we find the following quotation from the common-council books, April 1st, 1695: "All-saints parish humbly request the metal of the statue of King James II. on Sand-hill, towards the repair of their bells.—St. Andrew's parish made a similar request.—Ordered, That All-saints have the metal belonging to the horse of the said statue, except a leg thereof, which must go towards the casting a new bell for St. Andrew's parish."

For the present, we leave Newcastle, to notice Gateshead, in the county of Durham, but united to the former by Tyne-bridge. Bede, in his Church-history, mentions a place which he

Digitized by Google

he calls '*Capræ Caput*,'—this has generally been ſuppoſed to mean Gateſhead—*quaſi* the *Goat's Head*, from the Romans having an inn at this place with ſuch a ſign. The etymology is uncertain, yet not deſtitute of probability.—Others ſay, *Caput loci*, ſignifies the end of a place—*ad caput villæ*, at the end of the town.—Quære, May not 'Gateſheved' mean barely, the end of the road? no traces of a Roman road appearing northward from Newcaſtle. Bede might read *Capræ caput*, inſtead of *Viæ caput*:—but the firſt account ſeems rather the moſt likely. The ſteep aſcent in Gateſhead, called Bottle-bank, is not ſo denominated, as Mr. Brand obſerves, 'by a corruption from Battle-bank, (from I know not what battle ſaid to have been fought there,) but evidently from bottle, Anglo-Saxon, a village—*i. e.* the bank of the village.—Thus occur in the vicinity of Newcaſtle, New-*Bottle*, Wall-*Bottle*, *Bottle*, &c. An ignorance (*of*,) or inattention to, the Anglo-Saxon language, has occaſioned, among the learned themſelves, many ridiculous errors in etymology.'

The appendix to the firſt volume is very large, and contains, beſide acts of parliament, grants, &c. ſeveral obſervations on the Roman walls, which are curious and worthy of attention. A plan of the fort of Condercum, and alſo of a Roman Sudatory near the fort, was drawn in the year 1751 or 1752, by Robert Shafto, Eſq; of Benwell. A fac-ſimile of each of theſe plans, with the references and illuſtrations, is given in two of the copper-plates inſerted in this volume.

Mr. Brand appears to have made his inquiries with great attention, and to have collected, with diligence, whatever might contribute to the improvement of his work. We ſhall now diſmiſs it for the preſent, and finiſh this part of the article, by adding ſome account of the well-executed engravings which accompany the firſt volume, an enumeration of which will enable the reader to form ſome farther idea concerning its contents. The portrait of Sir Walter Blackett, Baronet, introduces the hiſtory, with a line of Shakeſpeare, viz. *All our whole city is much bound to him.*—A plan of Newcaſtle and Gateſhead: we may here obſerve, that the latter was united and annexed to the town of Newcaſtle, by an act of parliament paſſed in the ſeventh year of Edward VI.:—An inſide view of the town-wall, near the church of St. Andrew:—A view of the Weſt-gate, which was formerly a priſon for unruly apprentices, and at preſent is the hall for the company of houſe-carpenters:—A view of New-gate, ſo called from being erected on the ſcite of an ancient one, but is now itſelf become very old:—Pilgrim-ſtreet gate:—View of the town, taken from the Shield-field, on the Eaſt:—Statutes of the kings, Charles the Second, and James

Digitized by Google

James the Second:—View of the ruins of the bridge, as they appeared after the fall of it in November 1771:—Part of the ancient church of St. Mary's hospital, converted into a grammar-school:—The assembly-house:—Monastery of Black Friars, now the property of several companies:—View of the old castle:—Church of St. Nicholas:—Steeple of St. Nicholas's church:—Monuments in the churches of St. Nicholas and All-saints:—Old font in the late church of All-saints,—and the temporary bridge, as it stood in 1772:—Curious plate of brass, inlaid on the table-monument of Roger Thornton, the celebrated patron of Newcastle on Tyne, in the days of Henry IV.:—The Infirmary:—Roman altars, &c.:—Views and sections of the Roman wall, &c.

Several other prints of Roman antiquities occasionally appear on the pages of the appendix, which affords great matter for the amusement and inquiry of the studious antiquary.—Mr. Brand says, that parts of Roman houses are remaining at many places: in the corner of one of them, he discovered what must have been once an oven, not unlike the ovens of the present day. At Rutchester, he saw some coins that had been turned up by the plough: the reverse of one represented Romulus and Remus sucking the wolf; inscription, *Urbs Roma*. Another was of Gallienus, who reigned from A. D. 253 to 259: on the reverse, a centaur.

[*To be concluded in another Article.*]

Art. V. *Letters on Love, Marriage, and Adultery*; addressed to the Right Honourable the Earl of Exeter. 8vo. pp. 98. 2s. 6d. Ridgway. 1789.

The importance of the subjects on which this letter-writer treats, must be evident, when we consider their influence on our present happiness: insuring it, or destroying it, as we rationally, or madly, follow the impulses of a passion, which, though violent, should not be ungovernable; and which, if it cannot be altogether resisted, may at least be controuled, and directed to its proper end: nor can the value of a cool and impartial investigation of these matters of practical utility, these points of *home*-philosophy, be denied by men, whose truest wisdom has been justly said to consist in gaining a knowlege of themselves:—especially, indeed, if it be the fact, as is here observed, that the subject 'has not been properly considered by philosophers; that it has been misrepresented, or abused, by enthusiasts or fanatics; and rendered ludicrous or injurious by fabulists and poets.'—To remove these misconceptions and errors, is the intention and aim of the writer of the work before us;

Digitized by Google

us; in which he submits to the noble Earl, to whom it is addressed, such observations as may be useful in case of an attempt, on his part, 'to induce the legislature to deliberate on the laws that affect love and marriage.'

After some introductory observations, the author proceeds to controvert an opinion of Lord Bacon, which, to use his own words, 'lays the axe at a root of a tree, which may be called most properly "the tree of life."—This great man repeats it as a maxim, that "undertakings of great extent and hazard, either in science or in patriotism, are suited to single men; not to those, whose time and affections are engrossed by the connections or duties of domestic life;" and this he urges as a fixed proposition; and in the language of advice to those who would be transmitted to posterity by the fame of their talents and actions.

In opposing this doctrine, the author appears to have mistaken his ground. He argues, that, in a well conducted society, no wonderful characters arise: that, though the communities might be wonderful, compared with others, the members would be lost to general view; and that each man, contributing his utmost proportion to the general prosperity, would multiply his enjoyments by general sympathies with every part of the community, and his gratifications would be greatly superior to those of vanity in science or in war.

'In the same manner, men in affectionate union with women, becoming social beings, fulfilling their duties in the community, and feeling the prosperity and happiness diffused through all its parts, have satisfactions of much greater value and permanence, than any which can be enjoyed by detached or distinguished beings, however brilliant their fortune or fame.'

All this may be, and, doubtless, is, very true: but it by no means militates against Lord Bacon's observation.—That a man's happiness does not consist in being famous, &c. is one fact: but it does not hence follow that *another* position is untrue, which states, that single men are most likely to render themselves famous. Indeed, the reason of the statement is evident. A married man, with enjoyments about him, attends to his enjoyments: a single man, unsolaced by domestic pleasures, must seek other amusements, and engage in the pursuit of speculative enjoyments. As, then, in *single blessedness*, as it has been called, man has most leisure for exertion, and as exertion is then most necessary, so, probably, it will be most used.—Let it not be imagined, however, that, because we thus testify our acquiescence in the opinion of the philosopher, we go a step further, and recommended the practice of celibacy to our young friends, in order to stimulate them to

Digitized by Google

to the full employment of their talents.—Far from it. Never, indeed, in ſuch of the pages, as we have hitherto peruſed, in our book of wiſdom, could we find one chapter which taught us to relinquiſh the uſual and daily enjoyments of ſocial happineſs, for the precarious expectation, and barely poſſible chance, of attaining future fame and immortal reputation.

Having ſhewn that each ſex is ſeparately imperfect, and having thence inferred the neceſſity of their being united, the author proceeds to obſerve, that though this union, generally conſidered, is an obligation; yet, in individuals, it appears as a matter of choice. It is this idea of choice, which beſtows all our bleſſings; and from controuling us in this point, our miſeries ariſe.

'Jupiter has been ſuppoſed (by the poets) to prevent the poſſibility of error by pairing and uniting the parties, to render them inſeparable. Such an act of divine power, would have inſured their miſery. This is rendered probable, by the effects of every ſpecies of interpoſition in negociations of love. We perceive certain miſchiefs or injuries ariſing, in proportion as liberty is violated. And if we could ſuppoſe a Deity to be employed in ſelecting and uniting ſuitable perſons through all the world, we may be aſſured, not one pair would have a chance for happineſs.'

The writer extends this remark to parents, who are firſt guilty in neglecting the education of their children, and then 'commit injuries or outrages in attempting to atone for their errors.'

'They who have given their children, or procured for them, trifling, oſtentatious, or bad inſtructions, have reaſons for ſuſpecting their judgments or their hearts, in the choice of connections for life. But at ſuch a period, it muſt be too late to remedy the evils of education, if ſuch parents were ſuſceptible of the intention. They interpoſe their authority, and having been unnatural or cruel in neglecting the ſeaſon of cheriſhing the tendencies to reaſon and virtue, they think themſelves juſtified in outraging nature, by denying their children privileges, which indeed they are not qualified to uſe; but which cannot be ſubſtituted by parental deſpotiſm, prudence, or avarice.'

'It is owing,' he remarks at the concluſion of this letter, 'either to negligence or to exceſſive care in the education of children, and to deſpotiſm in the diſpoſal of them, that ſo many unhappy marriages take place; and that youth are introduced in ſociety or aſſume the rank of citizens, with no rational and ſocial proſpect, or with that of miſery.—Previous to any reaſonable expectation, that men and women may be generally united for happineſs, the revolutions of the world muſt form ſocieties for the advantage of all their members, morality muſt deſcend from ſpeculation into life, and conſiſt in duties, not in doctrines; education muſt be an exerciſe for thoſe duties, or an apprenticeſhip for the

Digitized by Google

buſineſs of living:—then we may ſee youth ſelect each other with warm, lively, intelligent paſſions; and ſo happily aſſociated, as to reſcue Nature from blame, on the ſubject of marriage.'

In the next two letters, the author traces the hiſtory and progreſs of the paſſion of love, from a ſtate of ignorance and barbariſm to a period of refinement and gallantry. We ſhall paſs over theſe, to attend to what he ſays on the ſubject of Marriage.

As he had before imputed much of the unhappineſs of a married life to the force laid on the inclinations of the parties, ſo he now imagines their miſery to be greatly increaſed, by the laws which render their union indiſſoluble.

'Nothing could have been imagined more effectually to counteract the intentions of marriage, than ſuch a law. Nature plainly intimates, the only method to ſecure domeſtic and ſocial happineſs, is to form our connections on affection or principle; which, in producing conjugal love, the moſt ſincere and moſt intereſting friendſhip, the reciprocal and tender attachments of parents and children, brothers and ſiſters, heighten and multiply all our pleaſures. If we obey this direction, we are ſure to be happy; if we diſobey, we have no reaſon to expect happineſs. But nature is not ſufficiently wiſe or prudent, according to the church or the law. They have enjoined, that men and women muſt continue together; not becauſe they love each other, or are likely to be happy; but becauſe they are united; becauſe myſtical words have been pronounced over them; and heaven has been ſuppoſed to witneſs their contract.'

This is, however, a ſubject of great extent, involving many queſtions which are not here inveſtigated; and, till this be done, we may fairly, in the preſent ſtate of ſociety, doubt the practicability of removing all human injunctions for the continuance of an union, which, avowedly and beyond diſpute, is intended to be laſting:—but we turn from this conſideration, to contemplate the pleaſing picture of an happy and rational connexion:

'The Deity hath provided, when the firſt enchanting links of mutual affection and parental love have united us; we ſhould be more endeared to each other, by every inſtance of care and affection in the education of our children. Nothing ſo effectually charms the mind into a ſettled eſteem, as concurrence in an employment, ſo beneficent, ſo delightful, as the care or education of our own offſpring. This is a work of ſo much importance, and requiring ſo much time, that it contributes more than any thing towards perpetuating our union. The neceſſary duties to one child are ſucceeded by the neceſſary duties to another; until we have transferred, as it were, our whole ſouls into our offspring; paſſionately love each other again in our ſeveral images or repreſentatives; and live only to make ourſelves happy through the happineſs of our children. It is thus we may be ſaid to be renewed; or to be made young

Digitized by Google

young again. We view the progreſs of an infant mind, the ſources and growth of its affections, with more pleaſure than is experienced by itſelf. We intereſt ourſelves in thoſe great paſſions which determine the events of life; we forget our infirmities, we imagine ourſelves in love again becauſe our children are enamoured; and we become fathers and mothers a ſecond time, when they aſſume thoſe happy denominations. Compare, if you can, the events of what is called a life of pleaſure, with ſuch as theſe. And when nature is decompoſing; when infirmities or diſorders menace diſſolution—you may ſee the man who has acted on the ſelfiſh and brutal principle of gratifying himſelf at the expence of truth, honour, and the happineſs of others, curſing a world which deteſts or deſpiſes him; deſerted by all, by the very inſtruments of his pleaſures, becauſe univerſally diſeſteemed; and ſinking into the grave in ignominy or frantic wretchedneſs: while thoſe men and women who have gone hand in hand in the pleaſing duties of life, will not only have a firm ſupport in honourable recollections; but will be led down its rugged declivity, by the tendereſt care of an affectionate offſpring; and will conſign themſelves to reſt, like uſeful labourers, a little weary, but ſatisfied with the work of the day.'

In the third part of our author's ſubject, we meet with the following judicious ſentiments reſpecting ſecret correſpondences and ſtolen matches: with theſe, we ſhall cloſe our extracts from this performance.

'Stolen matches are ſeldom happy; for very good reaſons. The parties have not opportunities to become ſufficiently acquainted with each other; their connections are perhaps owing to the dread of being forced into ſituations they deteſt, and cemented by reſiſtance or ill-uſage. There is a charm to young and generous minds in being fellow ſufferers, which forms an attachment or affection, very eaſily miſtaken for love. All their correſpondence and commerce are carried on in that kind of hurry or obſcurity, which is ever unfavourable to judgment or choice. We accordingly ſee men and women hazarding every thing for each other, on a ſlight ſecret or ſtolen acquaintance; and when marriage gives them leiſure to behold what they have done; to conſider or know each other; they are aſtoniſhed at their folly, and driven by deſpair into the exceſſes of profligacy.

'Yet the imprudence itſelf would not be ſo fatal, if an indifference or diſregard to truth, a habit of inſincerity, artifice, and intrigue, were not formed by the neceſſity of ſecret correſpondence. A woman, who will be prevailed upon to deceive her parents, may be prevailed upon to deceive her huſband; and a man who takes pains to teach her that art, is deſtitute of the eſſential requiſites to conjugal happineſs: he never can have *her* confidence; he has undermined the foundation of her fidelity, and he has furniſhed the ſecret and the inclination to betray him.'

In concluſion, the author intimates, that when he ſhall have induced, 'what is called the wiſdom of parliament, to deliber-

Digitized by Google

ate on theſe ſubjects, he may exerciſe the privilege of a Briton; and again offer ſome of his opinions.'

On the whole, we may recommend theſe letters as deſerving a ſerious peruſal; though the ſubjects on which they treat, are by no means fully inveſtigated: neither are any ſatisfactory concluſions deduced from this long chain of arguments; nor is any plan of future improvement recommended. It appears, indeed, as if the writer had not, at all times, a fixed object of purſuit before him; and hence, perhaps, ariſes ſome of that obſcurity which we have found in his pamphlet.

ART. VI. *The Theatre:* a Dramatic Eſſay. Including an Idea of the Character of Jane Shore, as performed by a young Lady in a private Play, &c. &c. By Samuel Whyte. 8vo. pp. 56. Dublin; Printed for Jones, in Grafton-ſtreet. 1790.

THE young lady here celebrated, is Mrs. Lefanu, then known by the maiden name of Sheridan; a name that ſeems deſtined to make a conſpicuous figure in the annals of literature, and polite accompliſhments. Her mother, as we are here informed, was Mrs. Sheridan *, wife of the late Thomas Sheridan, Eſq; well known by his Engliſh dictionary, his performances relative to the ſcience of oratory, and his theatrical connexions. The young lady had been a pupil to Mr. Whyte, whoſe merit as a profeſſor of ſchool education, is well known in Dublin; and who had likewiſe the honour of inſtructing her brothers, Charles Francis Sheridan, Eſq; repreſentative in parliament for Rathcormuck, in Ireland, and Richard Brinſley Sheridan, Eſq; member (in the Engliſh parliament,) for Stafford.

Miſs S.'s performance of Jane Shore, was, according to the account here given, ſuch as merited, and obtained, the warmeſt applauſe from the audience, as well as from her delighted panegyriſt, in the preſent publication. Mr. W. who appears to be a good judge of the ſubject, after diſcuſſing, in a ſtrain both ſerious and ſarcaſtically pleaſant, the art of acting, as a profeſſion, and ſhewing the miſerable effects of a miſapplication of talents in *this line*, proceeds to pay a very handſome compliment to the heroine of the piece;—of which our readers may take the following extract, as a ſpecimen of the author's poetry:

---

* Mrs. Sheridan, whoſe maiden name was Chamberlaine, was the writer of *Sidney Bidulph*, *Nourjahad*, *the Diſcovery*, &c. for which, ſee the Reviews, *paſſim*.

' She

Digitized by Google

'She ſpeaks, and with the tongue of eloquence,
Speaking her author's, proves her own good ſenſe;
Each word, each action, even her ſilence moves,
Extends our feelings, and the ſenſe improves.
Critics throughout her varying powers attend,
And approbation will in wonder end.
'Lo! for the Royal Innocents ſhe pleads,
With kindred ſympathy the audience bleeds;
Alas! for pity! ſhe foreboding cries,
Alas! for pity! every boſom ſighs.
Rapt with the theme, and glowing with her part,
She wings each word directly to the heart,
With every power and every grace of ſpeech,
Which feeling can ſuggeſt, and art can teach;
She ſooths, excites, ſhe deprecates, ſhe burns
With generous zeal, with keen reflection mourns,
That could the Drama from preſcription err,
Stern Glouceſter's ſelf might well be mov'd by her.
Then when, all-judging Heav'n! ſhe bows to thee,
And owns thy juſtice in the hard decree,
With what ſimplicity her accents flow,
In all the melting energy of woe!'

Several prologues, and other ſhort pieces of poetry, by Mr. Whyte, are added to '*the Theatre*;' together with 'A Paraphraſe on Dr. Watts's celebrated Diſtich on the Study of Languages,

"Let every foreign tongue alone
Till you can ſpell and read your own."

This paraphraſe was 'addreſſed to the young gentlemen of the Engliſh grammar ſchool, by one of their ſchool-fellows.' The young bard, we are informed, was not above fifteen years of age: at five and twenty, ſcarcely any writer would be aſhamed of ſuch a performance.

Beſide the production which is the immediate ſubject of this article, now drawing to a concluſion, Mr. Whyte was, ſome years ago, a contributor to the entertainment of the public, in a work entitled *the Shamroch:* See Rev. vol. 47, p. 484. In our notice of that collection of poetical pieces, one of our aſſociates of that day, ſeems to have been rather ſevere on the compiler, for faults which, as it afterward appeared, were not properly his own: but for this treatment, the reviewer, ſoon after, made him a polite acknowlegement, in a ſubſequent Review. Such candour is a luxury, in the exerciſe and enjoyment of which, even the (ſuppoſed) cold heart of a critic is, we ſee, ſometimes capable of indulging.

N. B. We have ſeen an account of a laudable inſtitution, originally planned by Mr. Whyte, and lately eſtabliſhed in

Digitized by Google

Dublin, under the title of the ABECEDARIAN SOCIETY. This benevolent deſign has for its object, a due proviſion for the ſupport of ſuch deſerving ſchool-maſters, as, having been more attentive to the duties of their profeſſion, than to the advancement of their own fortune, or who have been reduced by inevitable calamities, have, therefore, a juſt claim on the generoſity of their more ſucceſsful brethren, and on the liberality of the public in general.—We are glad to hear that this charity meets with good encouragement in our ſiſter kingdom; and we ſhall be happy to ſee Mr. Whyte's well-digeſted plan adopted, with ſpirit and effect, in our own country.

ART. VII. *The Denial*; or, The Happy Retreat. By the Rev. James Thomſon. 12mo. 3 Vols. 9s. ſewed. Sewell. 1790.

OF the various ſpecies of compoſition that in courſe come before us, there are none in which *our* writers of the male ſex have leſs excelled, ſince the days of Richardſon and Fielding, than in the arrangement of a novel. Ladies ſeem to appropriate to themſelves an excluſive privilege in this kind of writing; witneſs the numerous productions of romantic tales to which female authors have given birth. The portraiture of the tender paſſions, the delicacy of ſentiment, and the eaſy flow of ſtyle, may, perhaps, be moſt adapted to the genius of the ſofter ſex: but however that may be, politeneſs, certainly, will not ſuffer us to diſpute this palm with our fair competitors. We, though of the harder ſex, as men, and of a ſtill harder *race as critics*, are no enemies to an affecting well-told ſtory: but as we are *known* not to be very *eaſily pleaſed*, it may be imagined that thoſe performances only will obtain the ſanction of our applauſe, which can ſtand the teſt of certain criteria of excellence.

The ſtory of a novel ſhould be formed of a variety of intereſting incidents; a knowlege of the world, and of mankind, are eſſential requiſites in the writer; the characters ſhould be always natural; the perſonages ſhould talk, think, and act, as becomes their reſpective ages, ſituations, and characters; the ſentiments ſhould be moral, chaſte, and delicate; the language ſhould be eaſy, correct, and elegant, free from affectation, and unobſcured by pedantry; and the narrative ſhould be as little interrupted as poſſible by digreſſions and epiſodes of every kind: yet if an author chuſes to indulge, occaſionally, in moral reflections, in the view of blending inſtruction with amuſement, we would not wiſh, altogether, to fruſtrate ſo good a deſign:—but, that his precepts may obtain the utmoſt efficacy, we

Digitized by Google

we would recommend them to be inſerted in thoſe periods of the hiſtory, where the reader's curioſity can moſt patiently ſubmit to ſuſpenſe.

Having thus given a ſketch of what a novel ſhould be to *pleaſe us*, we proceed to the work which has given occaſion to theſe remarks.

This novel, then, conſiſts of a ſeries of letters between the Hon. Mr. Wilton and his friend Mr. Benfield. Mr. Wilton is the ſon of Lord Wilton, a cruel, avaritious, deſpotic parent, who wiſhes to force his ſon into a marriage, (extremely againſt his inclinations,) with Miſs Silvertop, a young lady of large fortune: the parties are introduced to each other, and are left alone for the purpoſe of *making love*; when, unluckily, the gentleman begins by aſking the young lady, *which are her favourites among the dramatic authors*. Miſs Silvertop, not having been inſtructed in her literary catechiſm, ſtares, and ſeems not to comprehend him. He is not, however, diſcouraged: but purſues his *learned inquiries*, till at laſt the young lady betrays ſuch a total *want of erudition*, that Mr. Wilton, completely diſguſted, reſolves, in defiance of all paternal injunctions, to decline the marriage. Lord Wilton is in great wrath, utters dreadful imprecations, and even curſes his ſon, who runs out of the houſe, gets into a ſtage coach, and arrives at Morpeth in Northumberland; where he becomes enamoured of a beautiful young lady, named Olivia. Mr. Fennel, one of Olivia's lovers, is jealous of Mr. Wilton, and ſends him a challenge; a duel enſues—Mr. W. diſarms and wounds his antagoniſt; who is ſo enraged, that he *inſiſts on being dead*, that Mr. W. may be *hanged*:—the latter is therefore, with all due formality, uſhered into a priſon: but Mr. Fennel, having reported *falſely of himſelf that he was* DEAD, and being *taken alive*, Mr. Wilton is releaſed from his confinement, and marries Olivia; who proves to be another Miſs Silvertop. The old Lord, who had determined on an alliance with the family of the Silvertops, recalls his curſes, and changes them into bleſſings; and a happy union likewiſe takes place, with regard to an epiſodical pair, whoſe adventures ſerve to diverſify the work:—which here naturally concludes.

In regard to the general character of Mr. Thomſon's performance, it certainly is not void of merit. The volumes abound with pious and moral reflections, not unworthy the pen of a clergyman: but we ſhould have admired this piety and this morality ſtill more, had the language (eſpecially of the earlier letters,) been leſs verboſe, and the ſtyle leſs ſtiffened with hard words. Terms of the ſame ſignification are frequently coupled

Digitized by Google

coupled together *: a mode of writing rather ſuitable to an indenture than a book of entertainment; and peculiarly inconſiſtent with the natural eaſe and freedom of the epiſtolary ſtyle.

Notwithſtanding the impropriety of the language of ſome parts of this work, for it is not uniformly thus cenſurable, the ſtory has not failed to intereſt us in the peruſal; and it would be great injuſtice to the ſenſible writer, if we did not ſpeak of his performance as entitled to a conſiderable degree of diſtinction above the common crowd—the *canaille* of modern romances and novels.

The leading moral purpoſe of this work, is to expoſe the unreaſonableneſs, abſurdity, and tyranny, of parents who uſurp an abſolute authority over their children, in reſpect of their matrimonial engagements; forcing all natural affection, and every proſpect of happineſs from that ſource, to give way to the calls of avarice or ambition.—This is a beaten path, which has been trodden by almoſt every novelliſt and dramatic writer;—who, we are happy to think, have ſucceſſively encountered a monſter which is now ſeldom ſeen but in their performances.

---

* For inſtance, 'black criminality,' pref. p. 7.; 'Wanton laſciviouſneſs,' ib. p. 9.; 'mutual reciprocation,' ib. p. 16.; 'cautious timidity;' p. 32.—Other expreſſions, which we have remarked, ſeem much too ſtiff and pedantic for the characters that uſe them,—as, 'Pray, Madam,' anſwers Mr. Wilton to a queſtion from his lady mother, 'what prompts the interrogation?'—'My dear Henry,' ſays the counteſs, 'I am afraid the air of your native country, after ſo long an abſence in the warmer climates of France and Italy, is not *congenial* to your health, as you ſeem to have *acquired* a ſlight indiſpoſition this morning,' p. 33.; and the Hon. Mr. W. is, in like manner, accoſted by his honourable ſiſter, with 'Pray, Henry, if our native air be more *ſalubrious* than that of the continent'— p. 36. With equal ſolemnity does the young nobleman anſwer his Right Hon. father's haughty commands to marry the lady *not* of his choice: 'The will hath a certain prerogative, in the exerciſe of which it admits of no compulſory methods to corrode its happineſs. It thinks, it acts with *ſpontaniety*; and when oppoſed, ſuffers a diminution of its pleaſure.' p. 37, &c. &c.

We would juſt obſerve, alſo, that the hero of this piece is ſaid to be the only ſon of the *Earl* Wilton, and yet he is merely ſtyled the *Hon. Mr.* Wilton. Every Earl has a ſecondary title, which, by courteſy, is borne by his eldeſt ſon; and his daughters are addreſſed as *Lady Ann*, *Lady Mary*, &c.

ART.

Digitized by Google

ART. VIII. *The Rural Economy of the Midland Counties*; including the Management of Live Stock in Leiceſterſhire and its Environs; together with Minutes on Agriculture and Planting in the Diſtrict of the Midland Station. By Mr. Marſhall. 8vo. 2 Vols. pp. 500 in each Vol. 14s. Boards. Nicol. 1790.

NOTHING is more pleaſing than the acquiſition of knowlege; nor is there a more agreeable amuſement than to trace the progreſs of a well-diſpoſed mind in the purſuit of it. The writer of theſe volumes has repeatedly afforded us a ſatisfaction of this kind; and we again, with much good-will, attend him in his laudable career.

The plan adopted in this publication, and the heads for enquiry into which it is divided, are ſo much the ſame with thoſe in the former volumes, that it is unneceſſary for us to ſpecify them at this time.

The diſtrict which Mr. Marſhall ſurveys in theſe volumes, includes the principal parts of the counties of Leiceſter, Rutland, and Warwick; with the northern margin of Northamptonſhire, the eaſtern point of Staffordſhire, and the ſouthern extremities of Derbyſhire and Nottinghamſhire, the town of Leiceſter being ſituated near its center. 'It meaſures,' he ſays, 'in ſome directions, not leſs than fifty miles acroſs, in none, he believes, leſs than forty; conſequently it contains at leaſt fifteen hundred ſquare miles, with no other drawback from its fertility than the Charnwood hills, which do not contain fifty miles of infertile ſoil.'

This is, in general, a level fertile field, inclining to a clay: it is principally employed in temporary graſs leys, and alternate corn crops. The graſs is equally uſed in feeding, and in *breeding*, live ſtock; and in this laſt reſpect, the author, with great juſtice, aſſerts that it certainly cannot be equalled in theſe kingdoms.

Little, that ſeems very remarkable, occurs in reſpect to the arable management of farms in this diſtrict, excepting the practice of changing the produce from graſs to arable crops, and from grain to herbage; a practice which has here been carried on from time immemorial. The courſe of management is this:

'The land having lain ſix or ſeven years in the ſtate of SWARD, —provincially "TURF,"—it is broken up, by a ſingle plowing for OATS; the oat ſtubble plowed two or three times, for WHEAT; and the wheat ſtubble winter fallowed, for BARLEY and GRASS SEEDS, letting the land lie, during another period of ſix or ſeven years, in HERBAGE; and then again breaking it up, for the ſame ſingular SUCCESSION OF CROPS.'

To

Digitized by Google

To moſt men, this ſucceſſion of crops will appear, as it did to the author, very ſingular; and, perhaps, by many it will be deemed highly abſurd. No doubt, on many ſoils it would deſerve that epithet: but on a rich fertile ſoil, which produces abundance of manure for itſelf, it is perhaps doubtful whether a practice could be adopted which, *on the whole*, would prove more beneficial.—Our rural ſurveyor, to whom this practice was new, ſpeaks of it with great caution. He condemns it not, nor does he expreſsly approve it: but he owns that more weighty crops of corn are ſeldom found in any country, nor obtained at a ſmaller expence to the farmer:—though, indeed, the habitual inactivity of labourers here, and the eſtabliſhed practice of giving them beer in ſuch immoderate quantities, as often to render the men muddled, and incapable of exerting themſelves, conſiderably detract from the profits of the farmer.

The circumſtance that chiefly characterizes this diſtrict, is the management of *live ſtock*, particularly in regard to *breeding*; we ſhall therefore endeavour to give our readers ſome ſlight notion of this department of the rural economy of the midland diſtrict.

This ingenious author, before he comes to conſider each ſpecies of live ſtock ſeparately, begins this branch of economy, by conveying ſome general ideas of the *principles* of improvement, which have been here laid down; and the *means* by which they have been ſucceſsfully and rapidly carried into practice.

'The ſubject is new, at leaſt to this work, and will therefore require a degree of attention adequate to its importance.

'The moſt general principle,' he proceeds, 'is BEAUTY OF FORM;—a principle which has been applied in common to the four ſpecies, (viz. horſes, cattle, ſheep, ſwine.) It is obſervable, however, that this principle was more cloſely attended to at the outſet of improvement, (under an idea, in ſome degree falſely grounded, that BEAUTY OF FORM and UTILITY, are inſeparable,) than at preſent, when men who have been long converſant in practice, make a diſtinction between a *uſeful ſort*, and a ſort which is merely *handſome*.

'The next principle attended to, is a PROPORTION OF PARTS, or what may be called UTILITY OF FORM, abſtractedly conſidered from the BEAUTY OF FORM: thus, of the three edible ſpecies, the parts which are deemed OFFAL, or which bear an INFERIOR PRICE at market, ſhould be ſmall in proportion to the better parts. This principle, however, appears to have been differently attended to in different ſpecies; and will require to be re-examined, in taking the ſeparate view of each ſpecies.

'A third principle of improvement, which has engaged the attention of the midland breeders, is the texture of the muſcular parts,

Digitized by Google

parts, or what is termed FLESH; a quality of live ſtock which, familiar as it may long have been to the *butcher* and the *conſumer*, has not perhaps been attended to by *breeders*, whatever it may have been by *graziers*, until of late years, in this diſtrict, where the "FLESH" is now ſpoken of with the ſame familiarity as the hide or the fleece; and where it is clearly underſtood, that the grain of the meat depends wholly on the BREED, not, as has been heretofore conſidered, on the SIZE of the animal.

'But the principle which at preſent engroſſes the greateſt ſhare of attention, and which, above all others, is entitled to the *grazier's* attention, is FAT, or rather FATTING QUALITY; that is, a natural propenſity to acquire a ſtate of fatneſs, at an early age, and, when at full keep, in a ſhort ſpace of time: another quality which is found to be hereditary, depending, in ſome conſiderable degree at leaſt, on BREED, or what is technically termed BLOOD; namely, on the ſpecific qualities of the parents.

'Thus it appears, that the midland breeders reſt every thing on BREED, under a conviction, that the *beauty* and *utility of form*, the quality of the *fleſh*, and its propenſity to *fatneſs*, are, in the offſpring, the natural conſequence of ſimilar qualities in the parents. And, what is extremely intereſting, it is evident from obſervation, that *theſe four qualities are compatible, being frequently found united, in a remarkable manner, in the ſame individual.*'

We beg leave ſtrongly to recommend this laſt obſervation to the attention of our readers, as it is a fact which has been fully proved in this inſtance, and which ought never to be forgotten in attempts that may be at any time made to improve the breeds of live ſtock. From a want of attention to this particular, we have ſeen much miſchief produced by exertions intended to *improve* particular breeds. It has happened that one of theſe ill-informed improvers, having ſeen a particular breed of animals, that poſſeſſed certain qualities which he thought deſirable, (though connected, perhaps, with other peculiarities, that were by no means adapted to his own ſituation,) and believing that the eſtimable peculiarities could not be found but in a breed approaching *in every reſpect* to thoſe of the coveted breed, (without ſearching about to diſcover theſe excellencies among ſome ſort that was in other reſpects ſuited to his ſituation,) has at once baniſhed a breed, which to him was extremely valuable, and loſt it ſo entirely, as never afterward to be able to recover it. Such are the irreparable errors in practice, that often reſult from ſtrong predelictions, founded on a partial knowlege of important facts.

We do not heſitate to aſſert, likewiſe, from long and attentive obſervation, that the four qualities above mentioned, (to which alone the ſpirited improvers of this diſtrict ſeem to have hitherto attended,) are not the only excellencies that may be united in the ſame breed of domeſtic animals. There are

many

Digitized by Google

many other qualities, peculiarly valuable to the rearer, in certain circumſtances, that are altogether compatible with thoſe here ſo much prized. This ſubject, therefore, has yet been only imperfectly conſidered; and though this country is under great obligations to Mr. Bakewell, and to his diſtinguiſhed competitors, for what they have already done, it would be wrong to ſuppoſe that they had carried the improvement of domeſtic animals to the *ne plus ultra*. Much yet remains to be done; and we are, perhaps, but on the very entrance into the wide improveable field, that remains to be cultivated for the benefit of poſterity.

We muſt not ſtop to particularize all the *means* that have been here adopted for producing theſe improvements. Referring to the volumes for particulars, we can only remark, that they have, in general, been effected by a careful ſelection of thoſe individual animals, at firſt, which were found to poſſeſs the deſirable peculiarities, and by preſerving them from intermixing with others, after they had once been obtained.

A neceſſary conſequence of this principle has been, that he who had procured a breed poſſeſſing the qualities coveted, had obtained a treaſure which was much deſired by all his rivals, and which he has found it his *intereſt* to keep up as long as he could. The great point of emulation among theſe breeders, ſeems to have been to ſecure to themſelves the beſt breed of *females*; and by keeping theſe ſolely to themſelves, to let out for hire their beſt males, at a high price, to improve the breeds of others. By uſing alſo the beſt males for their own ſuperior females, they always ſtrive to preſerve their own ſuperiority. This ſyſtem, like moſt other new practices, was attended with but ſmall ſucceſs in the beginning, but has now riſen to be an object of vaſt importance. At firſt, the price, of the *let* of a ram * for a ſeaſon, was ſmall in compariſon to what it now is. Mr. Bakewell, we are told, was the firſt who introduced this practice. About forty years ago, he let a ram at Leiceſter fair, at the price of ſixteen ſhillings, which is the firſt inſtance of letting rams in this diſtrict, that can be traced.

'From the firſt letting, to the year 1780, the price kept gradually riſing, from *fifteen ſhillings* to *a guinea*, and from one guinea to *ten*. In 1780, Mr. Bakewell let ſeveral at *ten* guineas each.

'From that time, to 1786, Mr. Bakewell's ſtock roſe rapidly, from ten to *a hundred guineas*; and, that year, he let two thirds of one ram, (reſerving one third of the uſual number of ewes to himſelf,) to two principal breeders, for a hundred guineas each; the entire ſervices of the ram, (for that ſeaſon only) being rated at

* We particularize this ſpecies of live ſtock, becauſe the improvements have been carried fartheſt on them.

Digitized by Google

three hundred guineas! Mr. Bakewell making, in that year, by letting twenty rams only, more than a thousand pounds!!

'Since that time, the prices have been still rising. *Four hundred* guineas have been repeatedly given *. Mr. Bakewell, this year, (1789,) makes, I understand, twelve hundred guineas by three rams, (brothers, I believe,) two thousand of seven, and, of his whole letting, full three thousand guineas †!!!

'Beside this extraordinary sum made by Mr. Bakewell, there are six or seven other breeders, who make from five hundred to a thousand guineas each. The whole amount of monies produced this year, in the midland counties, by letting rams of the modern breed, for one season only, is estimated, by those who are adequate to the subject, at the almost incredible sum of TEN THOUSAND POUNDS.'

That this estimate is rather under than above the truth, we have reason to believe; as the writer of this article was assured, from what he esteems the best authority, that the whole sum thus drawn in this district was not under *twelve* thousand pounds, in the last season.

We mark this fact with particular satisfaction, as it will tend to convey to foreign countries a striking idea of the spirit for enterprize that distinguishes this nation: nor do we note it as any peculiarity inherent merely in the *people* of this island, but as an instance of that energy which is the natural result of freedom. In other countries, princes and great men endeavour to *compel* their subjects to attempt arduous enterprizes; or they allure them by insignificant honorary rewards. Here, the only, and the all-sufficient stimulus, is the certainty that a man cannot be deprived of the fruits of his labour or ingenuity, by the exertions of the king himself, or of any one else. He is, therefore, at liberty to ruminate on the probable benefits which his own family may derive from bold and novel attempts at improvement. Hence they are contrived by individuals, without the intervention of government, and are carried into effect without national support of any sort.

We regret that our limits forbid us to follow the author through his very judicious accounts of the four different kinds of domestic animals above enumerated, that have been brought to their present unrivalled state in this district, particularly sheep; with regard to which very useful animal, we might here specify many curious particulars that would be highly interesting to our readers: but, as we presume that no

* 'Not, however, by individual breeders: three hundred have been given by an individual.'

† 'Mr. B. lets nothing now under twenty guineas; a well-judged regulation, which will probably be beneficial both to himself and his customers.'

Digitized by Google

one who wishes to be fully acquainted with this subject, will be contented without perusing the work itself, we quit it with the less reluctance. In taking our leave of this article, we shall only remark, that though Mr. M. has evidently been in a great measure unacquainted with the subject of improving the breeds of domestic animals, before he went into this district, and has therefore been naturally led to lean toward the particular opinions here generally received on this subject, yet his own native good sense induces him to suspect, from observation, that they may in some respects be fallacious, so as to lead him to a necessary degree of scepticism. This is particularly observable in respect to his observations on the improvement of wool;—a subject which, evidently, he has never studied deeply, but which, it is plain, he would very soon understand, had he opportunities of making the necessary observations. He often points toward the right path, without distinctly perceiving whither it would tend.

The second volume, as in his work on the Rural Economy of Norfolk, consists of *minutes* on detached subjects, written by the author as they occasionally occurred: a most useful mode of procedure by a candid enquirer. In these minutes, the observations and opinions of the writer are set down for future examination, and answer the valuable purposes of preserving important facts from falling into oblivion, of impressing opinions, and of recording hints, on the mind, that deserve a more careful examination, to be either confirmed or rejected by experience. They have the farther advantage of exhibiting the state of the country, and the manners of the people, more clearly than it could be done in any other way, as well as the true state of the writer's knowlege:—but this mode of writing is attended with the peculiar disadvantage, of laying the author more open to censure, than, perhaps, any other method could do. It is like a man uttering a soliloquy, which is overheard by others; his mind is exhibited in all its nakedness.—Few writers, that we know, could stand this trial so well as Mr. Marshall: yet a captious critic might here find several things to which he could object: for our own part, knowing that perfection does not belong to man, we are sensible that there is not one in a thousand, among those who should find this author treading a path, at a particular time, with which they were better acquainted than he was, who would not very soon, if they accompanied him, find themselves thrown out. Even when he enters on a new path, he advances with a firm and cautious step, which indicates that a little practice would soon be sufficient to make him well acquainted with it.

Digitized by Google

As a specimen of this part of the author's work, we shall insert the following extract:

'Minute 134.—March 1st. Yesterday, took down three remarkably thriving elms.

'The number of rings, twenty-nine, beside the inner bark; thirty years old: an age which is corroborated by living evidence.

'Two of them *but* more than two feet diameter; and measure, at four feet high, more than eighteen inches.

'What a produce! These two as large, but not larger, on a par, than eight more left standing, measure forty-four feet, timber measure, including bark; about forty feet of sale timber, worth a shilling a foot, - - £. 2 0 0

'16 fencing posts and rails, 4d. - - 0 5 4

'9 feet of cord-wood, - - 0 11 4

'40 spray faggots, - - - 0 3 4

£. 3 0 0

'These trees stand not quite eight yards from each other; consequently each may be said to occupy two rods, or square perches of land; and their produce an acre a year may be easily calculated.

'From the almost uniform size of the rings, these elms appear to have been still in full growth; and might perhaps have continued so ten or twenty years longer, provided the distance between them would have admitted air and head-room. But their tops already interfered, and their roots, in all probability, had reached each other; it is therefore unlikely they would long have continued to make a similar progress; and a doubt, perhaps, whether they would longer have paid for land-room. Beside, the grass, though already injured, will soon recover itself, and the roots of the elm rotting in the ground, will become new refreshment to it. And these trees being "stocked," (the roots cut off close to the *buts*,) the ground disturbed in taking them down is small: a hole about three feet in diameter, which half a load of earth would fill up; the surface of which being sown with grass seeds, the entire ground would revert immediately to grass land *.

'Not the SOIL only, but the PLANTS from which those trees have been raised, appear to have been good. Each tree was furnished with ten or twelve horizontal roots, set regularly round the

* 'I do not mean to recommend, in general terms, the planting of rich, deep, sandy loams, worth, as old grass land, twenty-five or thirty shillings an acre, (as the land under notice is) with elms; yet, from this incident it appears, that there may be situations in which they might be planted on rich grass lands with profit.

'It is here observable, however, that in another instance, on this estate, in which elms have been planted on a less rich soil, and on a cooler, more retentive subsoil, they have made a slow progress.'

Digitized by Google

but, each about the thickneſs of the thigh: the downward roots few; merely a bundle of wiry fibres, reſembling a birch broom.'

From the obſervations that follow, we meet with proofs that the oak is a very profitable tree:—but for theſe, and for many other intereſting particulars, we refer to the work itſelf.

Planting timber trees ſeems to be a favourite purſuit with Mr. Marſhall; and his directions on that head are very particular. He is here, however, but a learner himſelf.

The work is concluded with a liſt of *rates* of different kinds of labour, a gloſſary of provincial words, as uſual, and is preceded by a map of the diſtrict.

We think this performance contains rather more intereſting matter than ſome of the author's former works;—and we doubt not that it will add to his well-earned reputation.

ART. IX. *Sermons*, by William Leechman, D. D. late Principal of the College of Glaſgow. To which is prefixed ſome Account of the Author's Life, and of his Lectures, by James Wodrow, D. D. Miniſter at Stevenſton. 2 vols. 8vo. pp. 450 in each. 12s. Boards. Cadell. 1789.

IT is one of the moſt agreeable parts of our office, to pay a tribute of reſpect to the memory of eminent men, on whom public opinion has ſtamped the character of uncommon merit. Dr. Leechman has long been known and reſpected as an eminent divine, an able preceptor, and an excellent man. His name is revered in the univerſity of Glaſgow, where his judicious and faithful ſervices, firſt in the theological chair, and afterward as principal, obtained him univerſal eſteem; and his writings, though few in number, and wholly confined to one ſpecies of compoſition, (that of ſermons,) have gained him a degree of reputation in the literary world, which many more voluminous writers have not attained. The few diſcourſes, which he publiſhed during his life, have been much read, and ſtill continue to be admired as models of that kind of popular addreſs, which, at the ſame time that it arreſts the attention, and intereſts the feelings, enlightens the underſtanding.

Theſe diſcourſes, which are, *On the Character of a Miniſter*, *On Prayer*, *On the Wiſdom of God in the Goſpel Revelation*, and *On the Excellence of the Spirit of Chriſtianity*, are here republiſhed* in nine ſermons. The editor has ſubjoined others from Dr. Leechman's manuſcripts, all of the practical kind, which, though they were not prepared by the author for the preſs, will not diſcredit his memory: they appear to have been the natural and eaſy productions of an enlightened mind, and a pious and benevolent heart. Several of them were preached before the

* See our *General Index*.

univerſity,

Digitized by Google

univerſity, with the immediate deſign of giving ſeaſonable advice to young ſtudents, and enter into ſuch particulars as could only have been ſuggeſted by actual obſervation and experience.

As Dr. Leechman's manner of writing is already well known, we need make no extracts from theſe diſcourſes: but we ſhall conclude this article with a few intereſting particulars, from the account of his life prefixed to theſe volumes.

'Dr. Leechman was born in the year 1706. He was the ſon of William Leechman, a farmer, who lived in the pariſh of Dolphinton, in the ſhire of Lanark, and always maintained a character reſpectable for piety and integrity. His ſon learned the rudiments of the languages at the pariſh ſchool of Dolphinton, under the care of Mr. Henderſon, who was afterwards a clergyman. He completed his education at the Univerſity of Edinburgh, not without ſome aſſiſtance from the family of Baillie of Jerviſwood, a gentleman of note in that country.'

After being private tutor to two young gentlemen ſucceſſively, Mr. L. in the year 1736, was ordained miniſter of Beith, where he continued till 1744; when, after conſiderable oppoſition, he was appointed to the divinity-chair in the Univerſity of Glaſgow. His opponents, in hopes of ſetting aſide the election, brought a charge of hereſy againſt him before the Preſbytery, founded on ſundry *omiſſions* in his ſermon on Prayer, publiſhed in 1743. To the ſeveral parts of the charge, the profeſſor gave written anſwers, vindicating himſelf, and pointing out the miſtakes of his accuſers, in a modeſt, yet ſufficiently ſpirited manner.

'But theſe anſwers, as might be expected, were neither ſatisfactory to the committee, nor to the Preſbytery, under whoſe authority they acted.

'The ſermon itſelf, which bore on the face of it ſtrong marks of a devout heart, as well as of a highly cultivated underſtanding, had been much read and admired. In the ſpace of a few months it had undergone a ſecond edition. And this unexpected attack on the author, viſibly calculated to raiſe a ſpirit of bigotry in the common people againſt him, ſoon rouſed the attention and indignation of many of the conſcientious friends of religion and learning in that quarter, to whom Mr. Leechman was not perſonally known. It drew together a great number of the clergy from the moſt diſtant corners of that large Synod, together with ſeveral gentlemen of rank, who took their ſeats with them as elders, which they had not done for many years before. The Court aſſembled at Glaſgow in the beginning of April, and, in conſequence of Mr. Leechman's *complaint*, thought proper to call for the *papers*, and to take the buſineſs entirely out of the hands of the inferior court, who ſhewed great reluctance to part with it; having reſolved to continue their ſittings, and to hang up the cauſe for ſome time to the public view.

The Synod appointed a particular diet to judge and decide it: in which the *remarks*, *anſwers*, and every thing referred to in both, were read, and read a ſecond time article by article. Every member was allowed to propoſe what further objections occurred to him, and the Profeſſor allowed to anſwer him, if he could, *viva voce*; which was done in ſeveral inſtances. On the whole, the Synod almoſt unanimouſly found "Profeſſor Leechman's anſwers to the remarks or objections made by the committee of the Preſbytery of Glaſgow, to be fully ſatisfying, and ſufficient to remove any offence conceived; and found no reaſon to charge the ſaid Profeſſor with any unſoundneſs in the faith, expreſſed in the paſſages of the ſermon complained of." The Profeſſor thanked "the reverend and honourable Members of the Court for the time and pains they had beſtowed in doing juſtice to his character; hoping that, through the help of God, he ſhould, in the future exerciſe of his office, juſtify the favourable opinion they ſeemed to have formed of him."

'The Preſbytery had at the beginning made an appeal to the General Aſſembly. That Court, when the cauſe came before them, wiſely referred it to a ſelect committee, and adopted their judgment without a vote. They found, "That the Synod of Glaſgow and Air had ſufficient reaſon to take into their own hands the cognizance of the enquiry touching the ſermon." They confirmed the judgment paſſed by that Synod, and "prohibited the Preſbytery of Glaſgow to commence, or carry on any further or other proceedings againſt the Profeſſor, on account of that ſermon."

Of Dr. Leechman's manner of lecturing, his Biographer gives the following account:

'The Profeſſor gave a lecture of a full hour's length regularly four days every week, during a ſixth months ſeſſion; and beſides this, ſpent an hour on Friday, and ſometimes another on Saturday, in hearing the diſcourſes compoſed by the ſtudents on particular texts or portions of Scripture preſcribed to them. After theſe were delivered, he made his *obſervations* on each of them in a manner that ſhowed the moſt accurate attention; commending with judgment, or cenſuring with delicacy. When a ſtronger cenſure was requiſite, it was reſerved to a private conference with the ſtudent.

'On Monday the Profeſſor gave a Critical Lecture on the New Teſtament, reading the paſſage in the original language, adverting, when it was neceſſary, to the different ſenſes put upon the Greek words by the commentators, without naming them;—to the connexion; to the particular probable views of the writer or ſpeaker, and the ſituation of the minds of the hearers;—to any ancient cuſtoms or hiſtorical facts neceſſary to illuſtrate the paſſage. Thus he exhibited the preciſe ſenſe of it, anſwered at the ſame time the principal objections, and intermixed occaſionally ſhort pertinent obſervations. As this lecture was of the firſt importance to the ſtudents, ſo to the Profeſſor it ſeemed to be the eaſieſt part of his work; for he had been accuſtomed to ſomething like it while he was a miniſter.

The

Digitized by Google

The forenoon's exercise in all the pulpits of Scotland is of a similar kind, though managed there in a more easy and popular way.

'The diets on Tuesday, Thursday, and sometimes Friday, were spent, on what is called Polemical Divinity. Considering how little this teacher had of the spirit of a polemic, his accurate knowledge of all the principal controversies which have agitated the Christian world was surprising: and the judgment and candour with which he conducted this delicate and dangerous part of his business was pleasing, at least to every liberal mind. The Writer of this Life was then too young to be a proper judge of these things; but since that time he has often reflected upon it with wonder and pleasure. The text-book the Professor used was Pictet's Shorter System, afterward changed for Ostervald. These authors were chiefly useful to him in their arrangement of the subject. Their track the Professor followed through the barren heaths, as well as the more pleasant and fruitful parts of this wide field. Over the former he flew quick, scarcely touching the ground; over the latter he walked slow, pointing out to his young friends almost every thing agreeable and useful observed by former travellers, and frequently himself strewing flowers and fruits on the road. In plain words, he touched slightly the scholastic useless questions, marking them as historical facts, with the circumstances or events that gave rise to them; and dwelt with satisfaction on such points, as the perfections, the providence and moral government of God, the authenticity and divine authority of the Scriptures, &c. &c. &c. confirming and improving the sentiments of his authors by his own striking observations. In the course of two sessions he went over the whole system.

'The principal thing aimed at, however, in these lectures, was to give his theological students a view of the great controversies which have divided Christians. To each of these he introduced himself from something he found in his text: and laying aside his book, he treated the subject in the following manner, in two or more lectures, according to the importance or celebrity of the question. He began with a history of the controversy, and of the chief men who figured in it. He stated the point in dispute with sufficient precision; not only the opposite opinions of the two parties, but the difference of opinion in the men of the same party. Then, which was the main thing, he gave a candid view of the arguments on both sides, from reason, and especially from Scripture. Here his sound judgment led him to put aside every thing trivial, and to bring forth the very strength of the arguments, as well as of the difficulties, on each side; particularly, the most plausible passages of Scripture urged in proof of the opposite opinions,—the criticisms by which the force of these texts was supported or evaded,—with the answers, replies, and duplies made by the parties in the course of the debate. In fine, justice was done to both parties, not only in this representation of their opinions, with the grounds of them, but also by admitting their disavowal of the absurd and dangerous consequences charged on each by their antagonists, and exhibiting the important points of christianity mutually acknowledged by both.

Digitized by Google

'After all, the queſtion remained undecided: that is, the hearers were left intirely to the exerciſe of their own judgment, and directed to the means of further inquiry. No dictatorial opinion, no infallible or deciſive judgment on any great controverted point, was ever delivered from that theological chair. After the point had undergone a full diſcuſſion, none of the ſtudents yet knew the particular opinion of this venerable Profeſſor, in any other way than by the ſuperior weight of the arguments which he had brought under their view: ſo delicately ſcrupulous was he to throw any bias at all upon ingenuous minds, in their enquiry after Sacred Truth. In this he certainly acted right; for ſuch was the reverence which the great body of his ſcholars felt for *his* ſuperior judgment, that, had they known it in particular points, it would have had too much weight in determining *theirs*.

'As if this had not been enough, when he gave the ſtudents his parting advices at the end of the ſeſſion, he warmly recommended candour and continued diligence in the ſearch after truth; modeſty and caution in forming their laſt judgments on points about which wiſe and good men had thought differently; adviſed them long to retain the character of enquirers, and to keep their minds open to new light and evidence from every quarter. He ſhewed how wiſe and how lovely this was in all, eſpecially in young minds; and painted on the other hand, in ſtrong colours, the indecency of raſh preſumptuous judgments, and the fatal effects of bigotry.'

Dr. Wodrow proceeds to give a ſketch of Dr. L.'s lectures on the Internal Evidences of Chriſtianity, and of thoſe on the Compoſition of a Sermon. He then relates the progreſs of his labours and ſervices in the Univerſity; and concludes with a moſt intereſting and inſtructive account of the manner in which this good man left the world.

There are many things in this narrative which may be peruſed with great advantage by young divines, to whoſe attention we particularly recommend this publication.

ART. X. *Bibliotheca Topographica Britannica.* No. 49. 4to. pp. 76. 3s. ſewed.—No. 50. 4to. pp. 300. 15s. ſewed. Nichols.

THE forty-ninth number of this work, (which is now drawing toward its concluſion,) contains, 'The hiſtory and antiquities of Canonbury-houſe, at Iſlington, in the county of Middleſex,' by John Nichols, F.S.A. Edinburgh and Perth. This houſe and manor have been generally conſidered as part of the poſſeſſions belonging to St. Paul's cathedral: but it rather appears to have been included in a grant of lands and rents, in *Iſledone*, made by Ralph de Berners, in the year 1253, to the priory of St. Bartholomew in Eaſt Smithfield: it was probably ſelected as a manſion for the prior and his canons, and there-

fore

Digitized by Google

fore assumed the name of *Canonbury*. This place had many owners after the dissolution of monasteries; among others, it became the property of Sir John Spencer, Knight, usually called, from his great wealth, *rich* Spencer, who was Lord Mayor of London in 1594. He appears to have been a man of integrity and public spirit. His town residence was Crosby-place, a large and sumptuous house, on the site of which Crosby-square was afterward built: here, he is said, in 1603, to have lodged and splendidly entertained the French Ambassador, Monsieur de Rosney, Great Treasurer of France, and all his retinue. He was ancestor of the present Earl of Northampton, as his only daughter married the second Lord Compton, by whose contrivance, tradition says, she was carried off from Canonbury-house in a baker's basket. What relation this respectable gentleman was to another Sir John Spencer, of Althorp, Northamptonshire, ancestor of the present Duke of Marlborough and of Earl Spencer, does not sufficiently appear.

The old house of Canon-bury, of which some remnants are yet standing, was probably built by William Bolton, prior of St. Bartholomew, who died in 1532. This supposition seems plausible, from the quaint device, a bolt and a tun, cut in free-stone, still remaining in several parts of the garden wall. Its first possessor, after its surrender to Henry VIII. was Thomas Lord Cromwell, 'the chief instrument (adds the writer) in dissolving the monasteries, and *depressing the clergy*.' His words seem to imply some regret at the suppression of the religious houses; in support of which act, men of sense and benevolence, of virtue and piety, have advanced unanswerable arguments. The nobility and gentry of that day, like those of other times, were eager to obtain a share in the spoils; and, for this purpose, might possibly be guilty of unwarrantable deeds, as no doubt they were: Lord Cromwell, among the rest, might wish to gratify some private views; at the same time that the public service was promoted by the destruction of those places which were known to be nurseries of idleness, superstition, and debauchery: but that *depressing the clergy* was his aim, any farther than every reasonable man must wish to subdue their arrogance, and impositions, does by no means appear. The unjust, and the arbitrary, are indeed too often found, at all times, and under all professions; yet very certain it is, that our nation, together with others, has experienced the benefit of depriving churchmen, in a great measure at least, of the power that they had obtained, to which they certainly had no right, and which, indeed, *Christian* ministers, who understand the nature of their office, would neither assume nor desire.

Digitized by Google

The appendix, which forms the greater part of this number, consists of five articles: 1st, Prebendaries of *Isledon*, or Islington. 2d, Priors of St. Bartholomew. 3d. Vicars of Islington. 4th, Epitaphs from the old church, Islington, with those in the present church, 1788. 5th, Inscriptions in the church-yard, 1788. The connection of these *addenda* with Canon-bury is but small; they rather belong to the general history of Islington; and accordingly we observe at the end of this number, *queries*, to the amount of twenty-six, 'respectfully submitted to the inhabitants of Islington, preparatory to an intended topographical description of the parish, its antiquities, &c.' Among the vicars of this town, two are of some note in the learned world; Dr. Hanmer and Dr. Cave. The former, Meredith Hanmer, died at Dublin of the plague, in the year 1604. Beside his writings against the Jesuits, and some other works, he translated all the church historians, excepting four books of Eusebius concerning the life of the Emperor Constantine. The latter, William Cave, who died in 1713, seems to have taken the hint from his predecessor, of applying himself to ecclesiastical history. His publications are well known, as is also his controversy with Le Clerc, who charged Dr. Cave with two unfair proceedings: That instead of writing the lives of the Fathers, he had written their panegyrics; and, that he had forcibly drawn Eusebius, who was an Arian, to the side of the orthodox, and had made a Trinitarian of him. The remark of our editor, on this charge, is candid, and worthy of a man of sense: we notice it the rather, because it is very clear that Mr. Nichols is generally partial to churchism and reputed orthodoxy. The remark is as follows: 'we may just be permitted to say, without any intention to lessen the value of Dr. Cave's work, that he *did not entirely clear himself of the charge*.' The reader may perhaps infer, that it remains in full force against him.

Five engravings belong to this number, *viz.* North-west view of Canonbury: west view of Canonbury, Queen Elizabeth's lodge, &c.: priory seal of St. Bartholomew: an ancient epitaph; and two views of the *old* church of Islington.

No. 50 of this work, likewise compiled by Mr. Nichols, is very large. It bears this title: 'Collections towards the History and Antiquities of the Town and County of Leicester.' Different parts of Leicestershire have already been noticed by Mr. N. and one or two of the articles on this subject are as informing and amusing as any in the Bibliotheca. In the preface to the history of *Aston Flamville* *, &c. the present

* See Review for Dec. 1780, vol. lxxix. p. 494.

number

Digitized by Google

number was said to consist principally of brief church-notes, and a few monumental inscriptions: information, however, it seems, flowed in so fast, as not only to have increased greatly the size of this volume, but also to afford ample materials for one yet larger. These collections, though numerous, are frequently unimportant. The name of the saint, to whom, according to ancient superstition, the church was dedicated; or of some, (perhaps only one,) of the ministers, with an inscription or two, (and perhaps not so much,) constitute the chief of what we learn, beside the name, of many parishes. Some apology is offered for this, in the introduction to the remarks which are made on the town of Leicester. It is there observed, that what is hastily thrown out as to that ancient town, has not the least pretension to be considered as in any degree approaching to a regular history: 'they are only detached papers, printed in this form for their better preservation, and as preparatory to a work of much more consequence.'

Some places present considerable supplies for our editor, as no doubt all others would in a degree, were they to be diligently and judiciously investigated. In the account of the village of *Langton* in this county, the Rev. Mr. Hanbury*, now deceased, furnished some materials. Whatever we might be inclined to think of his plan, (to which we suppose none of our readers are strangers,) we cannot but honour his benevolence and virtue. It sometimes happens that excellent intentions are misrepresented, or fail, at least, of *all* the success which might have been expected, partly through a malevolent opposition. Such seems to have been the case as to Mr. Hanbury, and also to the charitable purposes and endeavours of another gentleman, Mr. Alderman Newton, of Leicester†. While we condemn the ingratitude and mal-treatment which they are said to have received, may it not be asked, whether there was not some mistake in their schemes, or in the execution of them, by which this was, in some measure, occasioned?

Bradgate, is an ancient manor in this county, and worthy of notice, as having been the residence of Frances Brandon, niece of King Henry VIII. and wife to Henry Grey, Duke of Suffolk. Her three daughters, all unfortunate, Jane, Catherine, and Mary, were born at this place. The unhappy fate of the first most amiable lady is well known; the second, Catherine, was married to the son and heir of the Earl of Pembroke, who found it necessary to procure a divorce, and the lady was confined in the Tower, where she died, after an imprisonment of nine years. Mary, the third daughter, 'was

* See Review, vol. xix. p. 535.

† P. 481, 482.

affrighted

Digitized by Google

affrighted at the misfortunes of her elder ſiſters: but chuſing rather to ſecure her life than honour, married one ſhe could love, and thought nobody could fear, Martin Keys, of Kent, Eſq. Serjeant-porter, a judge at court, indeed, but of dice only, and not of law. She died without iſſue, April 20, 1578.'

Under the name of *Lindley*, we obſerve the following remark: 'This lordſhip was one of the firſt which was incloſed in the county, and in conſequence thereof is now become an inconſiderable place.' Concerning the juſtice of this reflection, we cannot determine: we incline to conſider incloſures as beneficial: but the monopolizing of grounds, and deſtroying the ſmall farms, ſo ſerviceable in many reſpects, is a practice, which, like other prevalent practices, though it may be profitable to ſome rapacious individuals, is very baneful to the public. Concerning this lordſhip of Lindley it has been obſerved, with what juſtice we know not, that neither adder, ſnake, nor lizard, were ever ſeen there, though common in the adjoining grounds. The name is ſaid to be derived, either from *lin*, a lake or pool, or from *linden*, a tree ſo called, and *ley*, a field.

Under the article *Lutterworth*, John Wickliff is naturally mentioned. Whether the account of his death is perfectly exact, we have ſome doubt; though we acknowlege that the memoirs of thoſe times are involved in ſuch obſcurity, that it is very difficult, if not almoſt impoſſible, in ſome caſes, to obtain the truth. It is here ſaid, that he died at his rectory houſe of an attack of the palſy, which ſeized him as he was hearing maſs, juſt at the elevation of the hoſt. From ſuch a relation, the reader may be led to conclude, that he countenanced, in his laſt hours, that doctrine of tranſubſtantiation, which, it is very clear, in the latter part of his life, he wholly rejected and condemned. It is ſufficient to know that, as he attended divine worſhip to the laſt, he received the fatal ſtroke of his diſorder in his church at Lutterworth, in the year 1384.

In the courſe of this work, an account is given of ſeveral learned and reſpectable perſons; ſuch as, Francis Peek, M. A. rector of Godeby, near Melton, an induſtrious antiquary, known by many publications, and particularly by *Deſiderata Curioſa*; Dr. Parry, of Market-Harborough, who died in 1780; the ingenious and learned Dr. Richard Grey, rector of Kilncote, author of the *Memoria Technica*, &c.; Dr. Bentley, rector of Naileſton, nephew to the celebrated critic, and likewiſe conſiderable in the learned line; Sir Edward Leigh, of Shawell, author of the *Critica Sacra*, and other learned works; Thomas Hayne, of Thruſhington, M. A. a noted critic, who died in 1645, and left the principal part of his books to the library

Digitized by Google

library at Leiceſter; Emanuel Bourn, M. A. rector of Waltham on the Woulds; Thomas Jacombe, of Burton Lazars, &c. Some of the above names will be recognized as not belonging to the national church, of which number is the laſt, to whom a high character is given. To the liſt, ſhould be added Dr. Taylor, rector of Market-Boſworth, and friend of Dr. Johnſon; Edward Wells, M. A. rector of Cotteſbach, author of ſeveral uſeful tracts in the arithmetical, geographical, chronological, and mathematical line; the famous William Lilly alſo claims this county as his birth-place:—but Mr. Nichols recurs, with particular pleaſure, as in a former number, to Thomas Stavely, Eſq. and the Oneby family, ſeveral of whoſe letters form an amuſing part of this collection.

In the account of Quenby, in the pariſh of Hungarton, is the following particular:

'It is principally famous for being the ancient inheritance of a reſpectable family, from which Shuckburgh Aſhby, Eſq. a character of firſt-rate moral and literary excellence, is deſcended. This gentleman reſides on his paternal inheritance, and is truly a parent to all his dependants. Under his benignant care, a village of new cottages has riſen up, which he permits the inhabitants to enjoy at a quit-rent of 6d. a year.'

The library at Leiceſter contains 948 books, principally Latin. Among the MSS. which are few, the moſt noted is the New Teſtament in Greek, commonly called the "*Codex Leiceſtrenſis.*" There is alſo an Hebrew book in Syriac characters, curiouſly written on paper, bordered with gold. The building was erected in the year 1633, at the ſole charge of the corporation, on the motion, and by the approbation, of the Biſhop of Lincoln. It might be ſuppoſed that this would prove a uſeful eſtabliſhment, as there are in moſt towns ſome perſons capable of deriving entertainment and improvement from ſuch a proviſion, and alſo of communicating them to others. It does honour to the memory of thoſe who promoted and effected the deſign; for it is too plain that, in general, it is the aim of policy, both eccleſiaſtical and civil, to keep people in ignorance, and render them ſuperſtitious, and to do this under the deluſive idea of affording encouragement to learning.—It is a pity that there are not a number of good Engliſh volumes in different branches of ſcience, in this library at Leiceſter.

We have thought it right to give the reader ſome view of this volume, and to offer a few obſervations on it. The collections, for ſome pariſhes, are indeed ſo trivial, that we may ſuppoſe that half an hour's converſation at the place, or with any perſon acquainted with it, might have furniſhed much more; however, all may yield ſome aſſiſtance toward the in-

Digitized by Google

tended hiſtory, for which many and ſtill more ſubſtantial materials will poſſibly be requiſite than have yet appeared to the public:—of theſe, perhaps, we may find a larger ſtore in the next number of this work; which, together with the 52d and laſt, is now before us, and will ſoon be farther noticed.

Among the plates in this number, are Cary's map of Leiceſterſhire: monuments in Barwell church, &c.: Knapton encampment; this was diſcovered in Auguſt 1787, lying by the ſide of the turnpike road, about midway between Leiceſter and Naſeby, in Northamptonſhire, and ſeems rather to be a Britiſh or Saxon, perhaps Daniſh, entrenchment, than a Roman one; it has been before deſcribed in the Gentleman's Magazine:—inſcription in All Saints church, Leiceſter; painted glaſs, at St. Margaret's, town-hall, &c.; Roman pavement, or *opus teſſelatum*, which was diſcovered in digging a cellar about the year 1675; three Roman pavements found in the year 1754, in a piece of ground in Leiceſter, called the Black-Friars; another pavement, the diſcovery of which is more recent, in a field called the Cherry-ground, Leiceſter. Theſe moſaic (or muſaic, from *muſa* and *muſiva*,) works are very pretty, but their frequency renders them leſs the ſubject of curious notice. Old ſtones from Jewry wall, Leiceſter. One of theſe ſtones is in the form of a croſs, thirteen inches over; the other has a croſs excavated in it, about ten inches long. A fac-ſimile of hand-writing of eminent perſons. Alſo ſeveral portraits, views, &c.

ART. XI. *Letters on Agriculture, Planting, &c.* Selected from the Correſpondence Book of the Society inſtituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerſet, Wilts, Glocester, and Dorſet, and the City and County of Briſtol. Vol. V. 8vo. pp. 472. 6s. Boards. Dilly. 1790.

As man derives his ſubſiſtence from the produce of the earth, agriculture is his firſt and moſt important buſineſs; and to improve any ſoil or article of growth, is doing more eſſential ſervice to ſociety, than to cultivate ideas merely ſpeculative, even to the higheſt degree of refinement. The farmer knows nothing of metaphyſics, nor would his tillage improve by ſuch abſtract ſtudies; while the metaphyſician, however his mind may ſoar above earthly concerns, lives in daily dependence on the huſbandman for ſubſiſtence. In cultivating a barren ſoil, the farmer raiſes food, not only for himſelf, but for his neighbours; while the cultivator of many a literary ſubject—a Reviewer, for inſtance,—cannot procure a dinner, excepting

Digitized by Google

from other reſources: we turn, therefore, with pleaſure, to the profitable labours of the farmer, in this continuation of the correſpondence of the Bath Society.

TILLAGE *in general.*

Under this head, we claſs Mr. Wimpey's brief review of the improvements in agriculture, that have been ſucceſsfully introduced into this kingdom within the laſt fifty years. Theſe he conſiders under the diſtinctions of—improvements in the art of tillage;—the invention of new implements, or the improvement of thoſe already in uſe;—the quantity and diſtribution of ſeed;—in ſuiting crops to ſoils;—in the rotation of crops;—in manures;—the introduction of new articles of culture;—and in the application of theſe to the rearing and fattening of cattle. Theſe are the heads of ſo many ſections, which contain a ſeries of pertinent obſervations: but as this is a retroſpective paper, rather repreſenting what has been effected, than propoſing any new ſubject, we paſs on to another letter from the ſame intelligent writer, containing an inquiry into a ſure and certain method of improving ſmall arable farms.

After advancing it as a ſound principle, 'that all land which is naturally and properly arable, can by no means be converted into meadow or valuable paſture of any duration,' Mr. Wimpey compares the average expence of keeping a milch cow on a dairy farm, with keeping one on food raiſed on arable land, as a ſuccedaneum for graſs; and reſts on the following concluſion:

'Upon the whole of this account, it ſeems clearly to follow, that an arable farm of 50l. or 60l. per annum, though it has not an acre of meadow or paſture land belonging to it, may by ſkill and proper management be made to produce as much and as good butter and cheeſe, as a dairy farm of the ſame value, and have a large proportion of land left for the growth of corn and other purpoſes.'

Should this inference ſtand the teſt of experience, it is ſo far of importance: but alas! it is loſt time to frame plans for the profitable management of ſmall farms, when the general policy of landholders is now directed to their deſtruction, by laying them together!

James Adam, Eſq; conſiders ploughs, though the moſt common, as the leaſt perfect, of all the inſtruments of huſbandry; and inſtances the vaſt variety of ploughs over all Great Britain and Ireland, as—'a convincing proof that none of them were perfectly good; for if any of them had a decided ſuperiority, it would have been pretty univerſally adopted on ſimilar ſoils.' We muſt, however, confeſs, that we cannot draw this concluſion from the premiſes; for when the chief property ſought

is

Digitized by Google

is defined, this variety muſt afford a preference: but the required properties vary with the ſoil, and thus we have the diverſity. This gentleman is particularly ſevere on the 'heavy Hertfordſhire wheel-plough;' and as ſtrongly recommends the ſowing-plough, invented by the Rev. Mr. Cooke, in which a caſt iron plate, 'regularly twiſted with the land-ſide of the plough,' is ſubſtituted for the common mould-board. As he wiſhes to have comparative trials made with each, we wait the reſult.

We have alſo a deſcription of a newly-improved patent drill machine, by the Rev. Mr. Cooke, which is, moreover, capable of being eaſily converted into a horſe-hoe. This, which appears to be a neat machine, cannot be intelligibly explained without reference to the plate that accompanies it.

Mr. Hazard gives a ſtriking inſtance of the advantages of hand or horſe-hoeing all arable land, to ſupercede both ſummer and winter fallows, and to ſave great part of the expence of manure, which were the main objects attempted by Mr. Tull, the father of this mode of huſbandry. A field was cultivated with a variety of ſucceſſive crops, without intermiſſion, for twelve years.

'The ſoil was a light loamy clay of a duſky hue, under which was gravel, at the depth of about thirteen inches. The real value of the land was not more than 20s. per acre: it has been lately laid down with graſs, and is come to a good ſward, without having any manure laid upon it for more than ſixteen years, twelve of which it was cultivated as before related.

'Surely this proof may encourage farmers to try the hoe upon a large ſcale and on different ſoils.'

Potatoes.

Several experiments on the culture of this valuable root are communicated by Mr. Wimpey, that are well worth notice: but potatoes are of ſuch extenſive uſe both for man and beaſt, that we ſhall confine our attention to improving the ſpecies; which, it may be, are apt to degenerate, by ſucceſſively planting roots, and cuttings of roots, to the total neglect of the ſeed, which the plants annually offer to our hands. Mr W. in reference to Dr. Anderſon's doubts, whether new varieties were to be expected from ſeed *, relates his own experience on this point, as follows:

'For ſome three or four years paſt, I have made ſome trials of raiſing potatoes from ſeed. The events of my trials differ conſiderably from thoſe of the ingenious Doctor. The firſt year I had ſome bulbs as large as a pullet's egg, but I did not then remark any variety of ſorts. The largeſt of theſe were preſerved, and planted the

* See Rev. vol. lxxix. p. 475.

following

following April. The October following they were carefully dug up, and were as large in general as thoſe produced from old bulbs; many of them from half a pound to a pound and upwards. Among theſe, very contrary to what happened to the Doctor in his experiments, there was not leſs than five or ſix different ſpecies, moſt of them totally different, not only from the parent ſtocks, from which the ſeeds were obtained, but alſo from every other ſpecies I had ever ſeen, or have to this hour. They were of different colours, figures, and texture. Some a ſmooth yelloviſh white, ſome a duſky brown, ſome a reddiſh brown, ſome had a rough ſkin, ſome ſmooth, ſome diſtinct ſingle bulbs of a regular ſhape, others a congeries of bulbs from 6 to 10 or 12, connected together by a kind of neck, compoſing a maſs, ſometimes nearly as big as a half-peck meaſure. But there was one ſpecies which far exceeded all the reſt in beauty, many of them were as big as a gooſe's egg, a fine clear ſmooth ſkin of a yelloviſh white, finely pounced with ſmall crimſon ſpots, the complexion beautiful, and the ſubſtance as good as I ever taſted.

'The bulbs which produced the ſeeds of which theſe varieties were obtained, were of two very different ſpecies; but no more than two. One was an oblong white potatoe, of no very common ſhape, Many of them were gibbous at each end, connected by a part much ſmaller in the middle, a good family potatoe. The other was of a browniſh red colour, finely marbled on the inſide with a crimſon purple; a very fine juicy potatoe, much in uſe in this country for feeding hogs, but little valued for family uſe. Theſe two ſpecies are all I had at that time; from which the apples which produced the ſeeds were promiſcuouſly gathered in the ſame field, and ſown together in the ſame ſpot.'

Dr. Anderſon, with that liberality which diſtinguiſhes every true friend to uſeful knowlege, thus confeſſes and rectifies his own miſapprehenſion:

'Since the paper on potatoes, which is printed in your former volume, was written, I have made ſeveral other experiments on the culture of that plant; but I only mean at preſent to correct one erroneous opinion I had adopted from the reſult of the *ſingle* experiment I had then made with regard to the raiſing potatoes from ſeed. I at that time thought it probable that no new varieties could be thus obtained, and doubted whether a mongrel breed could thus be produced, like that which may be obtained at pleaſure from different varieties of turnips, cabbages, &c. I am now however convinced, from an experiment that was conducted with greater care, that there are plants which do produce varieties from ſeeds, greatly different from the parent ſtock; that theſe varieties are not of the nature of mongrels, but are altogether diſtinct from any ſorts that may have been known; and that the potatoe belongs to this claſs of plants.

'With a view to aſcertain theſe particulars, I made choice of a kind of potatoe that I had got from Ireland, which was, in many of its moſt obvious characteriſtics, extremely different from any that was cultivated in this neighbourhood. In particular its colour was remarkable,

remarkable, being a dark dirty purple; its ſhape a round irregular bulb; its ſtem tall and upright. This kind of potatoe was planted by itſelf, at as great a diſtance as I could place it from any other ſort; but all the varieties that were around it were of the white ſort, none of any other colour being cultivated in this neighbourhood.

'The ſeeds of this ſort, carefully ſeparated from all others, were ſown by themſelves, and the ſeedlings planted out at a convenient diſtance from each other, when they had attained a proper ſize for being tranſplanted. It was ſoon, however, obvious, from the appearance of the ſtems, that they were not all of one ſort; and on taking them up in autumn, I then diſcovered that the variety was almoſt infinite, and ſuch as could not be accounted for on the principles of a mongrel adulteration. The diverſities reſpected colour, ſhape, &c. a few of which particulars are ſpecified below.

'COLOUR. Dark purple, bright red pink, dark pink, other varieties of red, bright white, dun, yellow, black, dark greeniſh, ſpotted, and many other varieties.

'SHAPE. Round bumps, oblong, very long, kidney-ſhaped, irregularly knobbed, and many other ſorts.

'TIME of RIPENING. Very early, ſo as to have the ſtalks quite decayed in Auguſt; very late, ſo as to have the bulbs only beginning to be formed in the middle of October, and an infinite diverſity between them.

'STEMS. Tall and robuſt, weak and dwarfiſh, branching at the top, branching greatly from the root, quite upright, and naked as a ſtaff, &c. &c.

'MANNER of GROWTH. The bulbs adhering quite cloſe to the ſtem in a cluſter like a bunch of grapes; others rambling to a great diſtance from the ſtem, adhering to long fibres running wide in every direction, and intermediate diverſities of many ſorts.

'SIZE of BULBS. Some large as a hen's egg, others very ſmall, not much bigger than peaſe, and intermediate varieties.

'PROLIFICACY. Some producing an immenſe number, as high as 140 at one ſtem, others affording few, as low as two or three only.

'SKIN. Some ſmooth as ſilk, others rough like ſhagreen; ſome whole and uniform, others cracked in a variety of directions.

'LEAF. Some broad and obtuſe, others narrow, ſharp and ſpur-ſhaped; ſome ſmooth, others rough; ſome comparatively gloſſy and ſhining, others uneven and much wrinkled, &c.

'It would be endleſs to trace out all the other diverſities. In ſhort, the variety was greater than I could have conceived to be poſſible; and there was not perhaps two plants preciſely of the ſame ſort.

'It is probable there will be found to be as great a diverſity in the taſte and other qualities, as in thoſe particulars already remarked; but this I could not ſo readily aſcertain.

'From the above enumerations, it appears to me inconteſtibly evident, that the varieties can be in no ſort aſcribed to the influence of different varieties producing a compound between them, as in the

Digitized by Google

the mongrel breeds. There were many red, bright red kinds of potatoes, though there was not one of that colour grew in the neighbourhood; and no mixture of white and dark purple could ever produce a bright red, or a dark bottle-green; not to mention the diverſities in other reſpects: therefore, it cannot, I think, be denied that this experiment affords a clear demonſtration, that there are plants which do not produce others of the ſame ſort with themſelves when reared from ſeeds, but varieties of the ſame claſs of plants, which may be diverſified without end, the nature of which diverſities cannot be foreknown.'

Dairy.

A very critical examination into the properties required in eſtabliſhing a dairy, with a regular plan for its conſtruction and management, has engaged the truly patriotic pen of Dr. Anderſon; and the value of this paper is greatly enhanced by the genteel compliment which he pays, at the cloſe of it, to his deceaſed wife, from whoſe experience he profeſſes to have derived the whole; and peculiar attention is certainly due to principles matured by a woman of an enlarged underſtanding, co-operating in her domeſtic ſphere with a huſband of Dr. A.'s abilities and experience. This paper, which is illuſtrated with a plan and ſection of a milk-houſe and its proper appurtenances, is too long, too ſyſtematic, and too various in its particulars, to bear abridgment: but ought to be ſtudied by every one who carries on a dairy on an extenſive ſcale: even attentive managers in a ſmall way may draw profitable hints for their domeſtic œconomy on this ſubject.

Smut in Wheat.

The true cauſe of the ſmut in wheat has not, to our knowlege, been ſatisfactorily aſcertained. It has generally been ſuppoſed, as an anonymous writer in this volume obſerves, to proceed from the ſeed, that has, by ſome means or other, been vitiated; as all the modes of prevention conſiſt in preparing the ſeed previouſly to its being ſown: but brining, pickling, liming, changing, of ſeed, avail nothing; for in cold wet ſummers the ſmut ſtill appears, notwithſtanding all the expedients which ingenuity can ſuggeſt, or quackery recommend. In this ſtate of uncertainty, the obſervations now before us will naturally intereſt the inquiſitive huſbandman. This gentleman remarks thus:

'The circumſtances that firſt attracted my notice, and engaged my attention to this ſubject, were as follow:—Some years ſince I ſet a ridge with wheat, by way of experiment, in rows at various diſtances; in the courſe of the ſpring it was hoed two or three times, and was as healthy, vigorous, and fine, as ever was ſeen. In ge-

Digitized by Google

neral it was from four to five feet and a half high, the ſtraw uncommonly large and ſtrong, and the ears from four to five inches and a half in length. No corn ever appeared more promiſing. Thus it continued till the bloom appeared, about the middle of June. The weather then became wet and cold, and frequently deprived the corn of what is uſually called its bloſſoms. Before the end of the month, the ears put on a ſickly look, and, upon examination, it was found amazingly ſmutty; more ſo, indeed, than I had ever obſerved any before. In vain I examined the roots, the ſtraw, the joints, &c. all appeared ſound and perfect, till I came to the ear; there the evil began, but from what cauſe, or by what means, not the leaſt veſtige could be found.

'As the plants were vigorous, perfectly healthy, and ſound, till the bloom appeared, and then turned ſickly and diſtempered, and at length immoderately ſmutty, it ſeemed very clearly to follow, that it could not be owing to any imperfection in the ſeed, but entirely to the inclemency of the air, which by ſome means or other infected the grain in its embryo-ſtate, and converted the milky ſubſtance, which conſtitutes the meal or flour of the corn, into a black, fœtid, unwholeſome powder, known by the name of ſmut.'

Another fine crop of wheat, when in full bloom, was 'frequently ſtripped of it by the haſty ſhowers that fell. Such, however, is the wonderful œconomy of nature, that if wheat be ſtripped of its bloom by the intemperance of the weather, a fine warm day reinſtates it, and the bloom becomes as fair and promiſing as ever. This I have obſerved it to do ſeveral times in alternate ſucceſſion; but there is a limit which the return of the bloſſoms cannot ſurvive, and if it happen before the embryo is duly impregnated, then the kerning or granulating ſucceeds badly, and at harveſt the corn proves defective and ſmutty.'

It is a circumſtance of importance, when he tells us that he obſerved,

'That both ſmutty and ſound ears were frequently produced and nouriſhed by the ſame root, and conſequently were both produced from one and the ſame individual ſeed. This circumſtance alone goes very far towards proving, that the cauſe of the ſmut does not exiſt originally in the ſeed; for if its *ſtamina* were vitiated or corrupted, it is not poſſible to conceive that it ſhould produce plants ſound, healthy, and vigorous, for eight or nine months, and then ſome ears full of corn perfectly ſound and good, and others nothing but ſmut balls.

'Not fully ſatisfied with this, I purſued my intention, and ſpent much time in examining the ſmutty ears; I ſoon diſcovered it was no very uncommon thing for the ſame ear to contain both ſound and ſmutty corn.

'In ſome ears the tops were moſtly ſmutty, and the bottoms ſound; in others the tops were ſound and the bottoms ſmutty; but more generally, one ſide of the ear was all ſmut, and the other moſtly ſound. One of the laſt ears I examined contained forty ſmut-

Digitized by Google

ſmut-balls, twenty-one corns that were perfectly ſound and good, and five corns that had one end ſmutty and the other ſound.

'From this ſtate of facts it is hardly poſſible to reſiſt the conviction that the ſmut is cauſed by the inclemency of the atmoſphere, and that conſtantly and invariably in the ſeaſon of its blowing.

'To ſum up the whole of this matter then, it ſeems as certain, as demonſtration can render it, that the ſmut is not owing to any defect or imperfection in the ſeed, but entirely to ſome corrupt vitiating principle of the atmoſphere, in the blowing ſeaſon, which blights and deſtroys the grain in ſome ſhape or another, according to the time it has been blowing, when it is ſtruck with the blight. Thoſe ears which are totally deprived of their blowings at the beginning of the ſeaſon, before the corn in its embryo ſtate is duly impregnated with the *farina fecundans*, or male duſt, becomes abortive, and are abſolutely without any corn at all. Thoſe that are further advanced, and have the embryo formed ready for impregnation, if in that ſtate they are deprived of the fecundating principle, either wholly or in part, the milky matter, which conſtitutes the ſubſtance of the grain, for want of the vivifying principle, is wholly, or in a certain proportional part, converted into a ball of black ſtinking powder, or ſmut. Sometimes, even after the corn is well formed and filled with the milky juice, ſufficiently impregnated with the male principle, it is ſtruck with the blight, which, though it comes too late to prevent the perfection of the vivifying principle, and thereby render it unfit for ſeed, yet it is little more than two rinds, it being in a manner ſtarved, the mealy ſubſtance of which the flour conſiſts being almoſt entirely wanting.

'From all this it very clearly appears, that all the boaſted ſteeps prepared for preventing the ſmut are chimerical, and void of all reaſonable foundation whatever. In warm dry healthy ſummers the ſmut is ſeldom if ever found, though the land be ſown with ſeed that is ſmutty, and without any preparation at all. I would however recommend waſhing the ſeed in fair water a day or two before ſowing. By this means the light imperfect corns, chaff, and ſeeds of weeds, if any, are ſeparated from the ſeed corn, ſwim at top, are eaſily ſkimmed off, and the remainder rendered much more clean and perfect.

'The writer has now ſeveral experiments, in proſecution, by which the above obſervations may probably be ſatisfactorily confirmed, which he hopes to have the honour of communicating in due time. He does not preſume to claim the promiſed premium, being ſenſible he has not performed the *literal* conditions, which he apprehends no Power is by any means equal to but THAT only which "rides in the whirlwind, and directs the ſtorm." The Power which is competent to the prevention of the ſmut in wheat, is equally ſo to the preſervation of the bloom of the fruits of the orchard, the hop-garden, from the maggot in peas, the black dolphin in beans, the fly in turnips, and the caterpillar in all the cabbage tribes, whoſe devaſtation at this very time has laid the whole country waſte.'

Digitized by Google

Smutty wheat, he informs us, may be perfectly cleaned for sale by two washings, and being moderately kiln-dried; by which operation, the evil attending a smutty crop is not so intolerable as it is generally represented.

[*To be concluded in our next.*]

ART. XII. *An Abridgment of the Public Statutes in Force and Use relative to Scotland*, from the Union in the fifth Year of Queen Anne, to the 27th Geo. III. inclusive. By John Swinton, Esq. Advocate. 2 Vols. 4to. 1l. 12s. Boards. Dilly.

A JUDICIOUS abridgment of the statutes that concern so large a part of the united kingdom, as Scotland forms, cannot but be interesting, in England, not only to many persons in the profession of the law, but to those engaged in its numerous departments of the revenue, or in various branches of manufactures and commerce.

The present work is a considerable enlargement of one that was published about the year 1755, by a relation of Mr. Swinton, and which has long since been out of print. The reasons that led to that undertaking were stated, by the editor, with modesty and judgment. He observes, in a preface which is properly retained, and prefixed to the present work,

'The public statutes of this united kingdom, have swelled to so great a bulk, that it has become a work of some time and labour, to find out the several acts, and parts of acts, which regard one subject. And even when this is done, the multitude of synonimous words, the many relative members in each sentence, the repetitions of circumstances, of exceptions, and conditions, make the style so verbose, and so complicated, that a person who is not daily practised in that sort of language, is in danger of losing sight of the principal proposition. These inconveniences are felt in England, but are still more felt here in Scotland. The people in this part of the united kingdom, have been accustomed to a concise style in the acts of their parliaments, and are with more difficulty reconciled to a style so very full of words as that which prevails in the statutes of late years. These considerations, joined to the general advantages of an alphabetical abridgement in any science, induced me to undertake such an abridgement of the public *British* statutes, so far as they regard *Scotland*. I have found the labour of great benefit to myself; and I am in hopes the work may be useful to others. I shall be happy, if my attempt towards the removal of the inconveniences above mentioned, might contribute to make more generally known among my countrymen, the many important and beneficial alterations which of late years have been introduced into our laws.'

As

Digitized by Google

As many ſtatutes have been repealed, or varied, ſince the publication of the former abridgement, and as the ſtatutes of thirty-three years have been added, no apology ſeemed neceſſary to Mr. Swinton, for undertaking a new work on the ſame plan, incorporating the former, ſo far as the ſtatutes remain in force. He has thought it expedient to add ſeveral heads which were omitted in the former publication, particularly the Duties of Cuſtoms and Exciſe, which are extended to Scotland by the act of Union, and likewiſe a claſs of acts, which, excepting their titles, have been generally omitted in the editions given us of the public ſtatutes, viz. the turnpike, bridge, and harbour acts. His reaſons for ſo doing are deſerving of attention; the moſt material of which is, that juſtices of peace and commiſſioners of land-tax, might have at hand what concerns the roads of their reſpective counties, and alſo have an opportunity of comparing them with the regulations of other counties; which, he thinks, may, in time, lead to ſome uniform general law for the ſtatute ſervices of the whole kingdom of Scotland.

It is ſomewhat remarkable that the former abridgement did not contain the Engliſh ſtatutes concerning High Treaſon; though, by the 7 Anne, cap. 21, they were expreſsly extended to Scotland.

Through ſome unavoidable delays, this work has long eſcaped its merited place in our journal.

Art. XIII. *Letters written in France,* in the Summer 1790, to a Friend in England; containing various Anecdotes relative to the French Revolution; and Memoirs of Monſ. and Madame Du F——. By Helen Maria Williams. 12mo. pp. 223. 3s. ſewed. Cadell.

Miss Williams has been a ſucceſsful candidate, both in verſe and proſe, for the public favour; and we are perſuaded that ſhe will continue to merit applauſe, while juſt thinking, and eaſy, though correct, expreſſion, ſhall be deemed commendable qualities in a writer.

In theſe letters, ſhe relates whatever ſhe thought worthy of obſervation in her late tour in France. She arrived at Paris on the day preceding the ever memorable federation; the ſplendid ceremonial of which ſhe relates with that rapturous feeling which ſo powerfully ſtruck every ſpectator, from this country, with whom we have converſed, ſince that great event took place: ſhe ſtyles it 'the moſt ſublime ſpectacle which, perhaps, was ever repreſented on the theatre of this earth!'——

Digitized by Google

The triumph of human kind!—It was, ſhe adds, 'Man aſſerting the nobleſt privileges of his nature; and it required but the common feelings of humanity to become in that moment a citizen of the world. For myſelf, I acknowlege that my heart caught with Enthuſiaſm the general ſympathy; my eyes were filled with tears; and I ſhall never forget the ſenſations of that day, "while memory holds her ſeat in my boſom."

On every occaſion, this amiable letter-writer warmly expreſſes her abhorrence of deſpotiſm, and nobly exults in the triumph of liberty over this horrible ſcourge of mankind. She frequently takes notice of the rancorous (ſhall we call it? or envious,) diſpoſition which, ſince this moſt extraordinary event, many of our countrymen have manifeſted toward the people of France, as if *they* poſſeſſed not the ſame right to the bleſſing of a free and equitable government, which other nations claim, and which *we* happily enjoy. 'Why,' ſays this patriotic lady, 'ſhould they not be ſuffered to make an experiment in politics?'

'I have always been told, that the improvement of every ſcience depends upon experiment. But I now hear that, inſtead of their new attempt to form the great machine of ſociety upon a ſimple principle of general amity, upon the FEDERATION of its members, they ought to have repaired the feudal wheels and ſprings, by which their anceſtors directed its movements. Yet if mankind had always obſerved this retrograde motion, it would ſurely have led them to few acquiſitions in virtue, or in knowledge; and we might even have been worſhipping the idols of paganiſm at this moment. To forbid, under the pains and penalties of reproach, all attempts of the human mind to advance to greater perfection, ſeems to be proſcribing every art and ſcience. And we cannot much wonder that the French, having received ſo ſmall a legacy of public happineſs from their forefathers, and being ſenſible of the poverty of their own patrimony, ſhould try new methods of tranſmitting a richer inheritance to their poſterity.'

To give variety to her letters, Miſs Williams has introduced the affecting ſtory of Monſ. Du F——, and his family, with whom ſhe was perſonally acquainted. If any thing were wanting to increaſe our deteſtation of tyrannical government, that purpoſe would have been effectually anſwered by this little hiſtory of the private diſtreſs, and unnatural cruelty, which theſe virtuous and innocent victims endured;—and to the horrors of which they never could have been expoſed in a FREE COUNTRY.

ART.

Digitized by Google

ART. XIV. *A Treatiſe on the Culture of the Vine*, exhibiting new and advantageous Methods of propagating, cultivating, and training that Plant, ſo as to render it abundantly fruitful. Together with new Hints on the Formation of Vineyards in England. By William Speechly, Gardener to the Duke of Portland. 4to. pp. 224. 1l. 5s. Boards. Nicol. 1790.

THIS work, 'the reſult of many years' application and actual experience,' is to be conſidered throughout as a practical treatiſe, founded on experiments made with repeated care and fidelity. No fanciful theory is adduced to catch the itching ear, and win a precarious reputation by ſpecious aſſurances. It would have been unpardonable in Mr. Speechly to have deſcended to ſuch low arts. Protected, encouraged, aſſiſted, by a liberal and noble patron, the Duke of Portland, whoſe ideas, (witneſs his vaſt plantations on Sherwood Foreſt,) are all blended with public conſiderations, it would have been *monſtrous* to have found ſhadowy plauſibility in return for the generous and ſubſtantial allowance made by his Grace, to carry into effect the culture of ſuch a variety of ſpecies. The reader has nothing of that kind to fear,—he has plain facts ſet before him, by a truly practical man, of much obſervation and ſhrewd judgment; and we have no doubt that Mr. Speechly will be allowed all that due praiſe, of which he flatters himſelf with the expectation, for his bringing forward a work 'neither uſeleſs nor unacceptable to his readers.' [See the dedication.]

After a handſome dedication to the Duke of Portland, he introduces, in a preface, ſome general hints relating to his ſubject, and very gratefully acknowleges the aſſiſtance of ſeveral of his ingenious and learned friends, the Rev. Mr. PEGGE, the Rev. Mr. MICHELL, Mr. HANBURY, the Rev. Mr. LAURENTS, *(ſublatum ex oculis quærimus invidi!)* Mr. ROOKE, Sir RICHARD KAYE, Bart. the preſent pious and worthy Dean of Lincoln, and Dr. HUNTER of YORK. The firſt book contains an enumeration of the ſeveral varieties of the *Vitis Vinifera*, which Mr. S. has cultivated; they amount to FIFTY!!

Next follows a long chapter on the management of the vine in the hot-houſe. The vinery, *i. e.* the various methods of conſtructing buildings, &c. for the purpoſe of producing grapes, is the ſubject of the ſecond book; to which are added, farther obſervations on the culture of the vine, on vineries, &c. and farther obſervations on pruning.—We wiſh that theſe two chapters had been inſerted in their proper place, that the whole ſubject might have been ſeen at one view. All appendices, (for ſuch in fact are theſe,) *eſpecially* on *practical* ſubjects, diſtract the mind, and make the attainment of knowlege difficult, and of courſe unpleaſant. However, we have,

Digitized by Google

in theſe ſecond thoughts on pruning, a very ingenious table of the ſize of the leaves, and the length of the foot-ſtalks, in *ſeventy* ſpecies:—a ſubject of prime conſideration in the art of pruning, whence the practitioner may know the proper diſtance at which he ſhould faſten his branches. Next follow general obſervations on watering the vine.

Book III. treats of grafting. On the different ſpecies of inſects which infeſt the vine, with the method of deſtroying or preventing them. On the age and ſtature of the vine; and on the durability of vitiginous wood.

Book IV. is on the formation of vineyards.

Our readers may eaſily conceive, from the particulars above mentioned, that much new and uſeful matter is introduced. Miller, in his Gardener's Dictionary, has drawn up a long and very elaborate treatiſe on this ſubject: but many things have occurred ſince his time:—*ætas, uſus, ſemper aliquid apportat novi.* Thus, for inſtance, Mr. Speechly introduces a method of raiſing vines from ſeed; of propagating them by cuttings, having only a ſingle eye*, and about three inches and an half of the laſt year's wood. This experiment was firſt made by the Rev. Mr. MICHELL. The chapter on grafting the vine is curious: we will give part of it as a ſpecimen of the author's writing on a practical ſubject:

'Grafting of vines is a practice little known in this country, though the advantages reſulting from it are many and important.

'I ſhall firſt endeavour to ſtate ſome of the moſt important advantages of grafting vines, and then lay down the neceſſary directions for performing the manual operations.

'Firſt, when a wall is planted with inferior kinds of vines, the uſual method of ſtubbing them up, and ſupplying their places with better ſorts, is attended with much expence and loſs of time; as in that caſe it will be neceſſary to renew the border with freſh compoſt mould, and ſeveral years muſt elapſe before the wall can be completely furniſhed with new vines; but by grafting, the nature of the vine may be changed without expence or loſs of time, for I conſtantly have good grapes from the ſame year's graft: and in a hot-houſe, the grafts, if permitted, will frequently ſhoot thirty or forty feet the firſt ſummer.

'Secondly, in ſmall vineries, or vine-frames, where it would be inconvenient at leaſt, if not impoſſible, in the common way, to have any conſiderable variety of ſorts, they may be procured by grafting different kinds upon one and the ſame plant. A Syrian vine, now (1789) growing in the hot-houſe at Welbeck, produces ſixteen different ſorts of grapes.

* A ſucceſsful mode of propagating them, by ſhort cuttings of a ſingle eye only, without any of the laſt year's wood, is now in uſe. We underſtand the cuttings are laid along in the pot, and pegged down at each end, and then covered over lightly with fine earth.

'But

Digitized by Google

'But what I deem the moſt important advantage is, the improving the various kinds of grapes, and particularly the ſmall kinds, which generally make weak wood. This may be done, as I have conſtantly experienced, by grafting the weak and delicate-growing vines upon the ſtocks of thoſe that have more robuſt and vigorous ſtamina*.

'The Syrian vine is, of all others, the moſt proper to be uſed for ſtocks to graft upon, and plants raiſed from ſeed of this ſort, are greatly preferable to plants raiſed either from layers or cuttings. If the ſeed chance to degenerate to a kind of wildneſs, the plants will ſtill be the better for ſtocks, becauſe they will, on that account, riſe with greater vigour.

'It may, perhaps, be imagined, that ſtocks of the above deſcription would tend to debaſe the flavour of the grapes grafted upon them; but experience teaches us, that the ſtock does not impart any ſuch quality to the fruit; for it is well-known that the golden pippin, when grafted upon a crab-ſtock, produces the higheſt-flavoured fruit.'

The account of the inſects which infeſt the vine, and the methods of deſtroying them, are very ingenious †:

'I can aſſure my readers, that I have, by many years experience, found the following method efficacious and ſatisfactory in every reſpect:

'To one pound of flowers of ſulphur put two ounces of common Scotch ſnuff; (very good tobacco duſt will anſwer equally well.) Let theſe be well mixed together; then take a ſmall bruſh, ſuch as is uſed for common painting, dip it lightly in the ſulphur, then lay one hand on the upper ſurface of the leaf, and with the other draw the bruſh very gently backwards and forwards all over the under-ſide: by this means a little ſulphur will be left on the leaf. The Acarus being ſoft and delicate in its nature, is hereby deſtroyed with the moſt gentle touch: the bruſh alſo moſt readily wipes off their web as well as their globular tranſparent eggs, which are by a fine membrane faſtened to the leaves; and thus we are ſecured from the danger of a ſucceeding brood.'

In the book on vineyards, we have hints on making vineyards in our country; and a plate‡ is given of the ſection of a

* 'The advantages to be gained by engrafting, have appeared conſpicuous in many inſtances, particularly in the ſmall blue Frontinac, engrafted on the Syrian vine at Welbeck, which has conſtantly produced well-ſized handſome bunches, with berries almoſt as large as thoſe of the black Hamburgh.'

† Mr. Speechly, in his treatiſe on the pine, &c. mentioned certain methods of deſtroying the inſects which infeſt thoſe plants. A very deſirable point of information. We are not able to ſay whether his contrivance anſwers. It ſeems to promiſe fair.

‡ The plates in this volume have no very ſtriking recommendations. The two plates exhibiting ſections of buildings, are ingenious in their deſign, and are neatly executed.

hill

Digitized by Google

hill for the growth of vines in England. There may be spots in our kingdom favourable to this purpose: but we believe the Οινος κριθινος, vulgarly called Old English Beer, to be the best wine for the attention of the English planter.

We cannot dismiss this article without making two short remarks. The first, that we wish Mr. Speechly had considered the proper importance of his work, and had published it in a form more suitable to the convenience of the generality of his readers. The costly quarto is not the readiest mode of diffusing knowlege. There is nothing in the subject, nor in the manner of treating it, which should have made it disdain the more humble dress of the portable octavo. In the next place, we wish Mr. S. had been apprized, that attempts at fine writing are not expected from practical men in his walk of life. When we see so much learned annotation and quotation, for consistency's sake we should have had a greater purity of language in the body of the work. His learned friends, who have contributed these splendid dressings, might have recollected,

"*Eutrapelus cuicunque* NOCERE *volebat*
"VESTIMENTA *dabat* PRETIOSA."

We will refer our readers to the first two paragraphs of the preface:

'There never was a period when the science of gardening was so universally and so ardently cultivated as it is at present; and of the extensive field of horticulture, no part affords more agreeable amusement, or yields more solid satisfaction and advantage, than that refined and elegant branch of it, which concerns the forcing of fruits, natives of warmer climes; and amongst these, though the variety of them be so great, the vine stands foremost and the most conspicuous.'

Plain sense, and correct statement are discernible in every word.

'Of all the numerous sorts of fruit indulgent nature produces for the use of man, that of the grape must be esteemed her noblest gift; for although various others not only afford comforts, but many of them even contribute to the luxury of the human race, yet none of them tend so eminently as does this fruit, "to glad the heart."—Hail then, precious vine! let me modestly presume to treat of thy culture, and to set forth thy virtues, a theme worthy of the immortal gods! O, may thy superior excellences everlastingly inspire man with duty, and with unfeigned gratitude to the all-bounteous Giver.'

Can any thing be more flighty or ridiculous! The first paragraph is fairly within the capacity of any practical man who feels his subject: but tropes and figures are, with such an one, like weapons in the active hands of madmen. How very rarely are they used with the least shadow of propriety!

Our

Digitized by Google

Our readers will obſerve that, in our opinion, Mr. Speechly is entitled to every praiſe for the elaborate maſs of practical knowlege which he has collected. We wiſh him to confine himſelf to that ſort of writing, for the ſake of brevity, for the ſake of cheapneſs, and for the ſake of his character, that no ſneerer may have it in his power to apply to him the well-known admonition,

" *Ne ſutor ultra crepidam.*"

ART. XV. *A Diſſertation on Juries*; with a Deſcription of the Hundred Court: as an Appendix to the Court of Requeſts. By W. Hutton, F. A. S. S. 8vo. pp. 59. 1s. Baldwin.

IT is no new thing for a man to be ſo far enamoured of his miſtreſs, as to be blind to all her defects; and one of our comic writers has introduced his hero declaring, that he loved the object of his affections, not only in ſpite of her faults, but even *for* them. Mr. Hutton is ſomething like this gentleman. His long and conſtant attendance as a commiſſioner, has given him the ſame bias toward courts of requeſt; and he is fond of his favourite, almoſt to idolatry. Having, in our Review for December 1788, given our opinion in favour of determinations by juries, in preference to the arbitrary deciſions of commiſſioners, and having quoted Judge Blackſtone as an authority, Mr. Hutton has thought it neceſſary to combat our ſentiments, and thoſe of the Judge, by an enumeration of the evils attendant on that ancient and valuable barrier of Britiſh liberty, which nearly amount to an invective againſt it. He diſpoſes of the authority of the Judge with the utmoſt eaſe.

'Blackſtone, (ſays he,) as a man, was ſubject to the frailties of men. I have ſeen ſome of his deciſions wherein appeared haſte, warmth, and prejudice. Beſides, it is perfectly conſiſtent for a man to promote his own calling by depreciating every ſcheme that injures it. Blackſtone was a lawyer, acquired wealth and power by his practice: his connections were of the ſame profeſſion, conſequently purſued, with him, the ſame intereſt. Where then is the wonder if his ſentiments tended to diminiſh the power of other courts, when they tended to diminiſh his own? What man can ſmile to ſee an enemy proſper; or will act againſt himſelf to favour another? Was a barber ever known to decry the uſe of wigs, or promote long beards?'

To decry the uſe of juries, however, for no other purpoſe do we ſee it can anſwer, (though he more than once declares himſelf friendly to them,) Mr. Hutton has produced ſeveral inſtances which fell under his own obſervation, ſome at the aſſizes, and ſome in the county or hundred courts; from which he draws this concluſion, that the ſaid court and the jury, which have been honoured with the appellation of *that valuable prerogative*

Digitized by Google

prerogative of Engliſhmen, are only 'a ſhadow without a ſubſtance. A court chiefly applied to by the ignorant, and thoſe who delight in the ſweet, but poiſonous feaſt of *revenge*. A court which multiplies the evils it was meant to redreſs; directed by craving leeches, who ſuck the deepeſt where there is no blood to ſpare; bungling artiſts, who in reducing the wart, deſtroy the limb; cauſing long and painful ſenſations, which, upon application, are inſtantly cured by a court of requeſts.'

This picture, it muſt be owned, is not a very pleaſing one; nor would it be difficult for a moderate artiſt to ſet the ſubject in a more agreeable point of view. Still leſs difficult would it be to deform the features of Mr. Hutton's favourite court of requeſts, by exhibiting ſome of the caſes which have fallen under our own obſervation, of the miſconduct and incapacity of theſe immaculate diſtributors of juſtice: but we do not deem it at all neceſſary to enter on ſo wide a field. It is the *principle* to which we object,—the *arbitrary determination* by a ſet of men who may be incapable of deciding on any ſubject whatever, and whoſe eſtabliſhment (for the ſame reaſons will operate to extend their juriſdiction, or to introduce a new one on like principles,) may ultimately tend to ſap the foundation of what, notwithſtanding Mr. Hutton's Philippic, we are ſtill willing to ſtyle *that valuable prerogative of Engliſhmen*,—a jury.

At a time when our brethren in Scotland are ſenſible of the want of this grand palladium of property, and ſighing for the benefits of it;—when our neighbours abroad ſeem awake to the advantages of this part of our conſtitution, and eagerly calling for the introduction of it; and while we are ſatisfied that it ought not to be abandoned on any ſlight or partial view of its imperfections;—we ſhall not give our voice for its abolition, in any caſe where it can be retained; and that it may be retained in the county courts, if properly reformed, we have no doubt. To county courts, therefore, we give the preference, notwithſtanding the eulogium with which Mr. Hutton concludes his pamphlet, in the following corollaries:

'That the conciſe, equitable, and cheap proceedings in a court of requeſts, are the moſt ſalubrious remedies yet diſcovered; the frequent ſolicitations they excite to government for the eſtabliſhment of ſuch courts, is a poſitive proof of their utility; the people of England, after mature deliberation, ſeldom think wrong.

'That a court of conſcience is, perhaps, of all others, the moſt diſtant from arbitrary proceedings.

'That the commiſſioner has not one inducement to act wrong, but many to act right.—And,

'That perfection is not to be found in any court, but of all the courts we know, perhaps a court of requeſt comes the neareſt.'

*** This article has been omitted for ſome time, by accident.

ART.

Digitized by Google

ART. XVI. *The hiſtorical Account of the Royal Hoſpital for Seamen at Greenwich.* 4to. pp. 150. 12s. Boards. Nicol. 1789.

IT is well obſerved, in the introduction to this volume, that we cannot fail to admire the political wiſdom of an inſtitution, which unites attention to private diſtreſs, with an effectual care of the public intereſt. Such is the Hoſpital at Greenwich: the firſt idea of which noble charity is aſcribed to Mary, conſort of William III. Mr. Boyer, in his hiſtory of King William and Queen Mary, is here ſaid thus to have expreſſed himſelf on the ſubject: "And the laſt great project that her thoughts were working on, with relation to noble and royal proviſion for diſabled ſeamen, was particularly deſigned to be ſo conſtituted, as to put them in a probable way of ending their days in the fear of God." King William, ſenſible of its utility, readily acceded to the wiſhes of his royal conſort: before her demiſe, a grant was made of a houſe built by Charles II. with certain lands in the manor of Eaſt-Greenwich. This good beginning was ſucceeded in the following years of that and future reigns, by royal grants, parliamentary aids, and private benefactions; to all which have been added ſeveral ſources of ſupply, ſuch as, unclaimed, or forfeited ſhares of bounty and prize-money, ſixpence *per* month from all ſeamen and marines, and the rents and profits of the forfeited eſtates of the Earl of Derwentwater; by theſe, and many other means, this excellent charity has been, and ſtill is, maintained. Reſpecting the Derwentwater eſtate, we obſerve in a note, p. 55, the following paſſage: 'By an act of parliament paſſed in the 22d year of Geo. II. 30,000l. *was* granted for the relief of James Bartholomew Radcliffe, who was attainted for the rebellion in 1715.—In 1788, in conſequence of a petition from the Earl of Newburg, ſon of the above-mentioned James, for the reſtoration of the above eſtate on certain conditions, an act paſſed, granting to his Lordſhip, and his heirs male, a rent-charge of 2500l. *per annum*, to be paid by the treaſurer of the hoſpital.'—If we recollect right, Mr. James Clarke, in his Survey of the Lakes *, ſuggeſts a heavy complaint againſt the management of theſe eſtates, which may, perhaps, now be brought under better direction.

The ſubject of this book is purſued under the following heads: Copies of King William's original grant and firſt commiſſion; fabric; revenue; conſtitution; eſtabliſhment of in and out penſioners; painted hall; chapel; council-room; infirmary; ſchool, &c. Liſt of the maſters and governors from the inſtitution to this time, and of the preſent directors.

* See Review for Dec. 1789, vol. lxxxi. p. 494.

To

To the deſcription of the painted-hall, a paper is added, which is rather curious. It is a memorial, which Sir James Thornhill, when he had finiſhed the cieling and ſides of the great ſaloon, in the year 1717, delivered to the directors, ſtating the prices which were given for paintings of the like kind, at the banqueting-houſe, Whitehall, the Duke of Montague's, the palaces of Windſor, Hampton-court, &c. &c.—It appears that the whole of this celebrated work was not completed till 1727, and coſt 6685l. being after the rate of 3l. *per* yard for the cieling, and 1l. *per* yard for the ſides. Several eminent painters were conſulted by the directors, who reported the performance to be equal to any of the like kind in England, and ſuperior in number of figures and ornaments:—but if we may judge from Sir James's memorial, the price of other works of this nature ſeems to have exceeded that allotted to the hall at Greenwich.

Another article in this volume, is an account of the ancient royal palace of Placentia in Eaſt Greenwich. It was begun by Humphrey Duke of Glouceſter, in the reign of Henry VI. and enlarged in ſeveral following reigns. Henry VIII. ſpared no coſt to render it ſplendid and magnificent; and it continued a favourite reſidence in the time of Charles I.—Charles II. finding the old palace greatly decayed, began a new erection, which he left unfiniſhed, and which conſtituted, as is obſerved above, the firſt part of this famous hoſpital. The name *Placentia*, is ſaid to have been given to the palace on account of its agreeable ſituation.—Names ending in *wich*, generally lead us to think of ſalt-works: but it is probable that Green*wich* was anciently Green*wick*, *vicus viridans*, to which the word *Eaſt* was prefixed, to diſtinguiſh it from Deptford, which was heretofore called Weſt-Greenwick.

This volume is adorned by a large and elegant perſpective view of the hoſpital, from the Thames; a view of the infirmary, the ſchool and dormitary, and the old palace called Placentia.

ART. XVII. *Mr.* Burke's *Reflections on the Revolution in France.*

[*Article concluded from our laſt Number*, p. 326.]

HAVING already given our readers a taſte of Mr. Burke's trifles; having ſerved up his natural rights of man, which he himſelf conſiders as trifles, and kickſhaws; having entertained them with his doughty attack on theſe rights; with his fine flouriſhes about the utter ruin and ſubverſion of all peace and proſperity in the poor afflicted kingdom of France; with his fantaſtic caricatura of that den of Anthropophagi, the National

Digitized by Google

tional Aſſembly; with his richly-glowing tints and warm colouring of that well-improved and highly-finiſhed group of horrors of the 6th of October; with his *ſublime and beautiful* apotheoſis of the great lady who was a principal object in that moſt horrid, atrocious, and unnatural of all ſpectacles; and with his piteous, doleful, lamentation over the downfall of thoſe grand and decorous principles and manners, that unbought grace of life, and nurſe of heroic enterprize, the old feudal and chivalrous ſpirit of Ariſtocratic fealty—all which are ſo over-wrought, and extravagantly beſpangled, that we fear the generality of beholders will look on *them* alſo as gilt baubles and painted gewgaws: we ſhall now proceed to ſet before the public, ſomething of a more ſolid and ſubſtantial nature.

In our former article, we remarked that, though Mr. Burke's edifice is founded on the French revolution, it ſeems chiefly deſigned for the uſe of his own countrymen. Accordingly, having, in the true ſpirit of papal Rome, condemned the right of private judgment, by fulminating his bull againſt the daring and licentious practice of 'putting men to live and trade each on his own private ſtock of reaſon; inaſmuch as this ſtock in each man is ſmall, and that individuals would do better to avail themſelves of the general bank and capital of nations, of ages,' and of ancient tradition; and having perceived that, in this country, all anathemas of the kind have, of late years, been ſo diſregarded, that 'it is the misfortune, (not as the heretical preachers of the rights of men think it, the glory,) of this age, that every thing is to be diſcuſſed:' Mr. Burke, for this reaſon, as well as for the ſatisfaction of thoſe Frenchmen, (if any ſuch there be,) who may wiſh to profit by examples, propoſes to trouble his young correſpondent with a few thoughts on the nature of an eſtabliſhed church; of an eſtabliſhed monarchy; of an eſtabliſhed Ariſtocracy; and of an eſtabliſhed Democracy. Mr. B. ſays a *few* thoughts: but, alas! he is ſo little maſter of his own pen, and has ſo little rule over his fancy, that the very firſt of theſe heads, or topics, together with the many and various collateral dependencies into which his excurſive and ungoverned imagination branches it, takes up ſo much of his time and paper, (more than an hundred pages,) that he has no room left for the remaining ſubjects of diſcuſſion; and is forced to reſerve them for another opportunity.

An eſtabliſhed church, or as Mr. B. quaintly terms it, 'the ſolemn conſecration of the ſtate, and of all that officiate in it;' (appearing thereby to conſider the perſons not only of eccleſiaſtical, but alſo of civil, governors, as being ſacred;) is requiſite and neceſſary, firſt, he ſays, in order that all who adminiſter in the government of men, *in which they ſtand in the*

Digitized by Google

perſon of God himſelf, ſhould have high and worthy notions of their function and deſtination; and ſhould carry their views beyond the ſordid pelf, and paltry praiſe, of this temporary ſcene of earthly greatneſs, to the bright proſpect of the ſolid and permanent riches and glory of an endleſs immortality: but, ſecondly, an eſtabliſhed church is neceſſary not only for magiſtrates, but for the people alſo; and becomes more neceſſary in proportion to the greater degree of liberty which they enjoy, in order to over-awe and reſtrain them from making an irreligious and wicked uſe of their freedom; to aſſiſt them in emptying themſelves of all the luſt of their own ſelfiſh will; and to teach and perſuade them to appoint wiſe and virtuous rulers to preſide over them. A third reaſon for having an eſtabliſhed church, we ſhall give in Mr. B.'s own words:

'But one of the firſt and moſt leading principles on which the commonwealth and the laws are conſecrated, is leſt the temporary poſſeſſors and life-renters in it, unmindful of what they have received from their anceſtors, or what is due to their poſterity, ſhould act as if they were the entire maſters; that they ſhould not think it amongſt their rights to cut off the entail, or to commit waſte on the inheritance, by deſtroying at their pleaſure the whole original fabric of their ſociety; hazarding to leave to thoſe who come after them, a ruin inſtead of a habitation—and teaching theſe ſucceſſors as little to reſpect their contrivances, as they had themſelves reſpected the inſtitution of their forefathers. By this unprincipled facility of changing the ſtate as often, and as much, and in as many ways as there are floating fancies or faſhions, the whole chain and continuity of the commonwealth would be broken. No one generation could link with the other. Men would become little better than the flies of a ſummer.

'And firſt of all the ſcience of juriſprudence, the pride of the human intellect, which, with all its defects, redundancies, and errors, is the collected reaſon of ages, combining the principles of original juſtice with the infinite variety of human concerns, as a heap of old exploded errors, would be no longer ſtudied. Perſonal ſelf-ſufficiency and arrogance (the certain attendants upon all thoſe who have never experienced a wiſdom greater than their own) would uſurp the tribunal. Of courſe, no certain laws, eſtabliſhing invariable grounds of hope and fear, would keep the actions of men in a certain courſe, or direct them to a certain end. Nothing ſtable in the modes of holding property, or exerciſing function, could form a ſolid ground on which any parent could ſpeculate in the education of his offſpring, or in a choice for their future eſtabliſhment in the world. No principles would be early worked into the habits. As ſoon as the moſt able inſtructor had completed his laborious courſe of inſtitution, inſtead of ſending forth his pupil, accompliſhed in a virtuous diſcipline, fitted to procure him attention and reſpect, in his place in ſociety, he would find every thing altered; and that he had turned out a poor creature to the contempt and deriſion of

Digitized by Google

the world, ignorant of the true grounds of eſtimation. Who would inſure a tender and delicate ſenſe of honour to beat almoſt with the firſt pulſes of the heart, when no man could know what would be the teſt of honour in a nation, continually varying the ſtandard of its coin? No part of life would retain its acquiſitions. Barbariſm with regard to ſcience and literature, unſkilfulneſs with regard to arts and manufactures, would infallibly ſucceed to the want of a ſteady education and ſettled principle; and thus the commonwealth itſelf would, in a few generations, crumble away, be diſconnected into the duſt and powder of individuality, and at length diſperſed to all the winds of heaven.

'To avoid therefore the evils of inconſtancy and verſatility, ten thouſand times worſe than thoſe of obſtinacy and the blindeſt prejudice, we have conſecrated the ſtate, that no man ſhould approach to look into defects or corruptions but with due caution; that he ſhould never dream of beginning its reformation by its ſubverſion; that he ſhould approach to the faults of the ſtate as to the wounds of a father, with pious awe and trembling ſolicitude. By this wiſe prejudice we are taught to look with horror on thoſe children of their country who are prompt raſhly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poiſonous weeds, and wild incantations, they may regenerate the paternal conſtitution, and renovate their father's life.'

Much of what we have here quoted from Mr. B. with much more which we have not, though urged by him in defence of eccleſiaſtical eſtabliſhments, has, in reality, nothing to do with the ſubject. It is a mere encomium on religion. To make his argument fairly applicable to his ſubject, he muſt firſt ſhew, that an uneſtabliſhed religion is no religion; and a cauſe inadequate to produce the effect which he deſcribes; and when he has proved this, he will have proved that there was no Chriſtianity before the days of the Emperor Conſtantine.

Another reaſon for an eccleſiaſtical eſtabliſhment is, becauſe it would be unwiſe to entruſt the intereſt of the church, which, ſays Mr. B. is the great fundamental intereſt of the whole community, to that, to which the Engliſh nation entruſt no part of their civil or military public ſervice; that is, to the unſteady and precarious contribution of individuals; and becauſe it would be equally unwiſe to make the church depend on the treaſury.

'The people of England think that they have conſtitutional motives, as well as religious, againſt any project of turning their independent clergy into eccleſiaſtical penſioners of ſtate. They tremble for their liberty, from the influence of a clergy dependent on the crown; they tremble for the public tranquillity from the diſorders of a factious clergy, if it were made to depend upon any other than the crown. They therefore made their church, like their king and their nobility, independent.'

Digitized by Google

Here Mr. Burke ſeems to have become half, if not wholly, a convert to the doctrine which, in the laſt parliament, we remember to have been broached by an individual in the Houſe of Lords; who, on the debate relative to the regency, maintained that the bench of biſhops, and the lords of the bed-chamber, were the moſt independent members of that houſe.

The church being once eſtabliſhed, it is highly proper that it ſhould be ſupported in dignity, and in pomp, and in ſplendour: for though the Son of Man himſelf had not where to lay his head; though he charges his diſciples to provide neither gold, nor ſilver, nor braſs, in their purſes; though he orders them to lay up for themſelves treaſures in heaven, inſtead of treaſures on earth; and appoints to all his followers a croſs inſtead of a crown; yet, it ſeems, the God and Father of this meek and lowly teacher,

'He who gave our nature to be perfected by our virtue, willed alſo the neceſſary means of its perfection—He willed therefore the ſtate—He willed its connexion with the ſource and original archetype of all perfection. They who are convinced of this his will, which is the law of laws and the ſovereign of ſovereigns, cannot think it reprehenſible, that this our corporate fealty and homage, that this our recognition of our ſigniory paramount, I had almoſt ſaid this oblation of the ſtate itſelf, as a worthy offering on the high altar of univerſal praiſe, ſhould be performed as all publick ſolemn acts are performed, in buildings, in muſick, in decoration, in ſpeech, in the dignity of perſons, according to the cuſtoms of mankind, taught by their nature; that is, with modeſt ſplendour, with unaſſuming ſtate, with mild majeſty and ſober pomp. For thoſe purpoſes they think ſome part of the wealth of the country is as uſefully employed as it can be, in fomenting the luxury of individuals. It is the public ornament. It is the publick conſolation. It nouriſhes the publick hope. The pooreſt man finds his own importance and dignity in it, whilſt the wealth and pride of individuals at every moment makes the man of humble rank and fortune ſenſible of his inferiority, and degrades and vilifies his condition. It is for the man in humble life, and to raiſe his nature, and to put him in mind of a ſtate in which the privileges of opulence will ceaſe, when he will be equal by nature, and may be more than equal by virtue, that this portion of the general wealth of his country is employed and ſanctified.'

The latter part of this argument, though Mr. B. ſays he does not here aim at ſingularity, is really curious. It is exactly as if ſome poor, miſerable, half-ſtarved Lazarus were made to take a diſtant view through a grate, (he muſt not approach too near, for fear of looking into defects or corruptions, with undue caution and reverence,) of ſome pampered Dives, rioting in all the luxuries, and delicacies, and dainties, of life; in order to put him in mind of a ſtate where the privileges of

Digitized by Google

opulence will ceaſe; where there will be neither feaſting nor ſaring ſumptuouſly; and where he who now hungers and thirſts, will be filled and fed equally well with, probably better than the voluptuous prodigal, who is more ready to dazzle humble poverty with his purple and fine linen, than to comfort it with the poor boon of the crumbs that fall from his table. Indeed, what is here ſaid of eſtabliſhments, exceeds, in point of curioſity, all that we recollect to have ſeen on the ſubject ſince the days of David Hume; who defended religious eſtabliſhments on the ground of their being excellent and neceſſary ſoporifics to check the intemperate zeal of the clergy, and to prevent them from being too eager and aſſiduous in the diſcharge of their duty.

As to the *quantum* of ſplendour and wealth that may be neceſſary for the church, Mr. B. maintains that:

'When once the commonwealth has eſtabliſhed the eſtates of the church as property, it can, conſiſtently, hear nothing of the more or the leſs. Too much and too little are treaſon againſt property. What evil can ariſe from the quantity in any hand, whilſt the ſupreme authority has the full, ſovereign ſuperintendance over this, as over all property, to prevent every ſpecies of abuſe; and, whenever it notably deviates, to give to it a direction agreeable to the purpoſes of its inſtitution.'

As to the unequal diſtribution of the good things in the church, this, with Mr. B. like the natural rights of men, is a mere trifle. He is for having property in *great maſſes.* The characteriſtic eſſence of it is to be *unequal.* A diffuſion of it is a chimæra, and a monſter in nature.

With theſe ideas rooted in their minds, ſays Mr. Burke, the commons of Great Britain will never think of 'regulating religion, (like ſomething that they are aſhamed to ſhew,) to obſcure municipalities or ruſtic villages. No! they will have her to exalt her mitred front in courts and parliaments.' Nothing will ever perſuade them, in the moſt preſſing 'natural emergencies, to ſeek their reſource from the confiſcation of the eſtates of the church.'

This accidental mention of confiſcation takes captive Mr. B.'s fancy, and leads him away from the ſubject which he is immediately conſidering, to diſcuſs and to execrate the appropriation of the eccleſiaſtical revenues of France to alleviate the burdens and diſtreſſes of the nation. This meaſure, the right honourable gentleman, (with what reaſon or juſtice we are at a loſs to ſay,) terms plunder, robbery, and ſacrilege. Where is the robbery that the ſtate ſhould reſume, in a ſubſequent age, what it gave in a former? The ſtate once thought it wiſe and beneficial to allot ſuch immenſe wealth to a particular claſs of

Digitized by Google

men; it now thinks it imprudent and pernicious. Beſide, who are the perſons robbed? Not the preſent, actually ſubſiſting, clergy. They are to be provided for by compenſations, and by ſtipends raiſed in a different mode. The caſe is preciſely this: the predeceſſors of the preſent clergy, who have been long ſince dead, contrived, by means of the mighty engines of ſuperſtition and credulity, to remove an enormous load of treaſure from the ſtores of the laity into their own coffers: but now, when 'the illuſions of old prejudice are diſſolved by the new conquering empire of light and reaſon,' the people of France have determined that the ſucceſſors of the preſent clergy, who are yet unborn, ſhall not have it in their power to perpetuate the evils which their forefathers began. In purſuance of this determination, it has been wiſely decreed that the unwieldy maſs of wealth which, while it remained accumulated in the hands of the church, was not only uſeleſs, but noxious, ſhould again be diffuſed and become ſerviceable, by being applied to the relief of the public neceſſities.

This act of ſeizure of property, ſays Mr. B. had its origin in a coalition between two factions in the ſtate: the monied, and the literary intereſts. Of theſe two parties, the ſtock-jobbing harpies of uſury, and the philoſophical caballers of atheiſm, he traces the riſe and progreſs. Then, conſidering the confiſcation, (as he calls it,) in the light of a puniſhment, he cenſures it as having been inflicted on the innocent inſtead of on the guilty. Inſtead of the eſtates of the unoffending clergy, why, he aſks, did not the nation ſeize on the eſtates of the delinquent miniſters who had involved it in its misfortunes? Why was not the property of M. Laborde, of the dukes de Choiſeul, d'Aiguillon, and de la Rochefoucault, and of the noble family of Noailles, confiſcated? but Mr. B. contends further, that there was no neceſſity for any confiſcation; ſince, according to M. Necker, the expenditure of the French government did not exceed its income by more than 2,200,000 l. ſterling; for which that able miniſter undertook to provide, by ſavings and improvements of revenue; and as to the reimburſement, the ſinking of the debt, and other great objects of public credit and political arrangement, a moderate and proportioned aſſeſſment on the citizens without diſtinction would have anſwered all demands of this nature. Beſide, adds he, even if M. Necker had not been able to make good his words, and the deficiency of £2,200,000 ſterling had remained, yet the neceſſity of obtaining ſuch a ſum can never juſtify a confiſcation to the amount of five millions ſterling of annual rent.

Digitized by Google

Thus conſcious within themſelves that there was no real neceſſity for their iniquity, the abettors of the French revolution, according to Mr. B. were obliged to have recourſe to the moſt ſcandalous ſtratagems and artifices, to varniſh over and palliate the enormity of their crimes.

'When all the frauds, impoſtures, violences, rapines, burnings, murders, confiſcations, compulſory paper currencies, and every deſcription of tyranny and cruelty employed to bring about and to uphold this revolution, have their natural effect, that is, to ſhock the moral ſentiments of all virtuous and ſober minds, the abettors of this philoſophic ſyſtem immediately ſtrain their throats in a declamation againſt the old monarchial government of France. When they have rendered that depoſed power ſufficiently black, they then proceed in argument, as if all thoſe who diſapprove of their new abuſes, muſt of courſe be partizans of the old; that thoſe who reprobate their crude and violent ſchemes of liberty ought to be treated as advocates for ſervitude. I admit that their neceſſities do compel them to this baſe and contemptible fraud. Nothing can reconcile men to their proceedings and projects but the ſuppoſition that there is no third option between them, and ſome tyranny as odious as can be furniſhed by the records of hiſtory, or by the invention of poets. This prattling of theirs hardly deſerves the name of ſophiſtry. It is nothing but plain impudence.'

The right honourable gentleman then enters on a defence of the old government of France; which he examines by what he thinks the two beſt criteria of a good conſtitution and a good adminiſtration, viz. an increaſing population, and a great quantity of circulating coin.

'Among the ſtandards upon which the effects of government on any country are to be eſtimated, I muſt conſider the ſtate of its population as not the leaſt certain. No country in which population flouriſhes, and is in progreſſive improvement, can be under a *very* miſchievous government. About ſixty years ago, the Intendants of the generalities of France made, with other matters, a report of the population of their ſeveral diſtricts. I have not the books, which are very voluminous, by me, nor do I know where to procure them (I am obliged to ſpeak by memory, and therefore the leſs poſitively), but I think the population of France was by them, even at that period, eſtimated at twenty-two millions of ſouls. At the end of the laſt century it had been generally calculated at eighteen. On either of theſe eſtimations France was not ill-peopled. Mr. Necker, who is an authority for his own time at leaſt equal to the Intendants of theirs, reckons, and upon apparently ſure principles, the people of France, in the year 1780, at twenty-four millions ſix hundred and ſeventy thouſand. But was this the probable ultimate term under the old eſtabliſhment? Dr. Price is of opinion, that the growth of population in France was by no means at its *acmé* in that year. I certainly defer to Dr. Price's authority a good deal more in theſe ſpeculations, than I do in his general

Digitized by Google

politics. This gentleman, taking ground on Mr. Necker's data, is very confident, that ſince the period of that miniſter's calculation, the French population has encreaſed rapidly; ſo rapidly that in the year 1789 he will not conſent to rate the people of that kingdom at a lower number than thirty millions. After abating much (and much I think ought to be abated) from the ſanguine calculation of Dr. Price, I have no doubt that the population of France did encreaſe conſiderably during this later period: but ſuppoſing that it encreaſed to nothing more than will be ſufficient to compleat the 24,670,000 to 25 millions, ſtill a population of 25 millions, and that in an increaſing progreſs, on a ſpace of about twenty-ſeven thouſand ſquare leagues, is immenſe. It is, for inſtance, a good deal more than the proportionable population of this iſland, or even than that of England, the beſt-peopled part of the united kingdom.

'It is not univerſally true, that France is a fertile country. Conſiderable tracts of it are barren, and labour under other natural diſadvantages. In the portions of that territory, where things are more favourable, as far as I am able to diſcover, the numbers of the people correſpond to the indulgence of nature. The Generality of Liſle (this I admit is the ſtrongeſt example) upon an extent of 404½ leagues, about ten years ago, contained 734,600 ſouls, which is 1772 inhabitants to each ſquare league. The middle term for the reſt of France is about 900 inhabitants to the ſame admeaſurement.

'I do not attribute this population to the depoſed government; becauſe I do not like to compliment the contrivances of men, with what is due in a great degree to the bounty of Providence. But that decried government could not have obſtructed, moſt probably it favoured, the operation of thoſe cauſes (whatever they were) whether of nature in the ſoil, or in habits of induſtry among the people, which has produced ſo large a number of the ſpecies throughout that whole kingdom, and exhibited in ſome particular places ſuch prodigies of population. I never will ſuppoſe that fabrick of a ſtate to be the worſt of all political inſtitutions, which, by experience, is found to contain a principle favourable (however latent it may be) to the encreaſe of mankind.

'The wealth of a country is another, and no contemptible ſtandard, by which we may judge whether, on the whole, a government be protecting or deſtructive. France far exceeds England in the multitude of her people; but I apprehend that her comparative wealth is much inferior to ours; that it is not ſo equal in the diſtribution, nor ſo ready in the circulation. I believe the difference in the form of the two governments to be amongſt the cauſes of this advantage on the ſide of England. I ſpeak of England, not of the whole Britiſh dominions; which, if compared with thoſe of France, will, in ſome degree, weaken the comparative rate of wealth upon our ſide. But that wealth, which will not endure a compariſon with the riches of England, may conſtitute a very reſpectable degree of opulence. Mr. Necker's book publiſhed in 1785, contains an accurate and intereſting collection of facts relative to public œconomy

Digitized by Google

my and to political arithmetic; and his ſpeculations on the ſubject are general, wiſe, and liberal. In that work he gives an idea of the ſtate of France, very remote from the portrait of a country whoſe government was a perfect grievance, an abſolute evil, admitting no cure but through the violent and uncertain remedy of a total revolution. He affirms, that from the year 1726 to the year 1784, there was coined at the mint of France, in the ſpecies of gold and ſilver, to the amount of about one hundred millions of pounds ſterling.

'It is impoſſible that Mr. Necker ſhould be miſtaken in the amount of the bullion which has been coined in the mint. It is a matter of official record. The reaſonings of this able financier, concerning the quantity of gold and ſilver which remained for circulation, when he wrote in 1785, that is about four years before the depoſition and impriſonment of the French King, are not of equal certainty; but they are laid on grounds ſo apparently ſolid, that it is not eaſy to refuſe a conſiderable degree of aſſent to his calculation. He calculates the *numeraire*, or what we call *ſpecie*, then actually exiſting in France, at about eighty-eight millions of the ſame Engliſh money. A great accumulation of wealth for one country, large as that country is! Mr. Necker was ſo far from conſidering this influx of wealth as likely to ceaſe, when he wrote in 1785, that he preſumes upon a future annual increaſe of two per cent. upon the money brought into France during the periods from which he computed.

'Some adequate cauſe muſt have originally introduced all the money coined at its mint into that kingdom; and ſome cauſe as operative muſt have kept at home, or returned into its boſom, ſuch a vaſt flood of treaſure as Mr. Necker calculates to remain for domeſtic circulation. Suppoſe any reaſonable deduction from M. Necker's computation; the remainder muſt ſtill amount to an immenſe ſum. Cauſes thus powerful to acquire and to retain, cannot be found in diſcouraged induſtry, inſecure property, and a poſitively deſtructive government. Indeed, when I conſider the face of the kingdom of France; the multitude and opulence of her cities; the uſeful magnificence of her ſpacious high roads and bridges; the opportunity of her artifical canals and navigations opening the conveniences of maritime communication through a ſolid continent of ſo immenſe an extent; when I turn my eyes to the ſtupendous works of her ports and harbours, and to her whole naval apparatus, whether for war or trade; when I bring before my view the number of her fortifications, conſtructed with ſo bold and maſterly a ſkill, and made and maintained at ſo prodigious a charge, preſenting an armed front and impenetrable barrier to her enemies upon every ſide; when I recollect how very ſmall a part of that extenſive region is without cultivation, and to what complete perfection the culture of many of the beſt productions of the earth have been brought in France; when I reflect on the excellence of her manufactures and fabrics, ſecond to none but ours, and in ſome particulars not ſecond; when I contemplate the grand foundations of charity, public and private; when I ſurvey the ſtate of all the arts that beautify and

Digitized by Google

poliſh life; when I reckon the men ſhe has bred for extending her fame in war, her able ſtateſmen, the multitude of her profound lawyers and theologians, her philoſophers, her critics, her hiſtorians and antiquaries, her poets, and her orators ſacred and profane, I behold in all this ſomething which awes and commands the imagination, which checks the mind on the brink of precipitate and indiſcriminate cenſure, and which demands, that we ſhould very ſeriouſly examine, what and how great are the latent vices that could authoriſe us at once to level ſo ſpecious a fabric with the ground. I do not recognize, in this view of things, the deſpotiſm of Turkey. Nor do I diſcern the character of a government that has been, on the whole, ſo oppreſſive, or ſo corrupt, or ſo negligent, as to be utterly unfit *for all reformation.* I muſt think ſuch a government well deſerved to have its excellencies heightened; its faults corrected; and its capacities improved into a Britiſh conſtitution.'

On this argument, though it deſerves to be well weighed, we think Mr. B. lays rather too much ſtreſs. The caſes of China, Indoſtan, the Roman Empire under the twelve Cæſars, Perſia under Kouli Khân, and Turkey, have been urged in oppoſition. Indeed, as to the argument drawn from an increaſing population, it may be remarked that a government muſt, in all probability, be not only '*very* miſchievous,' but abſolutely *intolerable*, before it can extinguiſh one of the greateſt propenſities and ſtrongeſt paſſions of human nature, that of propagating its ſpecies. By parity of reaſoning, it might be maintained, that the 'ſervile, unwholeſome, and peſtiferous, occupations of many poor wretches who work, (in mines, for inſtance,) from dawn to dark,' are not very noxious, or galling; becauſe they do not ſo far ſubdue that ſtrongeſt paſſion, the love of life, as to induce theſe unhappy people to reſcue themſelves from their miſerable induſtry, by putting a period to their exiſtence.

Another artifice which Mr. B. charges on the abettors of the French revolution, is thus ſtated:-

'The advocates for this revolution, not ſatisfied with exaggerating the vices of their antient government, ſtrike at the fame of their country itſelf, by painting almoſt all that could have attracted the attention of ſtrangers, I mean their nobility and their clergy, as objects of horror. If this were only a libel, there had not been much in it. But it has practical conſequences. Had your nobility and gentry, who formed the great body of your landed men, and the whole of your military officers, reſembled thoſe of Germany, at the period when the Hanſe-towns were neceſſitated to confederate againſt the nobles in defence of their property—had they been like the *Orſini* and *Vitelli* in Italy, who uſed to ſally from their fortified dens to rob the trader and traveller—had they been ſuch as the *Mamalukes* in Egypt, or the *Nayres* on the coaſt of Malabar, I do admit, that too critical an enquiry might not be adviſeable into the means

Digitized by Google

means of freeing the world from such a nuisance. The statutes of Equity and Mercy might be veiled for a moment. The tendereſt minds, confounded with the dreadful exigence in which morality ſubmits to the ſuſpenſion of its own rules in favour of its own principles, might turn aſide whilſt fraud and violence were accompliſhing the deſtruction of a pretended nobility which diſgraced whilſt it perſecuted human nature. The perſons moſt abhorrent from blood, and treaſon, and arbitrary confiſcation, might remain ſilent ſpectators of this civil war between the vices.

'But did the privileged nobility who met under the king's precept at Verſailles, in 1789, or their conſtituents, deſerve to be looked on as the *Nayres* or *Mamalukes* of this age, or as the *Orſini* and *Vitelli* of ancient times? If I had then aſked the queſtion, I ſhould have paſſed for a madman. What have they ſince done that they were to be driven into exile, that their perſons ſhould be hunted about, mangled, and tortured, their families diſperſed, their houſes laid in aſhes, that their order ſhould be aboliſhed, and the memory of it, if poſſible, extinguiſhed, by ordaining them to change the very names by which they were uſually known? Read their inſtructions to their repreſentatives. They breathe the ſpirit of liberty as warmly, and they recommend reformation as ſtrongly, as any other order. Their privileges relative to contribution were voluntarily ſurrendered; as the king, from the beginning, ſurrendered all pretence to a right of taxation. Upon a free conſtitution there was but one opinion in France. The abſolute monarchy was at an end. It breathed its laſt, without a groan, without ſtruggle, without convulſion. All the ſtruggle, all the diſſenſion aroſe afterwards upon the preference of a deſpotic democracy to a government of reciprocal controul. The triumph of the victorious party was over the principles of a Britiſh conſtitution.'

To ſuppoſe that an admirer of ariſtocracy ſhould reſiſt this tempting opportunity to indulge himſelf in a panegyric on the French nobles, and through their means, on nobility in general, would be to ſuppoſe that he had more ſtoiciſm and command of imagination than Mr. Burke can boaſt:

'I do not pretend to know France as correctly as ſome others; but I have endeavoured through my whole life to make myſelf acquainted with human nature; otherwiſe I ſhould be unfit to take even my humble part in the ſervice of mankind. In that ſtudy I could not paſs by a vaſt portion of our nature, as it appeared modified in a country but twenty-four miles from the ſhore of this iſland. On my beſt obſervation, compared with my beſt enquiries, I found your nobility for the greater part compoſed of men of an high ſpirit, and of a delicate ſenſe of honour, both with regard to themſelves individually, and with regard to their whole corps, over whom they kept, beyond what is common in other countries, a cenſorial eye. They were tolerably well-bred; very officious, humane, and hoſpitable; in their converſation frank and open; with a good military tone; and reaſonably tinctured with literature, particularly

particularly of the authors in their own language. Many had pretenſions far above this deſcription. I ſpeak of thoſe who were generally met with.

'As to their behaviour to the inferior claſſes, they appeared to me to comport themſelves towards them with good-nature, and with ſomething more nearly approaching to familiarity, than is generally practiſed with us in the intercourſe between the higher and lower ranks of life. To ſtrike any perſon, even in the moſt abject condition, was a thing in a manner unknown, and would be highly diſgraceful. Inſtances of other ill-treatment of the humble part of the community were rare; and as to attacks made upon the property or the perſonal liberty of the commons, I never heard of any whatſoever from *them*; nor, whilſt the laws were in vigour under the antient government, would ſuch tyranny in ſubjects have been permitted. As men of landed eſtates, I had no fault to find with their conduct, though much to reprehend, and much to wiſh changed, in many of the old tenures. Where the letting of their land was by rent, I could not diſcover that their agreements with their farmers were oppreſſive; nor when they were in partnerſhip with the farmer, as often was the caſe, have I heard that they had taken the lion's ſhare. The proportion ſeemed not inequitable. There might be exceptions; but certainly they were exceptions only. I have no reaſon to believe that in theſe reſpects the landed nobleſſe of France were worſe than the landed gentry of this country; certainly in no reſpect more vexatious than the land-holders, not noble, of their own nation. In cities the nobility had no manner of power; in the country very little. You know, Sir, that much of the civil government, and the police in the moſt eſſential parts, was not in the hands of that nobility which preſents itſelf firſt to our conſideration. The revenue, the ſyſtem and collection of which were the moſt grievous parts of the French government, was not adminiſtered by the men of the ſword; nor were they anſwerable for the vices of its principle, or the vexations, where any ſuch exiſted, in its management.

'Denying, as I am well warranted to do, that the nobility had any conſiderable ſhare in the oppreſſion of the people, in caſes in which real oppreſſion exiſted, I am ready to admit that they were not without conſiderable faults and errors. A fooliſh imitation of the worſt part of the manners of England, which impaired their natural character without ſubſtituting in its place what perhaps they meant, has certainly rendered them worſe than formerly they were. Habitual diſſoluteneſs of manners continued beyond the pardonable period of life, was more common among them than it is with us; and it reigned with the leſs hope of remedy, though poſſibly with ſomething of leſs miſchief, by being covered with more exterior decorum. They countenanced too much that licentious philoſophy which has helped to bring on their ruin. There was another error amongſt them more fatal. Thoſe of the commons, who approached to or exceeded many of the nobility in point of wealth, were not fully admitted to the rank and eſtimation which wealth, in reaſon and good policy, ought to beſtow in every country; though I think not

Digitized by Google

not equally with that of other nobility. The two kinds of ariſtocracy were too punctiliouſly kept aſunder; leſs ſo, however, than in Germany and ſome other nations.

'This ſeparation, as I have already taken the liberty of ſuggeſting to you, I conceive to be one principal cauſe of the deſtruction of the old nobility. The military, particularly, was too excluſively reſerved for men of family. But after all, this was an error of opinion, which a conflicting opinion would have rectified. A permanent aſſembly, in which the commons had their ſhare of power, would ſoon aboliſh whatever was too invidious and inſulting in theſe diſtinctions; and even the faults in the morals of the nobility would have been probably corrected by the greater varieties of occupation and purſuit to which a conſtitution by orders would have given riſe.

'All this violent cry againſt the nobility I take to be a mere work of art: To be honoured and even privileged by the laws, opinions, and inveterate uſages of our country, growing out of the prejudice of ages, has nothing to provoke horror and indignation in any man. Even to be too tenacious of thoſe privileges, is not abſolutely a crime. The ſtrong ſtruggle in every individual to preſerve poſſeſſion of what he has found to belong to him and to diſtinguiſh him, is one of the ſecurities againſt injuſtice and deſpotiſm implanted in our nature. It operates as an inſtinct to ſecure property, and to preſerve communities in a ſettled ſtate. What is there to ſhock in this? Nobility is a graceful ornament to the civil order. It is the Corinthian capital of poliſhed ſociety. *Omnes boni nobilitati ſemper faveamus*, was the ſaying of a wiſe and good man. It is indeed one ſign of a liberal and benevolent mind to incline to it with ſome ſort of partial propenſity. He feels no ennobling principle in his own heart who wiſhes to level all the artificial inſtitutions which have been adopted for giving a body to opinion, and permanence to fugitive eſteem. It is a ſour, malignant, envious diſpoſition, without taſte for the reality or for any image or repreſentation of virtue, that ſees with joy the unmerited fall of what has long flouriſhed in ſplendour and in honour. I do not like to ſee any thing deſtroyed; any void produced in ſociety; any ruin on the face of the land. It was therefore with no diſappointment or diſſatisfaction that my enquiries and obſervation did not preſent to me any incorrigible vices in the nobleſſe of France, or any abuſe which could not be removed by a reform very ſhort of abolition. Your nobleſſe did not deſerve puniſhment; but to degrade is to puniſh.'

Our readers are to take notice, that all this, handſome as it is, is nothing more than a light breeze, or gentle puff of ſide wind, while the Right Hon. circumnavigator's gilded veſſel is ſailing down the channel of an eſtabliſhed church. What fine things might have been, or what may ſtill be, exhibited to view, if he had proceeded, or ſhould, as he ſeems to intimate, again put to ſea, and hereafter proceed ſo far on his voyage, as to fall in with the great monſoon of an eſtabliſhed Ariſtocracy,

Digitized by Google

Ariſtocracy, is more than enters into the heart of man to conceive.

Our chivalrous knight-errant next offers to break a lance in the cauſe of the French clergy:

'When my occaſions took me into France, towards the cloſe of the late reign, the clergy, under all their forms, engaged a conſiderable part of my curioſity. So far from finding (except from one ſet of men, not then very numerous though very active) the complaints and diſcontents againſt that body, which ſome publications had given me reaſon to expect, I perceived little or no public or private uneaſineſs on their account. On further examination, I found the clergy in general, perſons of moderate minds and decorous manners; I include the ſeculars, and the regulars of both ſexes. I had not the good fortune to know a great many of the parochial clergy; but in general I received a perfectly good account of their morals, and of their attention to their duties. With ſome of the higher clergy I had a perſonal acquaintance; and of the reſt in that claſs, very good means of information. They were, almoſt all of them, perſons of noble birth. They reſembled others of their own rank; and where there was any difference, it was in their favour. They were more fully educated than the military nobleſſe; ſo as by no means to diſgrace their profeſſion by ignorance, or by want of fitneſs for the exerciſe of their authority. They ſeemed to me, beyond their clerical character, liberal and open; with the hearts of gentlemen, and men of honour; neither inſolent nor ſervile in their manners and conduct. They ſeemed to me rather a ſuperior claſs; a ſet of men, amongſt whom you would not be ſurpriſed to find a *Fenelon*. I ſaw among the clergy in Paris (many of the deſcription are not to be met with any where) men of great learning and candour: and I had reaſon to believe, that this deſcription was not confined to Paris. What I found in other places, I know was accidental; and therefore to be preſumed a fair ſample. I ſpent a few days in a provincial town, where, in the abſence of the biſhop, I paſſed my evenings with three clergymen, his vicars general, perſons who would have done honour to any church. They were all well informed; two of them of deep, general, and extenſive erudition, ancient and modern, oriental and weſtern; particularly in their own profeſſion. They had a more extenſive knowledge of our Engliſh divines than I expected: and they entered into the genius of thoſe writers with a critical accuracy. One of theſe gentlemen is ſince dead, the Abbé *Morangis*. I pay this tribute, without reluctance, to the memory of that noble, reverend, learned and excellent perſon; and I ſhould do the ſame, with equal cheerfulneſs, to the merits of the others, who I believe are ſtill living, if I did not fear to hurt thoſe whom I am unable to ſerve.

'Some of theſe eccleſiaſtics of rank are, by all titles, perſons deſerving of general reſpect. They are deſerving of gratitude from me, and from many Engliſh. If this letter ſhould ever come into their hands, I hope they will believe there are thoſe of our nation who feel for their unmerited fall, and for the cruel confiſcation of

Digitized by Google

of their fortunes, with no common ſenſibility. What I ſay of them is a teſtimony, as far as one feeble voice can go, which I owe to truth. Whenever the queſtion of this unnatural perſecution is concerned, I will pay it. No one ſhall prevent me from being juſt and grateful. The time is fitted for the duty; and it is particularly becoming to ſhew our juſtice and gratitude, when thoſe who have deſerved well of us and of mankind are labouring under popular obloquy and the perſecutions of oppreſſive power.

'You had before your revolution about an hundred and twenty biſhops. A few of them were men of eminent ſanctity, and charity without limit. When we talk of the heroic, of courſe we talk of rare, virtue. I believe the inſtances of eminent depravity may be as rare amongſt them as thoſe of tranſcendent goodneſs. Examples of avarice and of licentiouſneſs may be picked out, I do not queſtion it, by thoſe who delight in the inveſtigation which leads to ſuch diſcoveries. A man, as old as I am, will not be aſtoniſhed that ſeveral, in every deſcription, do not lead that perfect life of ſelf-denial, with regard to wealth or to pleaſure, which is wiſhed for by all, by ſome expected, but by none exacted with more rigour, than by thoſe who are the moſt attentive to their own intereſts, or the moſt indulgent to their own paſſions. When I was in France, I am certain that the number of vicious prelates was not great. Certain individuals among them not diſtinguiſhable for the regularity of their lives, made ſome amends for their want of the ſevere virtues, in their poſſeſſion of the liberal; and were endowed with qualities which made them uſeful in the church and ſtate. I am told, that with few exceptions, Louis the Sixteenth had been more attentive to character, in his promotions to that rank, than his immediate predeceſſor; and I believe, (as ſome ſpirit of reform has prevailed through the whole reign) that it may be true.'

This brings the right honourable gentleman back again to the ſubject of confiſcation; and here he is more terribly haunted than ever by the demon of plunder, who now harrows up his ſoul with the wild fancy, that 'the new eccleſiaſtical eſtabliſhment in France is intended only to be temporary, and preparatory to the utter abolition, under any of its forms, of the Chriſtian religion, whenever the minds of men are prepared for this laſt ſtroke againſt it, by the accompliſhment of the plan for bringing its miniſters into univerſal contempt.' The caſe of the ſecular clergy having been already diſpatched, that of the regulars now comes under conſideration. To aboliſh the monaſtic inſtitutions, was as unwiſe, ſays Mr. B. as it was unjuſt. A ſkilful ſtateſman would have embraced with eagerneſs the opportunity which theſe foundations afforded him of ſerving his country: but he would never have thrown away his advantages by the total deſtruction of the religious orders.

'There are moments in the fortune of ſtates when particular men are called to make improvements by great mental exertion.

In

In thoſe moments, even when they ſeem to enjoy the confidence of their prince and country, and to be inveſted with full authority, they have not always apt inſtruments. A politician, to do great things, looks for a *power*, what our workmen call a *purchaſe*; and if he finds that power, in politics as in mechanics he cannot be at a loſs to apply it. In the monaſtic inſtitutions, in my opinion, was found a great *power* for the mechaniſm of politic benevolence. There were revenues with a public direction; there were men wholly ſet apart and dedicated to public purpoſes, without any other than public ties and public principles; men without the poſſibility of converting the eſtate of the community into a private fortune; men denied to ſelf-intereſts, whoſe avarice is for ſome community; men to whom perſonal poverty is honour, and implicit obedience ſtands in the place of freedom. In vain ſhall a man look to the poſſibility of making ſuch things when he wants them. The winds blow as they liſt. Theſe inſtitutions are the products of enthuſiaſm; they are the inſtruments of wiſdom. Wiſdom cannot create materials; they are the gifts of nature or of chance; her pride is in the uſe. The pererennial exiſtence of bodies corporate and their fortunes, are things particularly ſuited to a man who has long views; who meditates deſigns that require time in faſhioning; and which propoſe duration when they are accompliſhed. He is not deſerving to rank high, or even to be mentioned in the order of great ſtateſmen, who, having obtained the command and direction of ſuch a power as exiſted in the wealth, the diſcipline, and the habits of ſuch corporations, as thoſe which you have raſhly deſtroyed, cannot find any way of converting it to the great and laſting benefit of his country. On the view of this ſubject a thouſand uſes ſuggeſt themſelves to a contriving mind. To deſtroy any power, growing wild from the rank productive force of the human mind, is almoſt tantamount, in the moral world, to the deſtruction of the apparently active properties of bodies in the material. It would be like the attempt to deſtroy (if it were in our competence to deſtroy) the expanſive force of fixed air in nitre, or the power of ſteam, or of electricity, or of magnetiſm. Theſe energies always exiſted in nature, and they were always diſcernible. They ſeemed, ſome of them unſerviceable, ſome noxious, ſome no better than a ſport to children; until contemplative ability, combining with practical ſkill, tamed their wild nature, ſubdued them to uſe, and rendered them at once the moſt powerful and the moſt tractable agents, in ſubſervience to the great views and deſigns of men. Did fifty thouſand perſons, whoſe mental and whoſe bodily labour you might direct, and ſo many hundred thouſand a year of a revenue, which was neither lazy nor ſuperſtitious, appear too big for your abilities to wield? Had you no way of uſing the men but by converting monks into penſioners? Had you no way of turning the revenue to account, but through the improvident reſource of a ſpendthrift ſale? If you were thus deſtitute of mental funds, the proceeding is in its natural courſe. Your politicians do not underſtand their trade; and therefore they ſell their tools.

But

'But the inſtitutions ſavour of ſuperſtition in their very principle; and they nouriſh it by a permanent and ſtanding influence. This I do not mean to diſpute; but this ought not to hinder you from deriving from ſuperſtition itſelf any reſources which may thence be furniſhed for the public advantage. You derive benefits from many diſpoſitions and many paſſions of the human mind, which are of as doubtful a colour in the moral eye, as ſuperſtition itſelf. It was your buſineſs to correct and mitigate every thing which was noxious in this paſſion, as in all the paſſions. But is ſuperſtition the greateſt of all poſſible vices? In its poſſible exceſs I think it becomes a very great evil. It is, however, a moral ſubject; and of courſe admits all degrees and all modifications. Superſtition is the religion of feeble minds; and they muſt be tolerated in an intermixture of it, in ſome trifling or ſome enthuſiaſtic ſhape or other, elſe you will deprive weak minds of a reſource found neceſſary to the ſtrongeſt. The body of all true religion conſiſts, to be ſure, in obedience to the will of the ſovereign of the world; in a confidence in his declarations; and an imitation of his perfections. The reſt is our own. It may be prejudicial to the great end; it may be auxiliary. Wiſe men, who as ſuch, are not *admirers* (not admirers at leaſt of the *Munera Terræ*) are not violently attached to theſe things, nor do they violently hate them. Wiſdom is not the moſt ſevere corrector of folly. They are the rival follies, which mutually wage ſo unrelenting a war: and which make ſo cruel a uſe of their advantages, as they can happen to engage the immoderate vulgar on the one ſide or the other in their quarrels. Prudence would be neuter; but if, in the contention between fond attachment and fierce antipathy concerning things in their nature not made to produce ſuch heats, a prudent man were obliged to make a choice of what errors and exceſſes of enthuſiaſm he would condemn or bear, perhaps he would think, that which builds, to be more tolerable than that which demoliſhes—that which adorns a country, than that which deforms it—that which endows, than that which plunders—that which diſpoſes to miſtaken beneficence, than that which ſtimulates to real injuſtice—that which leads a man to refuſe to himſelf lawful pleaſures, than that which ſnatches from others the ſcanty ſubſiſtence of their ſelf-denial. Such, I think, is very nearly the ſtate of the queſtion between the ancient founders of monkiſh ſuperſtition, and the ſuperſtition of the pretended philoſophers of the hour.'

It appears alſo to Mr. B. that the monaſtic funds were expended by their old poſſeſſors in a way more beneficial to the public, than they are likely to be by thoſe perſons to whom, by the new project, they are now to be transferred.

'When the advantages of the poſſeſſion, and of the project, are on a par, there is no motive for a change. But in the preſent caſe, perhaps they are not upon a par, and the difference is in favour of the poſſeſſion. It does not appear to me, that the expences of thoſe whom you are going to expel, do, in fact, take a courſe ſo directly and ſo generally leading to vitiate and degrade and render miſer-

able

Digitized by Google

able those through whom they pass, as the expences of those favourites whom you are intruding into their houses. Why should the expenditure of a great landed property, which is a dispersion of the surplus product of the soil, appear intolerable to you or to me, when it takes its course through the accumulation of vast libraries, which are the history of the force and weakness of the human mind; through great collections of antient records, medals, and coins, which attest and explain laws and customs; through paintings and statues, that, by imitating nature, seem to extend the limits of creation; through grand monuments of the dead, which continue the regards and connections of life beyond the grave; through collections of the specimens of nature, which become a representative assembly of all classes and families of the world, that by disposition facilitate, and, by exciting curiosity, open the avenues to science? If, by great permanent establishments, all these objects of expence are better secured from the inconstant sport of personal caprice and personal extravagance, are they worse than if the same tastes prevailed in scattered individuals? Does not the sweat of the mason and carpenter, who toil in order to partake the sweat of the peasant, flow as pleasantly and as salubriously, in the construction and repair of the majestic edifices of religion, as in the painted booths and sordid sties of vice and luxury; as honourably and as profitably in repairing those sacred works, which grow hoary with innumerable years, as on the momentary receptacles of transient voluptuousness; in opera-houses, and brothels, and gaming-houses, and club-houses, and obelisks in the Champ de Mars? Is the surplus product of the olive and the vine worse employed in the frugal sustenance of persons, whom the fictions of a pious imagination raises to dignity by construing in the service of God, than in pampering the innumerable multitude of those who are degraded by being made useless domestics subservient to the pride of man? Are the decorations of temples an expenditure less worthy a wise man than ribbons, and laces, and national cockades, and petits maisons, and petit soupers, and all the innumerable fopperies and follies in which opulence sports away the burthen of its superfluity?'

The right honourable gentleman having now enlarged so much on the first of those topics, which he proposed to discuss, finds his plan to be of greater extent than he computed; and therefore, partly for this reason, and partly because he thinks the French too far gone in their madness to listen to advice, or to profit by examples, he drops, for the present at least, all that he intended to say on the general principles of government, under the several heads of monarchy, aristocracy, and democracy, and the degree in which they exist at this day in Britain. Accordingly, the remainder of his book is confined to some remarks on the organization of the new legislative, executive, judicial, military, and fiscal establishments, adopted by the National Assembly.

On

Digitized by Google

On the subject of the legislative power, Mr. Burke observes, that,

'The French builders, clearing away as mere rubbish whatever they found, and, like their ornamental gardeners, forming every thing into an exact level, propose to rest the whole local and general legislature on three bases of three different kinds; one geometrical, one arithmetical, and the third financial; the first of which they call the *basis of territory*; the second, the *basis of population*; and the third, the *basis of contribution*. For the accomplishment of the first of these purposes they divide the area of their country into eighty-three pieces, regularly square, of eighteen leagues by eighteen. These large divisions are called *Departments*. These they portion, proceeding by square measurement, into seventeen hundred and twenty districts called *Communes*. These again they subdivide, still proceeding by square measurement, into smaller districts called *Cantons*, making in all 6,400.'

All persons in a *canton*, who contribute the value of three days' labour to the state, are entitled to vote in what are called the *primary assemblies*. These assemblies elect deputies to the *commune*, one for every 200 qualified inhabitants: but no man is eligible as a deputy to the *commune*, unless he contribute the amount of ten days' labour to the state. The *communes* chosen by the *canton* chuse to the *department*. Lastly, the deputies of the *department* chuse their deputies to the *National Assembly*: but to qualify a person for a seat in this assembly, he must pay to the state, in direct contribution, the value of a mark of silver. The deputies hold their seats for two years, and then, by an exclusive law, are rendered ineligible for two years to come.

Mr. B. objects to the qualifications required, as being impotent to secure independence, and strong only to destroy natural equality, and the rights of men. The new legislators profess to have neglected the basis of *contribution*, in settling the privileges between individual and individual; because there it would destroy personal equality, and create an aristocracy of the rich: but in regulating the rights and privileges of men taken together in bodies, (as, for instance, between province and province,) they have attended to *contribution*; because in that case it serves to form a reciprocal proportion between the communities, without affecting the personal rights of the individuals composing such communities:—but, says Mr. Burke, an individual of a district which contributes but little, is not of the same importance as an individual of a district which contributes more largely. The first may vote only for three members, while the latter votes for ten. Neither are all the individuals in the same district on a par. Suppose one man, who is rich, to contribute ten times more than ten of his neighbours. In virtue

Digitized by Google

of this contribution, the diſtrict have a right of electing, ſuppoſe, ten members. What is the conſequence? The rich man's contribution gives him no advantage as an *individual*; ſo that he has only one vote out of eleven: but the *diſtrict* deriving an advantage from his contribution, his poor neighbours are thereby enabled to outvote him by nine voices, for *ten* members, inſtead of outvoting him for only one member. So that the rich man's contribution injures himſelf.

Another objection to the legiſlature is thus ſtated by Mr. Burke:

'To compare together the three baſes, not on their political reaſon, but on the ideas on which the aſſembly works, and to try its conſiſtency with itſelf, we cannot avoid obſerving, that the principle which the committee call the baſis of *population*, does not begin to operate from the ſame point with the two other principles called the baſes of *territory* and of *contribution*, which are both of an ariſtocratic nature. The conſequence is, that where all three begin to operate together, there is the moſt abſurd inequality produced by the operation of the former on the two latter principles. Every canton contains four ſquare leagues, and is eſtimated to contain, on the average, 4,000 inhabitants, or 680 voters in the *primary aſſemblies*, which vary in numbers with the population of the canton, and ſend *one deputy* to the *commune* for every 200 voters. *Nine cantons* make a *commune*.

'Now let us take *a canton* containing *a ſea port town of trade*, or *a great manufacturing town*. Let us ſuppoſe the population of this canton to be 12,700 inhabitants, or 2,193 voters, forming *three primary aſſemblies*, and ſending *ten deputies* to the *commune*.

'Oppoſe to this *one* canton *two* others of the remaining eight in the ſame *commune*. Theſe we may ſuppoſe to have their fair population of 4,000 inhabitants and 680 voters each, or 8,000 inhabitants and 1,360 voters, both together. Theſe will form only *two primary aſſemblies*, and ſend only *ſix* deputies to the *commune*.

'When the aſſembly of the *commune* comes to vote on the *baſis of territory*, which principle is firſt admitted to operate in that aſſembly, the *ſingle canton* which has *half* the territory of the *other two*, will have *ten* voices to *ſix* in the election of *three deputies* to the aſſembly of the department, choſen on the expreſs ground of a repreſentation of territory.

'This inequality, ſtriking as it is, will be yet highly aggravated, if we ſuppoſe, as we fairly may, the *ſeveral* other cantons of the *commune* to fall proportionably ſhort of the average population, as much as the *principal canton* exceeds it. Now, as to the *baſis of contribution*, which alſo is a principle admitted firſt to operate in the aſſembly of the *commune*. Let us again take *one* canton, ſuch as is ſtated above. If the whole of the direct contributions paid by a great trading or manufacturing town be divided equally among the inhabitants, each individual will be found to pay much more than an individual living in the country according to the ſame average. The whole paid by the inhabitants of the former will be more than the

Digitized by Google

the whole paid by the inhabitants of the latter—we may fairly assume one-third more. Then the 12,700 inhabitants, or 2,193 voters of the canton will pay as much as 19,050 inhabitants, or 3,289 voters of the *other cantons*, which are nearly the estimated proportion of inhabitants and voters of *five* other cantons. Now the 2,193 voters will, as I before said, send only *ten* deputies to the assembly; the 3,289 voters will send *fixteen*. Thus, for an *equal* share in the contribution of the whole *commune*, there will be a difference of *fixteen* voices to *ten* in voting for deputies to be chosen on the principle of representing the general contribution of the whole *commune*.'

'By the same mode of computation we shall find 15,875 inhabitants, or 2,741 voters of the *other* cantons, who pay *one-fixth* LESS to the contribution of the whole *commune*, will have *three* voices MORE than the 12,700 inhabitants, or 2,193 voters of the *one* canton.'

The invention, also, of intermediate gradations of electors cuts off all connection between the original constituent and the representative; takes away all responsibility from the latter; and puts it out of the power of the former to decide on the personal qualifications of the deputy who is to act for him: because he has no immediate voice in his election.

This scheme of legislation also directly tends, says Mr. B. to sever France into a variety of independent republics, which have no inherent cementing principle; and as to any principle of coherence to be derived from extraneous materials, such as a common compulsory paper currency, the supreme power of the city of Paris, or the general army of the states, these are separately examined, and concluded to be ineffectual.

The executive magistrate Mr. B. finds to be neither the fountain of justice, nor the fountain of honour. He cannot originate, suspend, or mitigate, any process of law. He cannot pardon. He cannot reward, nor confer any favour. As he is compelled to enforce the harsh decrees of others, he will often be an object of hatred to his people. As it is out of his power to confer any kindness, he will never be an object of love. He cannot make peace, nor war; and therefore foreign courts will pay no respect to him, but will be incessantly intriguing in the National Assembly. If his ministers, who are not permitted to have a seat in the National Assembly, be really chosen by himself, they will sympathize with him, and be always caballing to restore his lost prerogative: if they are forced on him, they will invariably counteract each other. In short, a king of France, in Mr. B.'s idea, is 'nothing more than a chief of bumbailiffs, serjeants at mace, catchpoles, jailors, and hangmen.'

The judges being elective, temporary, and local, exercising a jurisdiction only over a confined district, by the members of

Digitized by Google

which they are chosen, for only six years, cannot be expected to administer justice to strangers, toward the obnoxious rich, toward the minority of routed parties, nor toward any who, in the election, have supported unsuccessful candidates. Being sworn to obey the rules, orders, and instructions, which they are to receive, from time to time, from the National Assembly, they become complete and most dangerous instruments in the hands of the governing power, which, in the midst of a cause, or on the prospect of it, may wholly change the rule of decision. If the orders of the Assembly should at any time be contrary to the will of the local electors, such confusion must happen as is terrible even in idea. The judges owe their places to local authority; and the commands which they are sworn to obey, come from those who have no share in their appointment. The administrative bodies are to be exempted from the jurisdiction of these new tribunals; and thus men, executing public pecuniary trusts, who ought of all men to be most strictly held to their duty, will be made independent, and put above law. To talk of the administrative bodies being accountable to the general assembly, is to talk without much consideration of the nature of that assembly, or of those corporations. Lastly, the assembly promises to form a short, simple, clear code of law: that is, they will leave much to the discretion of the judge. Preparatory studies, if the judges have made any, are to be rendered useless; and the authority of all the learning which could make judicial discretion deserve the appellation of *sound* discretion, is to be exploded.

When Mr. B. comes to consider the constitution of the army, he finds that the French have got the wolf by the ears; and he wishes them joy of the happy position in which they have chosen to place themselves. By some extracts, [partially taken, however,] from a speech of M. de la Tour du Pin, minister for the war department, he concludes, that nothing but mutiny and insurrection prevail among the troops. This, he says, is perfectly natural. The doctrines preached by the assembly, the levelling practices adopted by that body, and the examples of the king's castles at Paris and Marseilles taken by a lawless rabble, and the governors murdered with impunity, are causes fully sufficient to produce the effect. To remedy this evil, the king, by circular letters, orders and encourages the several corps to join themselves with the clubs and confederations in the several municipalities, and to mix with them in their feasts and civic entertainments. By this step, 'the soldiers will be drawn by an elective attraction to the lowest and most desperate part of the municipalities. The military conspiracies, which are to be remedied by civic confederacies; the

Digitized by Google

rebellious municipalities, which are to be rendered obedient by furniſhing them with the means of ſeducing the very armies of the ſtate that are to keep them in order; all theſe chimeras of a monſtrous and portentous policy muſt aggravate the confuſions from which they have ariſen. There muſt be blood.' The officers are to be nominated in the firſt inſtance by the King, with a reſerve of approbation by the National Aſſembly. The true ſeat of power, however, will ſoon be diſcovered; and it will be perceived that thoſe who can negative indefinitely, in reality appoint. The officers will be always intriguing in the aſſembly, though they will begin their ſolicitations at court. By this double negociation, endleſs faction will be produced. Thoſe officers, who loſe the promotion deſigned for them by the crown, will become a faction oppoſite to the aſſembly; and will nouriſh diſcontents in the heart of the army againſt the ruling powers. On the other hand, thoſe who ſucceed by the intereſt of the aſſembly, will ſlight the authority of the crown. If, to avoid theſe evils, ſeniority alone be conſidered in the appointments, that will create an army of mere formality; and it muſt be remembered, that no army has ever been known to yield a regular obedience to a ſenate, or popular authority: ſtill leſs will they be diſpoſed to ſubmit to a triennial dominion of a body of pleaders. [Mr. B. here not only ſuppoſes that the aſſembly now do, but that they are always hereafter to conſiſt of the body chicane.] Mutiny will be introduced, and remain among the officers, till ſome popular general ſhall ſecure their obedience; and then he will overturn the whole ſtate, and make himſelf maſter of every thing. Laſtly, The doctrine of the equal rights of men being ſo induſtriouſly inculcated; and the ſoldiers being ſo intimately blended with the municipalities who elect their own magiſtrates; it will be impoſſible to keep the troops long quiet, without allowing them to chuſe their own officers. Mr. B. here pleads the rights of the ſoldiers, with as much vehemence as if he had been fee'd for it.

Revenue, the Right Hon. Gentleman conſiders as the life and ſoul of the ſtate. 'The revenue of the ſtate, is the ſtate. Its adminiſtration is the ſphere of every active virtue*.' By a report

* This extravagant doctrine, of the paramount ſupremacy of revenue, was advanced by ſome politicians in the lower houſe, toward the cloſe of the laſt parliament. The maintainers of ſuch tenets, inſtead of 'conſecrating the ſtate, and conſidering the office of thoſe who adminiſter in the government of men as a holy function;' appear to us to profane the temple with their idolatry. This is ſurely ſetting up the worſhip of Mammon. It is making adminiſtration

Digitized by Google

report of M. Vernier, from the committee of finances, of the ſecond of Auguſt laſt, he finds that the amount of the French national revenue, as compared with its produce before the revolution, was diminiſhed by the ſum of two hundred millions, or *eight millions ſterling* of the annual income, conſiderably more than 'one-third of the whole.' Mr. Burke charges the National Aſſembly with a great want of policy in condemning the ſalt monopoly as an oppreſſive and partial tax, (which, however, he allows to be a true ſtatement,) at the ſame time, that they decreed to continue it, till they could find a revenue to replace it. The conſequence was, that the provinces which had been always exempt from this tax, (ſome of which were charged with other contributions, perhaps equivalent,) refuſed to bear any part of the burthen which, by an equal diſtribution, was to redeem others. The aſſembly were occupied with other matters. The ſalt provinces, growing impatient, relieved themſelves by throwing off the whole burthen. Other provinces, judging of their own grievances by their own feelings, did as they pleaſed with other taxes. To ſupply the deficiencies of revenue, the aſſembly called for a voluntary benevolence, of one-fourth part of the income of all the citizens,

---

niſtration 'a pitiful job,' and converting miniſters into publicans, and tax-gatherers. It is filling the great court of the edifice with buyers and ſellers, and money-changers. It is turning the houſe of prayer into a den of thieves.

That revenue is an object of very great importance, there can be no doubt: becauſe, if the neceſſary expences of obtaining any good be not paid, that good cannot be enjoyed: but it is not the *chief* object of civil ſociety. The revenue of the ſtate is not the ſtate. The primary object of government is unqueſtionably the happineſs of the people. Where this object is neglected, or poſtponed to any other conſideration, government becomes an evil; and men would do better without it. That a nation cannot be happy if the revenue be not properly paid, is certain: but then, on the other hand, it is very poſſible, and perhaps very common, for an ample revenue to be duly collected, while the people are groaning under the moſt intolerable oppreſſion and miſery.

Mr. Burke has a very ſingular idea on this ſubject. 'Perhaps it may be owing,' ſays he, 'to the greatneſs of revenues, and to the urgency of ſtate neceſſities, that old abuſes in the conſtitution of finances are diſcovered, and their true nature and rational theory comes to be more perfectly underſtood.' This is the moſt curious apology for *ſcrewing up* the people, that we ever ſaw! Gentlemen, why do you complain of the weight of your burthens? Do you not perceive that the more taxes you pay, and the more oppreſſive they are, the more chance you have of diſcovering the peculation of your tax-gatherers, and the errors of your financiers?

to

Digitized by Google

to be eſtimated on the honour of thoſe who were to pay. By this, they obtained more than could be rationally calculated, but not enough to anſwer their neceſſities, much leſs their expectations. This tax, in the diſguiſe of a benevolence, ſcreened luxury, avarice, and ſelfiſhneſs; and threw the load on productive capital, integrity, generoſity, and public ſpirit. To make good the failure of this patriotic contribution, a patriotic donation was ſet on foot; and thus John Doe became ſecurity for Richard Roe. Theſe contributions and donations materially injure the giver, and are of little or no ſervice to the receiver. They are but temporary reſources, and cannot be adopted a ſecond time. As to the French credit, Mr. B. thinks they have none; and aſks what offers have been made them from Holland, Hamburgh, Switzerland, Genoa, or England. Their paper money they have ruined by making it compulſory. Our Engliſh paper is of value in commerce, becauſe in law it is of none. In this compulſory paper currency, however, founded on the land-bank of the church plunder, the French place all their hopes.

'Their fanatical confidence in the omnipotence of church plunder, has induced theſe philoſophers to overlook all care of the public eſtate, juſt as the dream of the philoſopher's ſtone induces dupes, under the more plauſible deluſion of the hermetic art, to neglect all rational means of improving their fortunes. With theſe philoſophic financiers, this univerſal medicine made of church mummy is to cure all the evils of the ſtate. Theſe gentlemen perhaps do not believe a great deal in the miracles of piety; but it cannot be queſtioned, that they have an undoubting faith in the prodigies of ſacrilege. Is there a debt which preſſes them—Iſſue *aſſignats*.—Are compenſations to be made, or a maintenance decreed to thoſe whom they have robbed of their freehold in their office, or expelled from their profeſſion—*Aſſignats*. Is a fleet to be fitted out—*Aſſignats*. If ſixteen millions ſterling of theſe *aſſignats*, forced on the people, leave the wants of the ſtate as urgent as ever—iſſue, ſays one, thirty millions ſterling of *aſſignats*—ſays another, iſſue fourſcore millions more of *aſſignats*. The only difference among their financial factions is on the greater or the leſſer quantity of *aſſignats* to be impoſed on the publick ſufferance. They are all profeſſors of *aſſignats*. Even thoſe, whoſe natural good ſenſe and knowledge of commerce, not obliterated by philoſophy, furniſh deciſive arguments againſt this deluſion, conclude their arguments, by propoſing the emiſſion of *aſſignats*. I ſuppoſe they muſt talk of *aſſignats*, as no other language would be underſtood. All experience of their inefficacy does not in the leaſt diſcourage them. Are the old *aſſignats* depreciated at market? What is the remedy? Iſſue new *aſſignats—Mais ſi maladia, opiniatria, non vult ſe garire, quid illi facere? aſſignare—poſtea aſſignare; enſuita aſſignare*. The word is a triſle altered. The Latin of your preſent doctors may be better

than that of your old comedy; their wisdom, and the variety of their resources, are the same. They have not more notes in their song than the cuckow; though, far from the softness of that harbinger of summer and plenty, their voice is as harsh and as ominous as that of the raven.'

The great evil of this paper-money is, 'that it will metamorphose France from a great kingdom into one great play-table; and turn its inhabitants into a nation of gamesters.' The consequences will be dreadful.

'The truly melancholy part of the policy of systematically making a nation of gamesters is this; that though all are forced to play, few can understand the game; and fewer still are in a condition to avail themselves of the knowledge. The many must be the dupes of the few who conduct the machine of these speculations. What effect it must have on the country people is visible. When the peasant first brings his corn to market, the magistrate in the towns obliges him to take the assignat at par; when he goes to the shop with this money, he finds it seven per cent. the worse for crossing the way. This market he will not readily resort to again. The townsman can calculate from day to day: not so the inhabitant of the country. The towns-people will be inflamed! they will force the country-people to bring their corn. Resistance will begin, and the murders of Paris and St. Dennis may be renewed through all France.'

All these considerations leave no doubt on Mr. Burke's mind, that,

'If this monster of a constitution can continue, France will be wholly governed by the agitators in corporations, by directors of assignats, trustees for the sale of church lands, attornies, agents, money-jobbers, speculators, and adventurers, composing an ignoble oligarchy. Here will end all the deceitful dreams, and visions of the equality and rights of men. In the Sorbonian bog of this base oligarchy they will all be absorbed, sunk, and lost for ever.'

In the Right Hon. Gentleman's observations on these different arrangments, which, in his sarcastic mood, he styles 'arrangements for general confusion,' there are undoubtedly many things well worthy of attention: but we think there is also much captiousness, and much cavil. Every evil is studiously brought forward and magnified, while every good is concealed. On this plan of criticizing, nothing can ever stand the test. Beside, if, as he says, old establishments are to be tried only by their effects; and if various correctives are found out in practice to obviate the apparent defects in theory; why may we not suppose that when this new machine comes to act, correctives will, from time to time, be found sufficient to counterbalance its apparent defects? In theory, the new machine is not open to more objections than the old machines; and are we to suppose,

Digitized by Google

poſe, that becauſe it needs fewer correctives, thoſe who manage it ſhould be leſs able to find them?

After the general character which we have given of Mr. B.'s book, at the opening of our account; after the copious extracts, and abſtracts, which we have laid before our readers; there remains but little for us to add. The Right Hon. Gentleman is unqueſtionably entitled to the praiſe of brilliant genius; of fertile, and (if that be praiſe,) of exuberant fancy; and of various and extenſive information: but the warmth of his feelings, and the rapidity of his ideas, often hurry him into extravagance, and ſometimes betray him into inconſiſtency. Panegyric and invective are perpetually ſubſtituted for argument, and miſtaken for reaſoning: but yet, in the midſt of his wildeſt effuſions, we think we never loſe ſight of great benevolence of heart, and goodneſs of intention. In judgment, however, which is certainly ſuperior to all the qualities and virtues of the head, though it yields to thoſe of the heart, he is very deficient: ſo that, on the whole, Mr. Burke's character ſtands much higher as a worthy man, and as an eloquent writer, than as a ſound reaſoner.

MONTHLY CATALOGUE,

For DECEMBER, 1790.

LAW.

Art. 18. *Reports of Caſes argued and determined in the High Court of Chancery.* By William Brown, of the Inner Temple, Eſq. Barriſter at Law. Vol. II. from the 26th to the 29th Year of the Reign of Geo. III. both incluſive. Folio. 12s. ſewed. Brooke. 1789.

MR. BROWN, proceeding on his plan of publiſhing the reports of each year ſeparately, has arrived at the cloſe of his ſecond volume. The part before us comprizes the caſes that were determined in Michaelmas term 1788, and in the three following terms in 1789. In peruſing theſe caſes, we cannot help obſerving two, which are drawn out to very great length. Theſe are, Fox againſt Mackreth and others, and Scot againſt Tyler. In the latter, the arguments of the different counſel are ſtated with unneceſſary minuteneſs; while thoſe of the Chancellor are ſhort, and contain no very ſatisfactory ſolution of the difficulties which the ingenuity of the bar had raiſed. We are not ſo unreaſonable as to impute the brevity of the judge to the fault of the reporter: but when the reaſons of the deciſion are confined within a ſmall compaſs, we are not inclined to allow a ſpace of near ſixty pages, to the arguments of the counſel, which received ſo little notice or diſcuſſion from the bench.

Art.

Digitized by Google

Art. 19. *Practice Common-placed*; or, The Rules and Practice of the Courts of King's Bench, and Common Pleas, methodically arranged. By George Crompton, Esq. of the Inner Temple. 3d Edition. 8vo. 2 Vols. 16s. bound. Whieldon. 1786.

This useful compilation has received some improvement in this edition, which has, accidentally, so long escaped our notice. The additions are not numerous, but they are of importance. We wish the author had expunged some of the cases which have been overruled in modern practice; for though, in one respect, they furnish a sort of history of the decisions on the subject, yet they are apt to perplex the mind with their variety; and to persons who do not distinguish accurately the periods when they were determined, they may occasion mistakes.

Art. 20. *A Collection of the Statutes now in force relative to Elections, down to the present Time.* By Richard Troward, of Norfolk-street. 8vo. pp. 450. 7s. 6d. Boards. Whieldon, &c. 1790.

The gentleman who has taken the pains to make this collection, being much conversant in the business of elections, as a parliamentary agent, and having probably felt the want of a correct publication that comprehended the more recent, as well as the ancient statutes relative to this subject, has undertaken to collect and arrange them for the convenience of the public. He has subjoined, by way of appendix, certain orders and resolutions of the House of Commons concerning elections; the acts regulating the election of peers and members for Scotland, which seemed to him not easily to be incorporated with the English acts; and likewise a table of the cases of controverted elections that have been determined under Mr. Grenville's acts, with the names of the parties, the events of the petitions, and the dates of the proceedings.

Art. 21. *A Digest of the Law respecting County Elections.* Containing the Duty and Authority of the High Sheriff, from the Receipt of the Writ to the Return thereof; and the Mode of proceeding at County Elections, whether determined by the View, the Poll, or the Scrutiny. Together with the Qualifications, and personal and other Disqualifications, of the Voters. By Samuel Heywood, Esq. of the Inner Temple. 8vo. pp. 480. 7s. 6d. Boards. Johnson. 1790.

This work is evidently the product of much labour and extensive information, and is only a part of a general digest of the law of elections, for which the author has been, during more than twelve years, collecting materials. It was his intention, he tells us, to have given, by way of introduction, an inquiry into the tenures and situation of the freeholders of England, from the earliest times to the passing of the statute 8 Henry VI. which introduced the present mode of representation for counties: but he found it would swell the publication to an immoderate size. His object is therefore confined to the qualifications and disqualifications of the electors, as they exist at present; and to the duty and authority of the Sheriff, from the time when he receives the writ, till the election is concluded and the return is made. Wherever the cases of borough elections tend

Digitized by Google

tend to illuſtrate or eſtabliſh any general principles of election law, the author properly reſorts to them, and applies them with judgment. The method which Mr. Heywood has purſued, is thus briefly ſtated:

'Under each diviſion I have given the hiſtory, as well as the preſent ſtate of the law, and in general the modern practice will be found at the concluſion of each reſpective head. Feeling no prejudice in ſupport of any eſtabliſhed ſyſtem, I have paid little regard to the commentaries of others; but have reſorted, with unremitting induſtry, to the original authorities, and endeavoured to deduce the law from the fountain-head. I have, however, acted fairly by my readers, and, upon all occaſions, given them the authorities *on both ſides*. It is for them to judge how far my obſervations are well founded; they may diſpute the concluſions I have drawn from the premiſes here laid down, or take that for the rule which I have conſidered as the exception. At all events, I flatter myſelf that this publication, as a mere *repertory of caſes*, may ſave ſome trouble to the profeſſion, be a convenient companion at a poll, and perhaps not wholly without its uſe on the table of a committee. The ſtatutes cited are generally given in the very words of the ſtatute-book, and the caſes carefully examined with the original Journals and Reports. I am ſenſible that the accuracy of ſuch a work muſt ſtamp its value in the public eſtimation.'

Mr. Heywood very candidly expreſſes his acknowlegements for the liberality with which every individual of the profeſſion, to whom he had recourſe, favoured him with information: but to the ſecond volume of Mr. Luders's Caſes on controverted Elections, he confeſſes himſelf under peculiar obligations. The number of important points agitated in the Bedfordſhire caſe, particularly on the aſſeſſment of freeholders, and the accuracy with which they are reported, he juſtly obſerves, render it a moſt valuable acquiſition to the code of election law.

Art. 22. *Eſſay to demonſtrate that contingent Debts cannot, by Law, be ranked on Eſtates ſequeſtered in Terms of the Statute*, 23 Geo. III. Cap 18. entitled, "An Act for rendering the Payment of Creditors more equal and expeditious, in that Part of Great Britain called Scotland, &c." By James M'Nayr, Writer. 8vo. pp. 68. 2s. Printed at Glaſgow, and ſold by Creech in Edinburgh. 1790.

By the law of England, if a man accepts a bill of exchange at the requeſt of another, and a commiſſion of bankruptcy iſſues againſt the latter before the bill becomes due, the acceptor, who pays it after the bankruptcy, cannot prove his demand under the commiſſion, becauſe it was not a debt due at the time when the commiſſion was iſſued. It is otherwiſe if an acceptor become a bankrupt; for the holder of the bill is intitled to prove his debt, allowing a diſcount according to the time which the bill has to run*. A late ſtatute, 23 Geo. III. cap. 18. has extended moſt of the proviſions of the bankrupt laws into Scotland; and a caſe ſimilar to that firſt

* Stat. 7. Geo. I. c. 31.

mentioned,

Digitized by Google

mentioned, has been brought before the Court of Session, in which a decision has been pronounced different from what would have taken place in the courts of justice in England. The author of this essay strenuously resists the doctrine of the Court of Session, and grounds himself on analogies drawn from the English law-books. We can only say, respecting the different rules adopted by the different judicatures,

"*Non nostrum inter vos tantas componere lites.*"

Art. 23. *In the Consistory Court of London.* Augusta Evans, the Wife, *versus* Thomas Evans, Esq. the Husband. Sentence given by Sir William Scott, July 2. 1790. Taken in Short-hand by Mr. Gurney. 4to. pp. 98.

Sir John Scott has acquired considerable reputation by his impartial determination of this litigious suit; and it were much to be wished, that the excellent remarks which his speech contains, could be diffused in our fashionable circles. We will transcribe a page from the concluding part of it, for the perusal of our readers:

'The truth of the case, according to the impression which the whole of it makes upon my mind, is this:—Two persons marry together; both of good moral characters, but with something of warmth, and sensibility, in each of their tempers; the husband is occasionally inattentive; the wife has a vivacity that sometimes displeases, that sometimes offends, and sometimes is offended. Something like unkindness is produced, and is then easily inflamed; the lady broods over petty resentments, which are anxiously fed by the busy whispers of humble confidants; her complaints, aggravated by their reports, are carried to her relations, and meet with something like facility of reception, from their honest, but well-intentioned minds; a state of mutual irritation increases; something like incivility is continually practising; and, where it is not practised, it is continually suspected; every word, every act, every look, has a meaning attached to it; it becomes a contest of spirit, in form, between two persons, eager to take, and not absolutely backward to give, mutual offence; at last the husband breaks up the family connection, and breaks it up with circumstances sufficiently expressive of disgust; treaties are attempted, and they miscarry, as they might be expected to do, in the hands of persons strongly disaffected towards each other; and then, for the first time, as Dr. Arnold has observed, a suit of cruelty is thought of; a libel is given in, black with criminating matter; recrimination comes from the other side; accusations rain heavy and thick on all sides, till all is involved in gloom, and the parties lose sight of each other's real characters, and of the truth of every one fact which is involved in the cause.'

This speech is not published, and is therefore not likely to meet with so general a circulation as it certainly merits. For the use of the copy before us, we are indebted to a worthy and respectable friend.

Art. 24. *State of the present Form of Government of the Province of Quebec.* With a large Appendix, containing Extracts from the Minutes

Digitized by Google

Minutes of an Inveſtigation into the paſt Adminiſtation of Juſtice in that Province, inſtituted by order of Lord Dorcheſter, in 1787, and from other original Papers. 8vo. pp. 176. Debrett. 1789.

It is generally underſtood, that one of the earlieſt ſubjects of diſcuſſion in the preſent parliament, will be the conſtitution of the province of Quebec. That the inhabitants are extremely diſſatisfied with the preſent form of their government, is an acknowleged fact. Repeated petitions for the repeal of what is generally denominated the Quebec Act, have been tranſmitted to his Majeſty and both Houſes of Parliament, hitherto without effect. By that act, a governor and council is eſtabliſhed as the legiſlature of the province. The council is made to conſiſt of not more than twenty-three, nor leſs than ſeventeen, members, who are appointed by the King, at the recommendation of the Governor; and are liable to be ſuſpended by the Governor, and removed at his Majeſty's pleaſure. By adverting to the period when the act paſſed, we may be led to conjecture why a houſe of repreſentatives was not made part of the conſtitution of the province. Popular aſſemblies were not then in high eſteem with the fabricators of that law: but whatever reaſons operated to withhold this nobleſt and moſt eſſential part of a free government, it is clear that the relative ſituation and circumſtances of Canada are now wholly altered. Its population is greatly increaſed: extenſive ſettlements have been formed, ſince the peace, by American loyaliſts: its commercial advantages are felt both in the quantity and value of its exports, and in the proportional demand of Britiſh manufactures. We cannot help thinking, with the author of this well-written pamphlet, that a houſe of repreſentatives, converſant in the reſources of the country, and poſſeſſed of the powers neceſſary for improving them in their whole extent, muſt advance the proſperity of the colony, and be productive of reciprocal benefits to the parent ſtate and its dependency.

With regard to the extracts concerning the adminiſtration of juſtice, we feel ourſelves under conſiderable difficulties in forming our opinion. The chief cauſe of complaint ſeems to ariſe from the uncertainty of the principles of deciſion adopted by the judges, being ſometimes drawn from the ancient laws of Canada, ſometimes from the Engliſh law, and ſometimes from general notions of equity and moral rectitude. As we can readily ſuppoſe occaſions, in which each of theſe rules of deciſion may be properly applied, we are not willing, without fuller information, to impute error, much leſs intentional miſconduct, to perſons appointed to preſide in the ſeat of judicature.

Art. 25. *Introduction to the Obſervations made by the Judges of the Court of Common Pleas for the Diſtrict of Quebec*, on the oral and written Teſtimony adduced on the Inveſtigation into the paſt Adminiſtration of Juſtice. Ordered in conſequence of an Addreſs of the Legiſlative Council. 8vo. pp. 50. 1s. 6d. Stockdale. 1790.

We cannot refuſe our aſſent to the principle on which this ſhort 'Introduction' is publiſhed; namely, to engage men of candor and

and moderation to ſuſpend their judgment on the merits of the inveſtigation into the conduct of the judges, until a report ſhall be made by the law officers of the crown, to whom the papers relative thereto, which were tranſmitted by Lord Dorcheſter to the Secretary of State, have been referred. The editor obſerves, that there was an evident impropriety, to give it no harſher term, in publiſhing mutilated extracts from the inveſtigation, in order to ſerve political purpoſes, and to prejudice the public againſt the Judges of Quebec, pending ſuch reference.

EAST INDIES.

Art. 26. *A Second Inquiry into the Situation of the Eaſt India Company*, from Papers laid before the Houſe of Commons, in 1789. And a Poſtſcript relative to the India Budget, opened by Mr. Dundas on the 30th of March 1790. By George Craufurd, Eſq. 4to. pp. 38. 3s. Debrett.

For an account of the former part of this very important Inquiry, our readers may conſult Rev. vol. lxxx. p. 549.; and in confirmation of what he there repreſented, Mr. Craufurd now obſerves,—'Very ſoon after the publication of my Inquiry into the Situation of the Eaſt India Company, I was informed that the Court of Directors had ordered their accomptant, Mr. Richardſon, to give a public refutation of my ſtatements; and that this gentleman ſcrupled not to declare that I was deceived in my data, and perfectly erroneous in my concluſions.

'How far thoſe reports were founded in truth, I cannot pretend to ſay, but the public expected that ſome attempt would have been made to invalidate my teſtimony on the ſubject, and particularly as the mode I purſued gave every opportunity for detection, from whatever cauſe I might have erred, whether from ignorance or deſign. A total ſilence, however, on the part of the Court of Directors, as well as their late application to parliament for leave to increaſe their capital one million ſterling, give the ſtrongeſt grounds for ſuſpecting the non-exiſtence of means to liquidate their debts, either by a ſurplus revenue, or by a profitable trade; and indicate at the ſame time, that the pleaſing hopes of Indian proſperity, with which the nation is lulled into a ſtate of perfect indifference reſpecting the affairs of that empire, are to the higheſt degree deluſive and dangerous.'

It will not be expected that we ſhould enter into the intricacies of Eaſt Indian accounts; we ſhall therefore only add, that Mr. C. purſues a calm examination into their ſtatements; and if the fallacies which he points out in them are ſuffered ſtill to remain uncontroverted, the public will be confirmed in the opinion that his detections of them are valid.

Art. 27. *The Eaſt India Calendar*; or Aſiatic Regiſter for Bengal, Madras, Bombay, Fort Marlborough, China, and St. Helena. For the Year 1790. 12mo. 2s. 6d. Debrett.

Theſe liſts of the Company's civil, military, marine, law, and revenue eſtabliſhments, &c. &c. cannot fail of proving peculiarly acceptable to all who have connections in that part of the world.—

There

Digitized by Google

There is likewiſe, by way of addition, a liſt of Britiſh European ſubjects reſiding in India, not in the Company's ſervice.

BIOGRAPHY.

Art. 28. *The Life of Daniel De Foe.* By George Chalmers, Eſq. 8vo. pp. 86. 3s. ſewed. Stockdale. 1790.

It would be a curious ſubject of inveſtigation for any acute obſerver, (who is not too much hurt himſelf, to be able to trace the dark policies of human conduct with coolneſs;) to inquire why it ſhould be the cruel fate of moſt of thoſe whoſe pens have been employed in the ſervice of the public, to have juſtice ſtudiouſly withheld from their characters, till they are beyond receiving any benefit from it; and when the men have ſunk under anxieties, neglect, and injurious treatment, perhaps their memory, ſome time or other, receives the full payment of applauſe, with all the intereſt due on it! Three-ſcore years after the death of the ingenious and well-informed Daniel De Foe, a gentleman, 'during a period of convaleſcence,' amuſes himſelf in writing his life; and has taken laudable, and we think ſucceſsful pains, to reſcue his memory from undeſerved obloquy. All this is ſo far well; and Mr. Chalmers, we doubt not, enjoys the conſcious pleaſure peculiar to good minds, in performing a generous act: but living merit can derive very little comfort from the inſtance.

De Foe, with great abilities, extenſive knowlege, and a ready pen, living in troubleſome times, became a buſy controverſial writer: he ſteadily ſupported the Whig intereſt, but could not (and what conſiderate honeſt man can?) go all lengths with his party: therefore, while he provoked the hatred of the Tories, he could not gain the entire love of the Whigs; and between both, his character has been tranſmitted to us under various miſrepreſentations. Mr. Chalmers has, with induſtrious and commendable zeal, traced every circumſtance, as well as the diſtance of time would permit, to ſet his character and conduct in a true light; which, as we have obſerved above, he has happily effected; and, in particular, has ſatisfactorily vindicated his Robinſon Cruſoe from being a piracy of Alexander Selkirk's papers. At the cloſe, is given a liſt of De Foe's numerous and undoubted writings, and alſo a liſt of other publications imputed to him.

This Life was prefixed, a few years ſince, to the quarto edition of *De Foe's Hiſtory of the Union*, for which ſee our Rev. vol. lxxvii. p. 459.; and this octavo publication, though it is ſold ſeparately, is handſomely printed, to be prefixed to Mr. Stockdale's new ſplendid edition of Robinſon Cruſoe: of which further mention will be made in a future article.

Art. 29. *Anecdotes of the Life and Character of John Howard, Eſq.* F. R. S. Written by a Gentleman, whoſe Acquaintance with that celebrated Philanthropiſt gave him the moſt favourable Opportunity of learning Particulars not generally known. 8vo. pp. 41. 2s. Hookham.

The firſt wiſh, when great and celebrated characters die, is to know how they have lived. Every little circumſtance intereſts. We

are

are desirous of learning wherein they have resembled, and wherein they have differed from, the rest of mankind. To gratify the public curiosity respecting the late Mr. Howard, this gentleman, to use his own words, 'exposes his unskilful pen to the eye of unfeeling criticism.' His intention in doing this is simply to give the world a few *facts* relative to the life of this "patriot of the world," not generally known.

Criticism will not be so *unfeeling* as to call in question his claim to our belief: but we must remind him, that anonymous evidence is *no* evidence; and that to distinguish his pamphlet from catch-penny productions, he ought to have affixed his real name. An essay or dissertation does not absolutely require a name; if the reasoning be good, it matters not who was the author: but a work containing a relation of *facts*, derives all its value from the credibility of the relator; and therefore the name of the author is indispensible.

These anonymous anecdotes relate that Mr. Howard's first marriage arose from gratitude rather than from love, with a maiden lady, turned of forty years of age, with whom he lodged, and who tenderly nursed him during a violent fever.—It is further added, that, as a remembrance of this lady, he even carried about with him, and always used when alone, a desert-spoon that had belonged to her.

It was by a second marriage, we find, that Mr. Howard had that unhappy son, his treatment of whom has been supposed to be open to much censure. From one who was an acquaintance of Mr. Howard, we expected to find more on this part of his private life, than is contained in these anecdotes; especially as his most intimate friends have endeavoured to clear his character from the aspersion of a want of parental tenderness. Mr. Howard's public efforts in the cause of humanity are very briefly noticed: but several little particulars are mentioned of the life of this singularly benevolent man, who has acquired immortal fame from visiting the regions of infamy.

Art. 30. *The Life of the late John Howard, Esq.*; with a Review of his Travels. To the above Work, as confirming Mr. Howard's Ideas of the Effects of solitary Imprisonment, is annexed the Letter which appeared in the Paper of the World, on the Case of Saville, tried at Chelmsford for Murder. 8vo. pp. 88. 2*s.* 6d. Ridgway.

The greater part of this pamphlet being an account of Mr. Howard's public life, requires no other evidence of its truth than his own writings, from which it appears to be faithfully taken. These specimens of biography are entitled to some praise: but we must *wait* for a complete Life of Mr. Howard.

The account of Saville, in Mr. Topham's letter, clearly evinces the good effects of solitary confinement on malefactors; and we most sincerely wish that all our prisons (those designed merely for *debtors* excepted) could be constructed on this principle.

SLAVE

Digitized by Google

SLAVE TRADE.

Art. 31. *A Letter to W. Wilberforce, Esq.* by Philo-Africanus. 8vo. pp. 62. 1s. 6d. Debrett. 1790.

This writer, whatever his signature may imply, is no friend to Mr. Wilberforce's project for the abolition of the slave trade. He puts his arguments into the mouth of a West Indian, who contends, that the miseries of the Africans are not augmented by this trade; and that it is neither the source of war among these barbarians, nor the cause of its continuance. When he afterward remarks, that slaves are an universal merchandice of Africa, he forces us to hesitate in admitting his former position: for it is natural to suppose, that the desire of making prisoners, operates, with other causes, to keep alive the flames of war among the Negroe potentates. Philo-Africanus cannot persuade us that the slave trade is the source of no misery to the Africans. It is surely an evil. The difficulty consists in applying a remedy.

EDUCATION, &c.

Art. 32. *The Art of Pronouncing the French Language with Propriety.* By Mr. Du Fresnoy, Teacher to his Royal Highness Prince William Frederick, and Successor to M. La Butte, in the University of Cambridge. 8vo. pp. 240. 5s. Boards. Gardner. 1789.

Though we cannot think it practicable to learn the pronunciation of any language by written rules, without oral instruction, we agree with the author of this work, that an accurate arrangement of the various combinations of written characters, by which the same sounds, simple or complex, are expressed, must be of great use to the scholar, if accompanied with the instructions of a judicious master. Mr. Du Fresnoy has taken very laudable pains on this subject; and his rules, though perhaps too numerous and minute, may give the learner a theoretical acquaintance with the principles of the French pronunciation; and serve as a guide, to which he may recur in cases of uncertainty. The author does not appear to be completely master of the *English* pronunciation; for he sometimes represents French sounds by English sounds, to which they bear a very imperfect resemblance. This circumstance does not, however, materially affect the general utility of the work.

Art. 33. *Strictures on Modern Languages:* shewing their Usefulness to Individuals, to Nations, and particularly to the Fair Sex. To which is added, An Essay on the present Modes of Teaching; and also, the Plan of an original Work, now in great Forwardness, clearly pointing out the Facility with which the Fluency of Speech may be acquired. By J. E. Parisot de St. Marie. 8vo. pp. 64. 1s. 6d. Sael. 1790.

When we have said that Mons. de St. Marie here depreciates the present modes of teaching French, with a view of exalting one of his own, we fancy we shall have said every thing material that the reader can learn, or that the author wishes to tell, in this pamphlet.

Fluency of speech, in opposition to grammatical nicety, is the professed aim of this master of languages; and it must be owned, that his example comes powerfully in aid of his precept, on the present occasion.

Digitized by Google

POETRY.

Art. 34. *Edinburgh:* a Poem, in two Parts. Alſo, The Weeping Bard: a Poem, in ſixteen Cantos. By Robert Alves, A. M. 8vo. pp. 198. Printed at Edinburgh. 1789.

The author of theſe poems appears to be one of thoſe unfortunate verſifiers, who, miſtaking the talent of ſtringing rhymes for poetical genius, have ſpent that precious time in making verſes, which might have been employed in ſome more profitable occupations, and then complain of the ingratitude of the world in neglecting to reward their labours. The greater part of this volume is filled with a piteous tale of diſappointment and poverty, told in irregular, proſaic ſtanzas, of which the following lines are fair ſpecimens:

'What tho' *Seven Languages* I maſter right,
What tho' my ſoul in various Art hath ſhin'd,
And ſoar'd thro' Nature's works a boundleſs flight,
Spying thro' all one great Eternal mind!
Such knowledge ſure to me is vain and light,
If I, who long ſuch Science bore,
With modeſt mind and ſpirit meek,
With all my *bright Humanity** and *Greek*,
Shall periſh in the midſt of all their ſtore!
If I, who long theſe Arts have taught,
To the young pliant mind of Infancy,
Shall now no more impart,
What more than ever's woven into my heart,
In firm and maſſy woof to part no more!
Yea, uſeleſs all to me and empty-void,
Such arts unus'd! Such learning unemploy'd!—
—Shall theſe not now their friend beſtead!
All in a learned land!
Shall theſe not earn his daily bread!
Or ſhall he die for want as caſt on barb'rous ſtrand!'

As we cannot honeſtly beſtow any praiſe on theſe poems, we know not how to reconcile the claims of juſtice and thoſe of humanity, better than by recommending the WEEPING BARD to the patronage of *the beautiful and virtuous Fair of Edinburgh*, to whom,

'In beauty as in goodneſs all complete,
'He dedicates theſe mourning ditties ſweet.'

Art. 35. *Happineſs*, a Poem. 4to. pp. 19. 1s. 6d. Ridgway. 1790.

The author of this pamphlet begins with an apology:—He has not had a liberal education: this is a firſt attempt; if cenſured, it may be the laſt; he is willing to ſink with it into obſcurity, and, with a natural anxiety, expects his ſentence.—What is to be done in this caſe? It grieves us to wound a young man's feelings: but our judgment muſt not be biaſſed by any plea whatſoever. Why will men apply for our opinions, when they know that we cannot be ſilent, and that we will not lie!

* Latin.

If,

Digitized by Google

If, however, it will be any gratification to the author, we can honeſtly compliment him on two points: *one* is his love of truth, which will be evident from a ſingle quotation:

'Happieſt are they who taſte the leaſt of woe;
Moſt wretched they who leaſt of pleaſure know.'

The other point is the affecting and ſimple picture, which he has drawn, of what he eſteems to be happineſs, and which we hope he may realize in his own perſon:

'Such, O Lothario! is your happy lot,
Bleſt with your Mira and paternal cot!'—

NOVELS.

Art. 36. *Louiſa*; or, The Reward of an affectionate Daughter. 12mo. 2 Vols. 5s. ſewed. Hookham. 1790.

We are here amuſed by ſome natural incidents, in the courſe of which an amiable young woman, who poſtpones an agreeable connection, from a due regard to a kind father, has her proſpect of happineſs interrupted by the revengeful machinations of a diſappointed libertine. Theſe particulars are here related in correct and unaffected language. The tale is pleaſing, and the moral is good.

Art. 37. *Lucretia*; or, Virtue the beſt Dowry. 12mo. 2 Vols. 5s. ſewed. Vernor. 1790.

Low, miſerable traſh! on which it is ſcarcely worth while to waſte a line—even of cenſure.

POLITICAL.

Art. 38. *Official Papers*, relative to the Diſpute between the Courts of Great Britain and Spain, on the Subject of the Ships captured at Nootka Sound, &c. 8vo. pp. 100. 2s. 6d. Debrett. 1790.

If the expected compromiſe between the two courts, plaintiff and defendant, ſhall have blunted the edge of preſent curioſity, theſe official papers will, nevertheleſs, ſtill remain acceptable, and uſeful, to our future ſtateſmen, politicians, and hiſtorians.

Art. 39. *Letters lately publiſhed in the Diary, on the Subject of the preſent Diſputes with Spain:* under the Signature of Verus. 8vo. pp. 101. 1s. 6d. Kearſley. 1790.

In reading theſe letters, our attention is diverted from the intrinſic merits of the diſpute between Great Britain and Spain, and brought down to a diſpute between two unknown writers in the London newſpapers; who choſe to trace a parallel between the conteſt about Falkland Iſlands, and that reſpecting Nootka Sound: but both theſe diſputes being now, we hope, compromiſed, Verus and his antagoniſt may ſhake hands over a bottle and a bird, to which they may be juſtly intitled for paſt ſervices, from the two printers in whoſe papers they reſpectively wrote.

MISCELLANEOUS.

Art. 40. *Bibliotheca Pariſiana*. A Catalogue of a Collection of Books, formed by a Gentleman in France, not leſs conſpicuous for his Taſte in diſtinguiſhing, than for his Zeal in acquiring, whatever, of this Kind, was moſt perfect, curious, or ſcarce. It

Digitized by Google

includes many Editions of the Classics; Books magnificently printed on Vellum, with illuminated Paintings; Manuscripts on Vellum, embellished with rich Miniatures; Books of Natural History, with the Subjects coloured in the best Manner, or with the original Drawings; and Books of the greatest Splendor and Rareness in the different Classes of Literature. To these are added, from another GRAND COLLECTION, selected Articles of high Value. They will be sold by Auction in London, on March 25, 1791, and the five Days following. 8vo. 2s. 6d. Boards. Edwards. 1790.

Although we observe in this very uncommon catalogue, a profuse display of the beauty, the elegance, and the rarity of the articles which it contains, yet, as far as we can judge without seeing the books, (which cannot be viewed till about the middle of March,) we think that Mr. Edwards is by no means chargeable with exaggeration on that account: for, indeed, this appears to be a collection of most uncommon value—perhaps, as the preface observes, 'the richest, by far, for its number, that has been offered to the public.'

The Catalogue itself is not unworthy of esteem, and preservation in the libraries of the curious,—whether we consider the beauty of the impression, or the variety of the notes and anecdotes that are interspersed in it, for the information of its readers, with respect to the scarcity, or the value, of the printed books and manuscripts.

Art. 41. *Curious Facts and Anecdotes, not contained in the Memoirs of Philip Thicknesse, Esq.*—Dedicated to that Gentleman, by Benjamin Goosequill, and Peter Paragraph; and now considerably enlarged by another Hand. 8vo. 2s. Ridgway. 1790.

Dr. Adair *follows his blow*, as the phrase is, and drives his old antagonist, (formerly his good friend,) Capt. Th——, *headlong o'er the field*, as Virgil describes the unfortunate Dares, suffering under the thick storm of blows poured on him by the victorious Entellus.—Have mercy on him, good Dr. A.—and, at the same time, do not forget the poor public.——An unfavourable likeness of Captain Th—— is given by way of copper-plate frontispiece.

Art. 42. *Elegant Epistles*; or, a copious Collection of familiar and amusing Letters, selected for the Improvement of young Persons, and for general Entertainment. 8vo. pp. 800. 8s. Boards. Dilly. 1790.

This large collection of valuable letters cannot fail of being generally acceptable, especially to those readers who are not already in possession of the books in which they originally made their public appearance. The volume is divided into four parts. The first contains *ancient* letters, which are those of Cicero and Pliny, translated by Melmoth. The second consists of *modern* letters of an *early date*, in which we find the names of Sydney, Bacon, Raleigh, Howel, Russel, Clarendon, Temple, Locke, Shaftesbury. The third and fourth, being *modern* letters of *later date*, present us with the well-known names of Pope, Swift, Addison, Steele, Arbuthnot, Gay, Atterbury, Tillotson, Herring, Rundle, Secker, Watts, Shenstone, Somerset, Gray, West, Sterne, Johnson.—

Digitized by Google

From this account, the reader will be able to form ſome judgment as to what he may expect from this collection, and will probably conclude that the epiſtles merit the epithets beſtowed on them in the title-page, being, indeed, both *elegant* and *amuſing*: we may add, *inſtructive*. The number of letters is conſiderably more than one thouſand. Obſervations on *letter-writing*, by Dr. Johnſon, finiſh the volume. There is alſo a prefatory account of the art of letter-writing. For our part, we think that the leſs appearance of *art*, in ſuch compoſitions, the better. Nature, and the heart, are here the only proper dictators.

THEOLOGY *and* POLEMICS.

Art. 43. *A Charge delivered to the Clergy of the Dioceſe of London*, at the primary Viſitation in 1790. By Beilby Lord Biſhop of London. 8vo. pp. 28. 1s. Rivingtons.

This truly apoſtolic exhortation does great credit to the good ſenſe and piety of the Right Rev. Author. With the plainneſs, freedom, and ſerioufneſs belonging to the character of a Chriſtian Biſhop, he urges his clergy to *reſidence, to a regular diſcharge of the Sunday duty*, to attend to the *improvement of parochial pſalmody*, and *to make a liberal allowance to the curates*. Every friend to virtue and religion will experience much ſatisfaction in reading this ſolemn addreſs to the clergy, on the article of reſidence on their livings:

'You will yourſelves feel more forcibly than I can repreſent to you the propriety, the decency, the duty of living in the midſt of your pariſhioners, and of making that your principal home, where the ſcene of your principal buſineſs lies; and you will not, I perſuade myſelf, allow yourſelves to be prevailed on by any temptations of eaſe, of pleaſure, or of mere convenience, to abandon thoſe of whoſe ſalvation you have moſt ſolemnly taken the charge, and bound it by the moſt ſacred ties upon your own ſouls. You will feel that the care of a pariſh is a moſt ſerious and important truſt, and that it is not without the moſt indiſpenſible neceſſity to be devolved on any other but the incumbent himſelf. You will undoubtedly recollect that when you are inſtituted to a benefice you do not ſay that you will execute the office by yourſelves, or by your ſufficient deputy. No. The biſhop does in the moſt expreſs terms commit to you, and to you only, the cure of the ſouls of that pariſh, and you muſt in your own perſons be anſwerable for their ſalvation. STEWARDS, WATCHMEN, SHEPHERDS, LABOURERS, Theſe, and every other expreſſion that implies *perſonal attention*, unremitted aſſiduity, vigilance and fidelity, are applied to you in ſcripture. "You are commanded before God and the Lord Jeſus Chriſt to be inſtant in ſeaſon, and out of ſeaſon, to reprove, rebuke, exhort, with all long-ſuffering and doctrine; to watch in all things; to do the work of an evangeliſt, and make full proof of your miniſtry." And the Ordination Office enjoins "that you never ceaſe your labour, your care and diligence until you have done all that lieth in you according to your bounden duty to bring all ſuch as are, or ſhall be committed to your charge, unto that agreement in the faith and knowledge of God, and that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for error in religion, or for viciouſneſs in life."

'Theſe

Digitized by Google

'These are all of them most evidently *personal duties*; and it is to my conception utterly impossible for any man who seriously believes that he must give an account of his stewardship at the last day, to read such injunctions as these, and then render himself incapable of fulfilling them, by absenting himself from his cure, seeking amusement or employment elsewhere, and trusting to another for the discharge of duties, which belong *solely and entirely* to himself.'

Art. 44. *A Paraphrase, Notes, and Observations, upon the Revelation of St. John, the Divine, Apostle, and Evangelist.* Part I. containing Introduction. 8vo. pp. 500. 6s. Boards. Robinsons. 1790.

In this volume, are six Introductions to the Revelation of St. John. They consist of extracts from *Lowman on the Revelations, Brachmair, Lardner's Credibility of the Gospel History, Bishop Newton's Dissertations on the Prophecies, Machiavel's History of Florence, Bengelius on the Apocalypse, Whiston's Theory of the Earth, concerning the year-days of the prophets, and Dr. Henry More's modest Inquiry into the Mystery of Iniquity.*

This compilation, if it has no other merit, will enable those who have not an opportunity to consult the original authors, to accommodate themselves at a small expence. What we are to expect, when the author indulges us with his *own* expositions, in the next volume, (not yet published,) we will leave our readers to judge, in some measure, from the following very short extract: 'This volume is only preparatory to the work proposed in the title page. Whatever merit the whole, or any part of it, may have, the publication of it is owing entirely to a lady, who seeing the compiler amusing himself a great deal at intervals, *in* reading and collecting from Authors and Commentators upon the Revelation, voluntarily, (of her own free-will and accord,) offered a sum towards the printing of it; and whose character is thus written upon the stars, *sincerely, just*, and *pious*; the real words were, I believe, *just, honest*, and *religious*.' (Preface.) This is far too sublime for our comprehensions. Had the foregoing words been written on the moon, our college punsters would have pronounced them lunatic: but as they were written on the stars, their meaning must remain a mystery, till unfolded by the author's oracular pen.

SINGLE SERMON.

Art. 45. *On the Abuse of Reason, as applied to the mysterious Doctrines of Revelation.* Preached at the primary Visitation of the Right Rev. the Lord Bishop of London, held at Colchester, May 17, 1790. By Thomas Twining, M. A. Rector of St. Mary's, Colchester, and Chaplain to the Countess Dowager of Clarendon. 4to. pp. 19. 1s. Cadell.

We take up the pen on the present occasion, not to criticize, for this sermon is not open to criticism, but to make our acknowlegements to Mr. Twining, for the great pleasure which we have received from the perusal of his truly excellent discourse. Had all divines reasoned like him, Christianity would have had no plea for complaining, which she may now justly do, of the abuse of reason in religion. He observes that reason, though a guide which in all things *must* be followed, is a guide which in all things *may* mislead us; on which he maintains the necessity of the caution in his text, (Luke

Digitized by Google

(Luke xi. 35.) of *taking heed, leſt this light which is in us, be not darkneſs.*

The errors to which human reaſon has ſhewn itſelf to be liable, when employed about the myſterious doctrines of revealed religion, are ſketched with a maſterly hand. Nothing is more true than the following remark, 'that from the earlieſt ages of the church to the reformation, the principal wounds, which Chriſtianity received, it received from the abuſe of reaſon in its *friends*; and the moſt ſtriking and fatal inſtance of that abuſe was the attempt to *comprehend myſteries*, and the ſubſequent preſumption of *explaining* them, drawing *inferences* from them, and erecting thoſe explanations and inferences into doctrines of ſcripture and articles of faith.'

In this ſhort extract, Mr. Twining has accounted for the various hereſies and perſecutions which have infeſted the Chriſtian church; nor has he only pointed out the cauſe of theſe evils, but he has preſcribed, like an able moral phyſician, the method of prevention and cure.

'Theſe miſchiefs might have been, in a great meaſure, prevented, by the obſervance of this rule, which common ſenſe ſeems to ſuggeſt—never to draw any *inferences* from myſterious doctrines *, which are plainly not *fully* comprehenſible by us, as they ſtand revealed in ſcripture; and therefore never, in ſuch caſes, to depart from the very *expreſſions* of ſcripture; for this obvious reaſon, that, where the meaning is, confeſſedly, above our reach, we can never be ſure that we ſay the *ſame thing*, any longer than while we ſay the *ſame words*. If we depart from this rule, we *interpret*, we *infer*, we ſubſtitute, for ought we *know*, our own conjectural explanations and concluſions for the word of God. We do little more than tranſlate at a venture from a language we do not underſtand.'

Should our common-prayer book ever undergo a reviſion, thoſe who might be employed in that work, would do well to attend to Mr. Twining's hints.

We could eaſily make other extracts, but the above are ſufficient to prove that our commendation is juſtly beſtowed. Our readers would do themſelves a kindneſs, by purchaſing the ſermon, and reviewing it for themſelves.

CORRESPONDENCE.

*** Our thanks are due to 'An Old Correſpondent,' for his intelligence concerning Lord Santry, of whoſe fate we expreſſed our ignorance, p. 248, of our laſt Number. He informs us, that the ſentence paſſed on Lord S. was *perpetual baniſhment*; and that as no place of exile was ſpecified, he retired to England, where he ſpent the remainder of his days.

We will farther thank this Correſpondent for his information of the *two faults* which he humouroufly mentions to have perceived in our work: for the conviction of a fault is the firſt ſtep toward the amendment of it.—From a circumſtance which he will recollect to have mentioned in his P. S. we ſhould have been glad to have ſeen a *real name* ſigned to his letter.

† We are obliged to T. C. for his polite communication.

---

* Mr. T. does not confound a *myſtery* with an *unintelligible propoſition*. See p. 12.

†*† X. Y.

Digitized by Google

†*† X. Y. is referred to our 28th Vol. (Jan. 1763.) p. 73.—Vol. xliii. (Aug. 1770.) p. 129.—Vol. xlviii. (Jan. 1773.) p. 75.—Vol. lxix. (Nov. 1783.) p. 446.—Our General Index would have given him these references.

‡*‡ We cannot give R. W. any information respecting the Bishop of St. David's charge to his clergy. We do not know whether it is printed.

†‡† The favour of Mr. Champion's polite letter is acknowleged: but we must confess that we cannot altogether impute to the press, those errors in grammar and orthography, which we observed in his son's translation of the poems of Ferdosi: see Rev. for August last, p. 375.

§*§ W. D.'s communication is sent to the Gentleman to whose care the work mentioned in it was entrusted.

§§§ The letter from *Duo Calsonienses* is received.

||*|| A Correspondent having sent us the following information, we gladly present it to the public, and to our agricultural readers in particular: not doubting that they will be happy in an opportunity of affording any assistance to a gentleman, whose labours so well deserve the attention and encouragement that they have hitherto received.

'Mr. MARSHALL having extended his SURVEY of PROVINCIAL PRACTICE so far as to enable him to go through his intended REVIEW of BOOKS on Rural Subjects, and being desirous of rendering complete a selection of their useful ideas, more particularly of saving from oblivion whatever may be worth preserving of the EARLY WRITERS,—solicits the favour of Gentlemen who are in possession of literary productions written professedly on the *Rural Economy of Great Britain*, or of Works containing natural or scientific knowlege immediately relating to Agriculture, Planting, or the Management of Landed Estates in this Island, and published *prior to the present Century*, to oblige him with Catalogues of them, noting the size, edition, and date,—addressed to Mr. NICOL, Bookseller to his Majesty, Pall-Mall.

'And in order to render his SURVEY the more complete, he solicits a temporary residence on a landed estate, in a district whose practice yet remains unregistered.'

§ Our Review of the Bishop of Waterford's learned "Attempt toward an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel," which has, from various accidents, been too long delayed, will appear, in our Number for the next month.

☞ In the Review for October last, p. 161, l. 26, 27, *read*, 'with the *un*-inflammable vapour of water.'

In the Review for November, p. 319, l. 22, *read*, 'as well *as* their monarch.'—p. 326, l. 26, for 'Heliogabalus,' *read*, 'Heliogabalus.'

Digitized by Google

APPENDIX

TO THE

THIRD VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Verhandelingen raakende den Natuurlyken en Geopenbaarden Godsdienst*, &c. i. e. Prize Diſſertations relative to Natural and Revealed Religion. Publiſhed by TEYLER'S THEOLOGICAL SOCIETY. Vol. X. 4to. pp. 219. Haarlem. 1790.

No ſtudy has called forth the efforts of human genius, more than that of metaphyſical ſubjects; and yet no ſtudy has been leſs amply rewarded. The fineſt imaginations, and the acuteſt reaſonings, have been employed to ſcarcely any other purpoſe, than to convince us of our own ignorance, by pointing out to us the intricacies of the ſubjects attempted: but wonderful as it may appear, no part of metaphyſics is ſurrounded with ſo many difficulties, as that which pertains to the *knowlege of ourſelves*; and the nearer we approach to our own minds, the more our embarraſſments increaſe! *Whence came we?—whither are we going?—and what conſtitutes the nature of man*, in this ſmall interval between the paſt and the future? are queſtions that have occupied the earlieſt attention of philoſophers; and although they have demonſtrated that the human mind is capable of poſſeſſing the moſt amazing talents, yet the ſolution remains as unſatisfactory as at the firſt moment of their diſcuſſion. Doth the law of our conſtitution confine us to the inveſtigation of *properties* merely, in which we are doubtleſs more immediately intereſted? Is it the ordinance of heaven, that the *nature* and *eſſences* of things ſhall not be penetrated by the wiſeſt, in the preſent ſtate of imperfection; and that theſe ſubjects are reſerved for the enjoyment of the intel-

Digitized by Google

lectual principle in a higher ſphere? This perpetual failure of ſucceſs prompts us to believe that this is really the caſe.

After ſo many volumes have been written concerning the nature of the human ſoul, it is very humiliating that there ſhould ſtill be any propriety in the queſtion propoſed by the learned body, which has given riſe to the publication before us. *Are there ſatisfactory proofs of the immateriality of the ſoul of man? If ſuch exiſt, what concluſions are to be drawn from them, with reſpect to the ſoul's duration, ſenſation, and employment in its ſtate of ſeparation from the body?*

With what ſucceſs this queſtion has been anſwered, or whether any new light has been thrown on this obſcure ſubject, we ſhall not determine: but we will attempt to lay before our readers ſuch a general view of the arguments adduced, as may enable them, in ſome degree, to judge for themſelves.

Three of theſe diſſertations are in favour of the immateriality of the ſoul, and the laſt oppoſes that doctrine. It is eaſy to perceive, from the author's manner of treating this queſtion, in the *third* diſſertation, that he is a gentleman of the faculty; and it is obſervable that the only abettor of *materialiſm*, is a very worthy and pious divine of the Baptiſt perſuaſion. We mention theſe circumſtances, with ſingular pleaſure, as they are ſtriking indications, that as all phyſicians are not *materialiſts*, alias *infidels*, in the vulgar acceptation of that term, ſo *theology* itſelf begins to ſhake off ſome of the ſtrongeſt prejudices that have ſo cloſely adhered to it. They prove that men, regardleſs of profeſſional trammels, *dare to think*; which muſt finally iſſue in thinking *right*, as far as ſubjects will admit of inveſtigation. We behold, with the greateſt ſatisfaction, philoſophers of every claſs, uniting to chace away the ſpectre, which has ſo long guarded the cavern of ignorance, *the danger of Hereſy*. When alſo we ſee argument, candour, and piety, walk hand in hand, we begin to be leſs concerned about the particular *ſtuff* of which the ſoul is made, from a conviction that it is ſometimes made to appear of *moſt excellent ſtuff*.

It is to be expected, that, in treating a queſtion which has been ſo frequently agitated, many arguments and obſervations will be repeated that have been formerly advanced: we will, therefore, paſs over theſe as ſlightly as poſſible, and direct our chief attention to the favourite ideas entertained by each candidate, in the ſupport of his own ſyſtem.

The firſt anſwer to the queſtion, and which was judged worthy of the *golden* medal, was written by the Rev. M. ALLARD HULSHOFF, *A. L. M. et Phil. Doctor*, miniſter of the Anabaptiſt church in Amſterdam.

Digitized by Google

This divine, who is manifestly a disciple of Dr. Reid's school, commences his enquiry into the immateriality of the soul, by stating the various opinions that have been formed concerning matter. Common people, he observes are uniformly of opinion that matter exists externally, and that it really possesses all those properties which strike the senses; such as cold, heat, colour, sound, &c. These he distinguishes by the title of *common atomists*. Superficial reasoners, and those who have not directed their studies into this channel, think with the vulgar: but, since the days of *Des Cartes*, the distinction between *essential* and *accidental* properties has been universally admitted. The essential properties, which are extension, impenetrability, cohesion, and the power of being moved, are placed in the first rank, and *sensible* qualities are placed in the second: but, as all philosophers agree in rejecting the real or external existence of the latter, they may be comprized under the general name of *philosophic atomists*. These, however, he divides into two classes. *Simple* or *pure atomists* acknowlege extension and impenetrability alone, and the attributes necessarily arising from these, *vis inertiæ* and *cohesion*. According to them, matter is merely passive, possessing no internal powers; and cohesion, though not necessarily contained in the idea of matter, is essential to the idea of extension: so that all changes are effected by powers foreign to matter. In *nature*, it is the power of God; in *creatures*, the powers of the soul.

Mixed atomists, or *Dynamists*, he remarks, differ not from the preceding, as long as their attention is confined to appearances in nature: but in advancing further, the distinction is sufficiently obvious. They place powers in matter itself, which they suppose belonging to it, and inherent in such a manner that they are independent of spiritual substance, and are formed in bodies, or superadded as attributes of material existences. Of this kind, are gravity, elasticity, irritability, attraction, repulsion, &c. &c. These powers operate according to the organization of bodies.

To atomists of each class, he opposes the *idealists*, who entertain the same opinions concerning the *primary* qualities of bodies, that atomists hold concerning the *secondary*. As the latter maintain that no light can exist without being seen, or sound without being heard, so the former assert that neither impenetrability nor extension can have place, independently of our conceptions. This opinion, which seems to have been countenanced by *Plato*, is fully developed in the system of Berkeley. The present author next proceeds to class the most distinguished writers on matter and spirit, under these different orders. *Malebranche* he places among the *idealists*, as his

Digitized by Google

mathematical points, conſtituent of extenſion, vaniſh into nothing when we attempt to analyze them. *Locke*, by ſuppoſing that matter may be made capable of thought, approaches to the *dynamiſts*. *Leibnitz* and *Wolf* may be deemed *idealiſts*, ſince, in reality, they allow of no material exiſtence out of the mind: for although the *monades* are the occaſion of our ideas, yet theſe ideas have nothing in common with the object. *Kant*, who derives no ſenſations from the attention of the ſoul to real exiſtences, though he acknowleges that our ideas are in ſome other manner excited, by ſomething exiſting *out of* the mind, is placed alſo under the *idealiſts*; as, according to him, all our obſervations and determinations are founded on *appearances*. Of *Dr. Prieſtley*, he remarks, that although he makes the ſoul *material*, he makes matter *ſpiritual*. He is placed with the *mixed atomiſts*.

Having made theſe preliminary obſervations and diſtinctions, the candidate proceeds to his arguments; which are levelled againſt the *atomiſts*. He introduces this part of the ſubject, by remarking that the idea of the immateriality of the ſoul is moſt conſonant with the common opinion of mankind; and ſuppoſe it were granted, that this ſentiment was originally implanted in the mind by tradition, government, or imagination, yet the *propenſity* to believe the doctrine, is a ſufficient evidence, that the operations of the mind will never be attributed by mere common ſenſe to a *material* cauſe. His grand philoſophical argument is divided into two ſections. In the one, he attempts to prove that the ſoul is not material; and in the other, that it cannot be aſcribed to any *power* or *energy* ſituated in matter.

His proof that the ſoul is not material, is derived from the influence of ſenſible objects on it. He ſelects the laws of viſion to illuſtrate his point; and having proved that colour does not exiſt in the body, by means of which the ſenſation is excited, he proceeds in the following manner:

'Thus have we traced colour back to the ray of light. We ſhall likewiſe chace it thence. The propoſition which we oppoſe, is the following, *colour is inherent in the viſual ray*. My firſt queſtion is, with reſpect to the light or colour reſident in this material ray, is it material, or not material? The laſt cannot be aſſerted; ſince what is *immaterial cannot inhere*, or be remarked by the ſenſes. You alſo acknowlege that the material ray is cloathed or penetrated by the matter of light, or of colour. You aſſert, perhaps, that the matter which compoſes theſe rays is inconceivably fine; and that ray which yields the particular colour, is yet finer. I will not diſpute its tenuity, if you will not diſpute its materiality: but I ſhall take the liberty to magnify and give ſome ſpecific form to this your impenetrable extenſion. Being magnified many, many, millions

Digitized by Google

of times, your element of colour becomes a globe, or a triangular figure. I now ask, is this simple redness? so that the colour of red makes its essence even to its very centre? No: but broken through, you will say, it will appear in every part red as vermillion. Consequently you allow that the surface only is red: but the surface is merely red, when it throws off no other than red rays. Thus are we exactly where we began; and the colour of red is no where to be found *without*. No redness can exist without a perceptive immaterial soul.'

The author next represents some young philosopher opposing to his argument the laws of optics, and explaining to him the manner in which external objects are painted on the retina, and thence conveyed by the optic nerve to the seat of perception. To this he answers, in the argument of Dr. Reid:

'The rays of light, or of colour, or the particles which proceed from every luminous point, unite again to one point on the retina: but the painting cannot be extended farther. Behind the retina, there is no representation. All that can further happen, is either the motion of a fluid, or the vibration of the solids. Let the supposed workmanship within, be so fine, compact, and organized, that it can preserve infinitely more distinctions, than *Bonnet* himself can imagine: What will this avail? By magnifying an object, I make no change in the materials or arrangement. Let us then magnify the above mentioned part of the brain, till it be of an immense size. What is the consequence? I behold wheels, axes, pullies, hammers, &c. as in a paper or an oil mill. The fluids drop, stream, or make a vortex: but with all this, I remain as distant as ever from the cause of perception. It must at last be supposed that the soul sees the miniature representation without a medium: but my soul perceives no diminished object; it is as large as in nature; of which, the whole cerebrum is able to contain a very small portion: but what are we to understand by *seeing* the representation? must a particle of the rays be reflected from each luminated point on the surface of the soul, to be there refracted? Then must the soul be an eye, and this eye must again have a soul. Turn the subject as you please, in *matter* there is no colour—In *matter*, there can be nothing that has the least resemblance to colour—In *matter*, can there be no natural cause of the perception of colours:—there can be no medium by which matter and motion can be converted into sensible perceptions.—Hence, I conclude that as certain as we are of our own perceptions, so certain are we that the Percipient Being is totally distinct from matter.'

In a second chapter, M. HULSHOFF proceeds to attack the *mixed atomists*, who ascribe the power of thinking to some inherent power in matter; and after shewing, with much ingenuity, that no other powers can be supposed to subsist in matter, than those ordained by the Divine Mind for the regular and uniform maintainance of the laws of nature, he objects that

Digitized by Google

matter, with all theſe adventitious powers, can never be ſuppoſed capable of thought or conſciouſneſs.

'Imagine to yourſelf, (ſays he,) ſharp points, globular and triangular forms, endowed with magnetic virtues, &c. &c. Let them all be in commotion, fermentation, grow, rot, diſſolve, &c. with all expedition, in every point of the compaſs, exalting mechaniſm and organization to the higheſt pitch.—To what does this amount? The dead is not yet alive. Electricity cannot ſparkle into joy, nor into ſorrow. From the vibration of cords, you will never produce the perception of ſweet or ſour.

'The materialiſts of the preſent day have forſaken the out works, and ſhelter themſelves in a fort which it will be neceſſary to attack. They relinquiſh every other power in matter, and adhere to a diſtinct power, that of *thought*: but whether it be eaſier to conceive of an exiſtent power of thinking, than of the ſoul, I ſhall leave to the unprejudiced. The debate is now confined to the *ſubſtratum*, or *vehicle*, of this power. To poſſeſs a material ſoul, this extraordinary power muſt be diffuſed over matter in general: but the union of matter is merely by accumulation or juxta poſition. Here let me again have recourſe to *magnifying*. The number of particles in the ſmalleſt portion of matter, is greater than that of buildings in the largeſt city. I will therefore ſpread an individual thinking power over the town, and let each building poſſeſs its ſhare, in proportion to its ſize. Allow the cathedral, for example, a thouſandth part, &c. The whole town muſt be occupied in perceiving, thinking, comparing, and muſt poſſeſs a conſciouſneſs of what it is doing. The firſt difficulty that preſents itſelf, is to meaſure this power, by the foot, as if it were wood or ſtone; and it is the more difficult, as every idea occupies as much place in this power as living objects require in the wide world: but let us find room for them all. Each corporeal exiſtence, ſuppoſed as minute as poſſible, but not too minute to receive ſome rays of light, each of theſe impregnated exiſtences receives but a ſmall ſhare, not larger, we will ſay, than the ſingle globule of atmoſpheric vapour. Conſequently, each, ſeparately, will not acquire enough to compoſe an idea, together with judgment, and conſciouſneſs. Our city, therefore, muſt be too crowded. Each piece of mortar muſt convey its ſmall feeling, by an active meſſenger, to the particle in its neighbourhood. *Omnis ſemita fervet.* The univerſal enquiry muſt be for the general poſt office, and thence to the town houſe, to be introduced to the inviſibly ſmall preſident. This perſon, conſequently, thinks, *I attract the whole kingdom to myſelf, I am maſter of all.* He is an abſolute monarch: but he falls from his throne, on a cloſer inſpection. He is diſſipated into ſmall particles; and theſe again into ſmaller; all of which may be re-aſſembled, and formed into a ſmaller city, the edifices and figure of which perfectly reſemble that over which he wiſhed to play the tyrant.'

We need not purſue the idea any further. The intelligent reader will perceive that the force of the argument conſiſts in our

Digitized by Google

our being obliged to have recourſe to ſome exiſtent principle, diſtinct from matter, to maintain the unity, and act as *Præſes*. The materialiſts muſt allow that their doctrine makes rather a ludicrous figure by being thus *magnified*, without *caricature*; and we ſhall leave them to make their eſcape out of this city, or ſupport the reputation of its chief magiſtrate as they can.

This argument, which forms the very pith of the diſſertation, could not ſuffer an abridgement; it has conſequently detained us ſo long, that we ſhall only mention ſome other particulars in a very curſory manner.

To the objection that the powers and faculties of the ſoul increaſe and decreaſe with the body; and that its operations are prevented, and renewed, according as the corporeal frame is impaired by diſeaſes, or enjoys health, &c. the author anſwers, that the ſtate of the brain depends on the ſame cauſes as theſe which have a ſalutary or pernicious influence on the body in general. Perceptions excited from without, depend on our ſenſes, or on what is behind them in the brain. Injuries here impede the operations of the ſoul. The more abſtract operations of the mind, in like manner, act on the brain: but theſe alſo have their limits, and a ſenſe of wearineſs is excited in the mind itſelf, that it may not urge the material frame to pernicious exerciſe. This is the divine appointment, the law of the union of the two principles, &c. &c.

The ſecond part of the queſtion propoſed by the ſociety, referring to the intermediate ſtate, has neceſſitated each candidate to form his *conjectures*: but as they cannot be more than conjectures, we ſhall merely announce them.

The firſt mentioned gentleman ſuppoſes it poſſible that the ſoul ſhould retain an incorruptible atom of matter; after the diſſolution of the larger corporeal frame: that this, conformably to certain eſtabliſhed laws, of which we are at preſent ignorant, may, after death, be planted into a newneſs of life; may receive a ſecond birth, and a future growth: but he ſtrenuouſly inſiſts on the neceſſity of retaining a *conſciouſneſs*, in order to prove its *identity*; and that a moment's ſuſpenſion of thought, is equivalent to annihilation. For his mode of treating theſe ſubjects, we muſt refer to the work.

The ſecond candidate is M. I. Rochussen, ſecretary in the liberties of *Etten*, &c. This gentleman's diſſertation was adjudged worthy of the firſt ſilver medal. He is alſo a ſtrenuous advocate for the immateriality of the ſoul. We will ſtate his plan of argument as conciſely as is conſiſtent with perſpicuity.

Digitized by Google

The author commences with obſerving that the utmoſt accuracy is requiſite in enquiries of this nature; and to prevent any miſconception, he examines what proofs may be deemed *ſatisfactory*—what we are to underſtand by *ſoul*—and what by *matter*. Under the firſt enquiry, he ſeemed ſo high, and we had almoſt ſaid, *exorbitant*, in his demands, that, for ſeveral pages conſecutively, we ſuppoſed him a rigid *materialiſt*. He expects more certain proofs of the immateriality of the ſoul, than we have of any of the moſt common concerns in life. The proofs of theſe, he maintains, cannot advance beyond reaſoning from analogy. Food itſelf is taken, ſimply on the preſumption that it will prove beneficial; and in every ſtep that we take, there is no certainty either of the ground on which we tread, or that our legs will be able to carry us farther: but in philoſophical ſubjects, *ſatisfactory* proofs, like a firm unſhaken edifice, are built on inconteſtible principles, and carry their own conviction with them.

Reſpecting the ſoul, he omits the various diſtinctions concerning its properties, and confines himſelf to thoſe which are generally acknowleged to conſtitute its eſſence. By *ſoul*, therefore, he underſtands that principle within us, which thinks, and judges, and wills, whether it conſtitute a part of the body, or whether it be a diſtinct principle united with it.

By *matter*, he underſtands whatever is the elementary principle of bodies; and without giving himſelf the trouble to enquire, with other philoſophers, into its ſpecific nature, he reſts contented with the ſimple property of *extenſion*; which comprehends its infinite diviſibility, and its *vis inertiæ*.

Having thus eſtabliſhed his preliminaries, he proceeds to conſider the principal arguments that are adduced in favour of *immateriality*; and to examine whether they be ſo complete as not to leave the leaſt room for doubt.

The two principal arguments uſually adduced, are taken from the examination of ourſelves; by diſcovering our own conſciouſneſs; and by comparing the operations of the mind, with acknowleged properties of matter. Although the author admits that there is much force in theſe arguments, yet they do not afford abſolute demonſtration. To the propoſition, that conſciouſneſs remains in every period of life, though the body is univerſally changed, he anſwers that it cannot be abſolutely proved that every particle is changed; and conſciouſneſs may be ſeated in that which remains. To the ſecond, he objects that although it be, in the higheſt degree, improbable that matter ſhould be made to think, yet the abſolute impoſſibility of this circumſtance has not been demonſtrated.

The

Digitized by Google

The argument which he thinks contains a full and complete demonstration, and for which he has thus been preparing the way, is the one advanced by that celebrated metaphysician, the late *Moses Mendelssoon*. This we shall lay before our readers, in as faithful a translation as possible, as it is stated in the dissertation before us:

'We learn from universal experience, and we assume it as an indubitable truth, that man forms ideas from objects which present themselves before him; that is, we acquire a knowlege of the relation which the parts of the object have to each other,—and this takes place, because the objects operate on the soul through the medium of the senses.—Whoever denies this fact, denies the evidence of his senses, and is totally incapable of conviction from any evidence whatsoever. Let us then suppose a right line, A, D, which is composed of a collection of innumerable points, A, B, C, &c.; that I observe this, and my soul forms an idea of it; this operation must take place, either in one complete, infinitely minute, indivisible point, or in a certain extension. If you choose the first, then I observe, that all our ideas must perfectly resemble each other: that they must all be seated in one and the same point; and I conclude, that the power of forming ideas cannot be the property of that which is in size, an indivisible point.

'If we prefer the last, (which every materialist must prefer, in order to build his hypothesis,) then will each point, A, B, C, &c. of the object, make a separate or distinct impression, a, b, c, &c. on the soul, which must be supposed to be extended; and an *image*, not an *idea*, will be formed: for the difference between an image and an idea consists in this; the first is a mere draught or representation of the object: but the last is a conception of the relation of the parts, which cannot be produced by a series of different and independent impressions; it necessarily requires a comparison, and consequently an union, in the different parts of the object. To this purpose, in the case before us, there must necessarily be another substance; and this other being, or substance, must again receive a separate impression from the points, a, b, c, &c. and thus an *extended* representation: but then we have now only an *image*, not an *idea*, of the object, and no conception can ever be formed, till we arrive at a something which receives one simple impression; a something that, by uniting all the points of the line, for example, in the closest manner, can observe that the line is constituted by containing these various parts within itself. It is invariably requisite, in order to obtain an idea, that the object should act on the soul, in an infinitely indivisible point; and thus, as has been already proved, thought can alone be the property of a something which, relative to dimension, is such a point; a something that has no dimensions.

'Let us now recal what has been demonstrated concerning matter; that not only matter in general, but the smallest particle of it, however divided and subdivided, is yet divisible, and possesses dimension,

menſion, then is it inconteſtibly evident, that the ſomething which thinks within us, the ſoul of man, is *immaterial*.'

Our metaphyſical readers will perceive a very cloſe analogy between this argument, and that which is urged by the preceding writer, notwithſtanding the different manner in which it is enforced. Should the materialiſt attempt to ſhield himſelf from the ſhafts of the former, by alleging that ridicule is not the teſt of truth, how will he eſcape this maſſive club of demonſtration?

In the ſecond, or conjectural part of his diſſertation, M. ROCHUSSEN is much more diffuſe than could have been expected, from one who required ſuch ſtrict demonſtration in the argumentative part of his ſubject. The leading ideas are, that the ſoul ſurvives the body; not being ſubject, from its perfect ſimplicity, to the laws of diſſolution:—that as no particle of matter is loſt, it is abſurd to ſuppoſe that the ſoul ſhould be annihilated: as bodies, whatever changes they may undergo, retain the properties common to bodies, ſo muſt the ſoul retain thoſe properties eſſential to its nature—thought and conſciouſneſs: but ſince every idea communicated, has been through the medium of the ſenſes, of which it is deprived in the ſtate of ſeparation, it is wholly occupied about the ideas already collected; which, with deductions from them, and the important conſequences which are to follow, will conſtitute its intermediate happineſs or miſery. He inclines to the doctrine of an incorruptible germ, ſerving as a kind of vehicle to the immortal ſpirit.

The third diſſertation is tranſlated from the Engliſh of an anonymous author. It does not aſſume the form of ſtrict demonſtration; it contains many ſenſible obſervations, and is, in our opinion, ſuperior to any of them in point of compoſition. We lament that it is not practicable for us to do juſtice to its merit, as the argument in favour of immateriality is more diffuſed over the whole of the compoſition; ſo that it is ſcarcely ſuſceptible either of abridgement, or of its being repreſented in a due degree of force by extracts. Let the following general view ſuffice:

The objects of human knowlege, (the author obſerves, in his introduction,) have always been diſtinguiſhed under three heads: material bodies, which are the objects of the ſenſes; immaterial beings or ſpirits which cannot be diſtinguiſhed by any of the ſenſes; and living animals, conſiſting of viſible bodies and inviſible ſpirits united: man belongs to the third claſs.—He proceeds to give a very pleaſing phyſiological deſcription of the laws of this union; and adjudges the offices performed

Digitized by Google

performed in the one *system of man*, to its constituent parts. The bodily frame is constituted of brain, nerves, the vascular system, organs of sense, motion, nutrition, and of every other animal function. The soul is the invisible agent, which confers on the body all its powers and properties. The peculiarities of this constitution, and the mutual influence which the two principles have on each other, are minutely delineated; and the author remarks, as the result of his statement, that 'whenever the perception of external bodies, or sensations relative to the state of a person's own body, be communicated by the nerves of the different organs to the brain, or whenever the moveable parts of the frame are set in motion by the power of the will, the soul is conscious of these operations, and conceives an idea of them; and she is able to effect her purposes by the power of her agency on her corporeal frame.'

These powers of the soul are, perception, sensation, understanding, desire, and volition. The seat of the understanding is the head; the *heart* is the seat of the desires or affections; and volition is the operative power of the soul to accomplish the end, according to the dictates or suggestions of each. Having thus examined what may be supposed to constitute the nature of man, he proceeds to the question. The argument in favour of immateriality is very similar to the preceding, though represented in a different point of view. The following summary will convey to our readers some idea of his manner:

'As we have no medium by which we can judge of the state and properties of material substances, but by the senses, so have we no other medium whereby we can judge of the state and properties of the soul, than by an attention to its operations in ourselves, of which we have the consciousness. As our senses make no report of the inward constituent principles of matter, so our consciousness gives us no information concerning the essence or state of our souls, independently of its operations: but, by observing its internal and external operations, and by comparing them together, we are able to attain some degree of important knowlege. Thus, whenever I seek external objects with my eyes, my fingers, or the organs of hearing, I not only discover the properties of these bodies, and judge accordingly, but I judge that there is a principle in me which takes cognizance of the external object; and that this principle is of a different nature from the object observed, and from the sense or instrument by which it is observed. Whenever I feel an agreeable or disagreeable sensation, I have a consciousness of the particular kind, and degree of either, and I immediately judge that the sensient principle in me is different from the organ in which sensation is placed. Thus, when I write, walk, or speak, I know what I do, and I conclude that the operative principle is distinct from the instrumental and passive. Further, when I attend to the operation and desires of my mind, though they be excited by external objects, I per-

Digitized by Google

I perceive that I can dwell on them, change them, ſend my thoughts abroad, recal them, &c. I am conſcious that my mind deſires or ſhuns things which appear good or bad, true or falſe: but that theſe affections are made by a principle different from the brain and nerves, through whoſe medium theſe affections are excited.'

The philoſopher therefore concludes, from a train of reaſoning ſimilar to the above ſpecimen, that as certainly as we poſſeſs the evidence of our ſenſes for the exiſtence of our ſenſes, ſo have we the evidence of our conſciouſneſs for the exiſtence of *mind*.

Though his concluſions are the ſame as the preceding, yet we ſhall juſt obſerve, that there is a conſiderable difference in his premiſes. Meſſrs. *Hulſhoff* and *Rochuſſen* obviouſly conſider the *ſpiritual* nature of man as ſuperadded to the *animal*; according to this ſtatement, the ſoul of man is free to enjoy ſeparate exiſtence, from the infinite ſuperiority of its nature, without ſuppoſing that other animals ſhall partake of the ſame bleſſing: the author before us attributing the vital powers of the animal nature to the activity of the ſoul, muſt admit that every living creature poſſeſſes an immaterial, and conſequently an immortal nature.

In the *conjectural* part, the anonymous author confeſſes the difficulties that preſent themſelves in contemplating the exiſtence of the diſembodied ſpirit. He confeſſes that it muſt be deprived of many ſources of information, by being deſtitute of the uſual organs; yet he maintains that, as the ſoul beſtows powers and activity on the body, as it is the principle of life, or poſſeſſes life within itſelf, it muſt retain active powers when the body is no more. He alſo maintains, that a ſuſpenſion of action is ſimilar to annihilation.

The fourth eſſay was given in by the Rev. M. HENDRICK VAN VOORST, miniſter of a congregation of Anabaptiſts at *Ooſtzaandam*; the ſame gentleman who obtained the ſilver medal on a former occaſion *. This divine takes the negative of the queſtion. After a few words of introduction, in which he aſſumes, that every thing hitherto advanced in proof of the immateriality of the ſoul muſt be unſatisfactory, ſince the learned ſociety deem the query ſtill pertinent, he enters on the ſubject; and endeavours to ſupport his poſition, that there are no ſatisfactory proofs of the immateriality of the ſoul. For this purpoſe, he advances, and enlarges on, the following particulars, with much ingenuity: 1. The ſimilarity of the human ſpecies to other animals, and in what they may be ſuppoſed to differ.

* See Appendix to the Firſt Vol. of the Monthly Review enlarged, p. 559.

2. What

Digitized by Google

2. What contributes to advance the human ſpecies to perfection; and what acts as an impediment. 3. The ſentiment, that human nature is conſtituted of two diſtinct parts, is liable to many objections. 4. It is poſſible for the Supreme Being to communicate ſuch properties to matter, as are aſcribed to an immaterial ſoul. 5. Identity, or the conſciouſneſs that we continue the ſame perſons, is no proof of immateriality. 6. The confuſed idea entertained of the origin of the ſoul, is an argument that it is not conſtituted as the popular philoſophy aſſerts. 7. The growth and decay of the mental faculties, with the corporeal frame, indicate that the former depend on the latter. 8. If the immateriality of the ſoul, and its conſequent immortality, were ſo important a doctrine as it has been repreſented, it ought to have been made level to common underſtandings. 9. The belief of one ſimple nature in man, is attended with leſs difficulties than the oppoſite ſentiment. 10. The queſtion, *what ſhall remain after death?* need not excite our apprehenſions, ſince Revelation has aſſured us of a future ſtate. 11. The ſuppoſitions of the advocates for immateriality, concerning the operations of the ſoul after death, are unſatisfactory. 12. The ſacred writings are the only ſources of information concerning a future ſtate. 13. Conjectures concerning the intermediate ſtate.

The importance of the ſubject having already induced us to extend this article to an unuſual length, we ſhall not follow this ingenious author, nor trace his mode of reaſoning under each of theſe particulars. This will alſo be the leſs neceſſary, as his arguments on many of them are ſimilar to thoſe employed by our great apoſtle of materialiſm. We ſhall therefore content ourſelves with tranſcribing a few hints that more immediately relate to thoſe proofs of *immateriality*, on which the other candidates dwell, as the bulwark of their cauſe.

After ſtating the objection, that it is not in the nature of matter to become cogitant, he anſwers:

'It is true, we are not acquainted with any matter poſſeſſing this property: but is it not poſſible for the Almighty Creator, who forms, from dead and inactive matter, living bodies, to communicate to ſome bodies, ſuch powers and properties? Is it impoſſible for matter to be ſo conſtituted, as to be prepared for the reception of ſuch properties?—Since we muſt confeſs our ignorance of the nature of matter, and of things that we ſee and feel, how can we pretend to aſſert that a ſomething exiſts which has no connection with matter? What ideas can we poſſibly form of a being, which, though it be a ſubſtance, has neither extenſion nor parts? If we cannot trace any relationſhip between the principle of perception and thought, and any ſpecies of matter, neither can we remark any natural

natural connection between matter and gravity, or between various other properties which we acknowlege it poſſeſſes.'

The advocates for immateriality will now, we imagine, maintain, with an air of triumph, that this mode of reaſoning endangers the ſpirituality of the divine nature.

The author ſeems to be moſtly embarraſſed under the *fifth* article, where he conſiders the argument derived from *conſcious identity*. He acknowleges the difficulty: but he thinks it is not of ſufficient force to deſtroy the whole train of evidences in favour of materiality. If the poſition, that in the midſt of the various changes which the body undergoes, ſome parts may remain entire, and the power of conſciouſneſs may reſide in them, if this conjecture be not ſufficient to ſolve the difficulty. he refers it to the will and power of the Supreme. Under the ſeventh article, he urges, with great force, the difficulties attending immateriality, from the laws of procreation; and ſhews that every hypotheſis, formed to evade the force of this argument, is defective.

His conjecture relative to an intermediate ſtate, may eaſily be collected from the tenor of his other ſentiments. He obſerves, that there is no extravagance in the ſuppoſition that, after death, ſome part of the matter of which man was formed, ſhall continue in exiſtence, without being confounded with the common maſs: that this may be the principle of thought, and may, at the reſurrection, be united to other particles of matter, and form a new body: but that, in the intermediate time, it is in a ſtate of inactivity. It reſts in the grave, &c.

Thus have we endeavoured to give our philoſophical readers as clear an idea as the abſtruſe ſubject and our contracted limits would admit, of the weapons employed by the different champions in the field of metaphyſics, in conteſt for the prize held out to them by *Teyler*'s learned ſociety: to which ſociety the public is already indebted for many maſterly performances. They will perceive that much addreſs, and much manœuvering, have been practiſed on each ſide: they will remark, that each combatant is more vigorous and ſucceſsful in his attacks, than he is fortunate in his defence; that each reciprocally points out the inſuperable difficulties and abſurdities with which every explanation hitherto given of the phænomenon of our natures, is laden; and that each, after having exhibited great addreſs in maintaining the conteſt, is obliged, when driven to the laſt extremity, to take refuge in the wiſdom and power of the Supreme. This power alone is equal to the taſk, either of communicating perception and cogitation to matter, or of uniting a ſpiritual nature to a material frame. After conteſting

Digitized by Google

teſting with ſo much earneſtneſs, as if it were for the lives of their ſouls, they all confeſs, that the arguments for a future ſtate, which are derived from the *moral* nature of man, and from the *Chriſtian religion*, are infinitely more ſatisfactory than any that can be deduced from reaſon. On theſe arguments, they all enlarge with much energy, and in the language of triumph. Whatever may be the final iſſue of the debate concerning matter and ſpirit, which has ſo long agitated the philoſophic world, we readily ſubſcribe to the axiom of M. VAN VOORST, that if the natural immateriality of the ſoul were a doctrine of ſuch moment, it would have been made level to the *meaneſt* capacities, inſtead of eluding the inquiries of the *greateſt*.

ART. II. *Brieven over Italien, i. e.* Letters concerning Italy, principally relative to Medicine, and Natural Hiſtory; addreſſed to *Ed. Sandifort*, M. D. and Profeſſor of Anatomy in the Univerſity of Leyden. By W. X. JANSEN, Phil. & M. D. 8vo. pp. 314. Leyden. 1790.

IN a preface to this publication, written by Profeſſor *Sandifort*, we are not only preſented with the moſt ample teſtimonies of the diligence of the ingenious Dr. JANSEN, during his ſtudies in the univerſity of Leyden, but we are informed that he propoſed to improve and augment, by travel, the knowlege that he had acquired in his academical ſtudies; and that, accordingly, with this object before him, he viſited moſt parts of Germany; formed an acquaintance with men who were the moſt diſtinguiſhed for their learning in each place; and gained every means of information worthy the attention of a phyſician and a philoſopher.

From Germany, he went into Italy with the ſame curious and philoſophic ſpirit; and on his return to Duſſeldorf, he determined to digeſt and arrange his notes and obſervations, relative to the principal objects of his inquiry, and to communicate them to his friend the profeſſor, in a ſeries of letters. We are alſo informed, that materials for a ſecond volume, of about an equal ſize with the ſpecimen before us, are in reſerve; and that, if the preſent work ſhould prove acceptable, they are alſo to be preſented to the public. The journey was undertaken in the year 1785.

This collection of letters, which are nineteen in number, contains a ſelection of M. JANSEN's obſervations in a tour from Trieſte to Venice, Padua, Modena, Ferrara, Bologna, Loretto, Rome, Capua, Caſerta, and Naples. Although his chief object was, as mentioned in the title, to acquire medical and philoſophical knowlege, yet he has not ſo ſtrictly confined himſelf

Digitized by Google

himſelf to that purpoſe, as entirely to overlook the enchanting views of rural ſcenes, or the manners and cuſtoms of the inhabitants of different places, in his route.

In a treatiſe, publiſhed in 1788, on the *pelagra*, an endemial diſeaſe in the dutchy of Milan *, M. JANSEN has already preſented us with the firſt fruits of his travels, and manifeſted the zeal and aſſiduity with which he ſeeks medical knowlege.

It is obvious, from the account already given, that the work before us is of the *miſcellaneous* kind; and it is no leſs obvious, that in publications of a miſcellaneous nature, it is peculiarly difficult to gratify the curioſity of our readers, or to ſubmit to their inſpection ſufficient ſpecimens of the nature and execution of the deſign, to enable them to judge for themſelves concerning its merits or demerits. Their ideas muſt, in a great meaſure, be formed from a ſummary of *our* opinion on the whole of the performance; and to do juſtice both to the author and to the public, we think it our duty to remark, that theſe letters convey much entertaining and uſeful information concerning many ſubjects, which have been either totally omitted by, or which have very ſuperficially engaged the attention of, thoſe numerous travellers who have poſted through Italy. The author manifeſts, at every ſtage, a minute attention to whatever preſents itſelf before him, or concerning which he could poſſibly obtain information. From his ſhort reſidence in many places it is to be ſuppoſed, that the knowlege which he acquired will often be ſuperficial, and ſometimes inaccurate. Indeed, we lament with him, that he has ſo frequently been obliged to hurry away from ſeveral cities, as ſoon as the acquaintance which he had formed with their *literati*, had opened to him the requiſite channels of information. M. JANSEN has, however, taken great pains to ſee and examine for himſelf; which has enabled him, in ſeveral particulars, to correct the miſtakes and inaccuracies of preceding travellers. In other inſtances, he paſſes over rather too curſorily many articles which others have more fully deſcribed; ſince moſt of the authors, to whom he refers, are Germans, whoſe works are not ſufficiently known in foreign countries. We are ſomewhat ſurprized that he ſhould have choſen the epiſtolary form; the ſtyle of which is not his *forte:* his letters being totally deſtitute of that zeſt and ſpirit which that mode of writing demands. We muſt confeſs, that his deſcriptions of the ſcenes of nature are not drawn with the pencil of a *Brydone*; nor is his correſpondence animated with the polite, courteous, and claſſical taſte of *Seſtini:* but matters of fact, and the reſult of aſſiduous inquiry and attentive obſer-

* See Review, vol. lxxix. p. 636.

vation,

vation, are given in a plain and ſimple ſtyle. *Non omnia poſſumus omnes.* Whoever prefers ſubſtantial food, ſerved up in an homely manner, to the mere garniſhings of a diſh, will read theſe letters with ſatisfaction.

As the principal object of M. JANSEN's purſuit was to inquire after whatever has reference to the ſcience of medicine, and its appurtenances, we ſhall ſelect a few particulars from theſe ſubjects, at once to gratify the curioſity of our medical readers, and to give them a general idea of the manner in which his plan has been executed. Of the univerſity of *Padua*, he thus ſpeaks:

'The univerſity of *Padua* was formerly one of the moſt celebrated in Europe; and at one period is ſaid to have had not fewer than *eighteen thouſand* ſtudents: but how is the number diminiſhed! At preſent, it has not more than *five hundred!* It excels moſt others in antiquity, having been eſtabliſhed in the year 1222: nor was it renowned from this circumſtance alone, for the ſuperior learning of its profeſſors gave it the preference. I need not inform you, that *Veſalius*, *Fabricius ab aquâ pendente*, *Sand. Sanctorius*, *Jo. Veſlingius*, *Hier. Mercurialis*, *Bern. Ramazzini*, *Jul. Pontedera*, *Ant. Valiſnerius*, and the great *Morgagni*, were all profeſſors at *Padua*. Nor is it at preſent deſtitute of learned men in the medical department. I was ſolicitous to form an acquaintance with your correſpondent *Caldani*, whoſe *Inſtitutiones Phyſiologicæ & Pathologicæ*, were publiſhed by you*: but this learned ſucceſſor to the great *Morgagni* was at the country-ſeat of Count *Coloredo*, ſo that I was deprived of the ſight of his wax preparations, which are highly praiſed. Count *Marcus Carburi* is profeſſor in Chemiſtry. He is a Greek by birth: and has viſited, at the expence of the republic, the mines in *Saxony*, *Hartz*, and *Sweden*. A monument was erected to his honour in the year 1772. He ſhewed us the theatre, and the laboratory for chemical experiments, that have been lately erected. It is ſuitably provided with furnaces, and the requiſite inſtruments for experiments. The theatre is ſurrounded with caſes containing chemical preparations, and natural productions. The mineral kingdom is the favourite ſtudy of the profeſſor. I was diſpleaſed at obſerving that the *laboratory* and *auditory* are at a diſtance from each other, which muſt neceſſarily be very inconvenient for the ſtudents. The profeſſor in botany is *Joh. Marſili*, who has collected much knowlege in this ſcience in his travels through France and England; and has diſtinguiſhed himſelf by his treatiſe *De Fungo Carrarienſi*. An œconomical garden has lately been eſtabliſhed at *Padua*, deſtined to the cultivation of ſuch plants and trees as promiſe moſt utility in agriculture, for domeſtic uſe, and in dying. Profeſſor *Arduina* is ſuperintendent; who is well known by ſeveral publications. Agri-

* We think that Dr. J. has not expreſſed himſelf accurately in this particular. The work was *tranſlated* from the *Italian* into the *Latin* language, by Profeſſor *Sandifort*.

Digitized by Google

culture and metallurgy, are ſciences to which the Venetians pay particular attention. *Toaldo*, profeſſor in meteorology and aſtronomy, has publiſhed a valuable work, entitled, *La Meteorologia applicata all' Agricoltora.* The obſervatory is compoſed entirely of ſtone. The public building, or college, of the univerſity, had *Sanſorina* for its architect. The inward court is ornamented with a ſplendid colonade, yet the place has but a mean appearance externally; and the rooms in which the lectures are given, are not well adapted to the purpoſe. Even the anatomical theatre, which *Albinus* terms *amplum et ſplendidum*, is very ſmall and gloomy: ſo that it is eaſy to conclude, that in the year 1594, when it was erected, the number of ſtudents was not very great, although *Alpinus* and *Fabricius ab aquâ pendente*, were at that time the profeſſors. In a ſmall adjacent chamber, is a marble buſt of *Morgagni*, placed in the wall. I was very curious to ſee the appartment in which this profeſſor made his incomparable obſervations on dead bodies. I found it, contrary to all expectation, a very bad one: for although the table on which the bodies were placed, is ſituated near to the window, ſo that there was no deficiency of light, yet it wanted every other conveniency, even ſeats for the ſpectators.'

Concerning the celebrated univerſity of Bologna, the author gives us the following particulars, which form the ſubſtance of his *eighth* letter. The *Inſtitute*, as it was named, was eſtabliſhed by *Lodewyk Fred. Marſigli*, who removed to this place on his being expelled from *Briſach* in the year 1709. He took with him his library, and collections in natural hiſtory, together with mathematical, aſtronomical, and geometrical apparatus, and erected an obſervatory in his houſe. The expence being too great for his capital, he was aſſiſted by the liberality of Pope *Clement* the Second, who laid a tax for this purpoſe on the lands belonging to the clergy; which, we are told, did not increaſe their love of literature. As the inſtitution flouriſhed, the deſign was enlarged; and the ſenate finally gave the palace of Celeſi to its uſe.

The *Academy of Sciences*, ſo famous throughout Europe for its *Acta Bononienſia*, was inſtituted ſomewhat earlier. This was founded by *Euſtachius Manfredi*, at the age of ſixteen, in the year 1690. He united himſelf with ſeveral young gentlemen of his own rank, and inſpired them with the love of literature. Their motto was, *Mens agitat*, and they named themſelves the *Inquieti*. In the year 1705, *I. B. Morgagni* new-modelled their academy, and received *Marſigli* into his own houſe. Several learned men became members of the academy, and it was united with the *Inſtitute* under the compound title of the *Academy of the Inſtitute*. Its celebrity was not only diffuſed over Europe, but ſeveral princes deemed it an honour to belong to this learned body. *Marſigli*, whoſe love of

the

Digitized by Google

the arts and ſciences can ſcarcely be paralleled, was ambitious to add painting, ſtatuary, and architecture, to the other branches; and for this purpoſe, he invited and encouraged the moſt celebrated artiſts in Europe to reſide at *Bologna*. Theſe arts were at firſt conſidered as diſtinct and ſeparate from the plan of the Academy of the *Inſtitute:* but they were afterward incorporated with it, and the univerſity finally acquired the name of *Academia Clementina*, from its patron *Clement* the Second. A printing-office was alſo added to the academy by the munificence of Benedict XIV.

In this *Inſtitute*, not only the learned of each ſex were admitted as members, but ſeveral ladies have been promoted to profeſſorſhips. Among theſe, muſt be mentioned *Laura Baſſi*, who died in the year 1778, renowned for the depth of her knowlege in the abſtruſe ſciences*. The celebrated *Anna Manzolini*, was alſo profeſſor of anatomy in this univerſity. Her anatomical preparations are preſerved in the college. Theſe have been highly extolled: but Dr. J. attributes a large portion of the praiſe, to the ſingularity of their being the work of a female anatomiſt.

The philoſophical apparatus is pretty large. Pope Benedict XIV. procured from Profeſſor *Muſſchenbroek* a collection of inſtruments made after the model of thoſe uſed by *s'Gravesande*. To theſe have been added, air-pumps, electrical, hydraulic, optical, and catroptrical machines and inſtruments, &c. &c.

In the preſent work, we have no account of Rome. In the author's paſſage to Naples, he merely paſſed through that city: but on his return, he reſided there a conſiderable time; and Profeſſor *Sandifort* informs us, that M. JANSEN's obſervations concerning Rome and its vicinity, conſtitute the materials for a future volume.

ART. III. *Verhandelingen uitgegeeven door de Hollandſche Maatſtpaptje der Wetenſchappen te Haarlem, i. e.* Memoirs publiſhed by the Philoſophical Society at Haarlem. Vol. XXVI. 8vo. pp. 380. Haarlem. 1789.

IN a country, great part of which may be conſidered as a drained marſh, and which owes its exiſtence and preſervation to the laborious and unremitted exertions of art, the ſtudy of hydroſtatics and hydraulics is peculiarly intereſting and important. Hence the great attention paid to theſe ſciences by the philoſo-

* A particular account of this lady is given in the 6th volume of the *Comment. Bonon.*

Digitized by Google

phical ſocieties of Holland, and the numerous diſſertations relative to them, which appear in the Dutch academical memoirs. A ſubject of this nature employs the greateſt part of the volume now before us; the firſt article, in importance as well as in order, being a prize diſſertation, *concerning the velocity of running water, and the means of aſcertaining it at any given depth, by* M. CHRISTIAN BRUNINGS, *inſpector-general of the rivers of Holland and Weſt Vrieſland.*

In the queſtion, which gave occaſion to this memoir, the ſociety enquires, *Whether the velocity of the ſtream, in any degree of depth, and, hence, the mean velocity in every ſection of a river, can be aſcertained by any theoretical rule, which is confirmed by experiment? Or can this be determined only by actual meaſurement? and, if ſo, what is the inſtrument by which the various velocities of a ſtream, at every given diſtance from the ſurface, may be moſt accurately meaſured.*

M. BRUNINGS's anſwer to the firſt part of the queſtion is divided into two chapters; in one of which, he lays down the ſeveral theories that have been invented for this purpoſe; and, in the other, he inquires how far they have been confirmed by experiment.

The theory adopted by *Galileo*, was founded on a ſuppoſed analogy between the motion of running water, and that of bodies deſcending along an inclined plane: hence he concluded, that the velocity of the ſtream increaſed in proportion to its diſtance from the ſurface; and that the ſcale of accelerating velocities, from the ſurface to the bottom, might be expreſſed by a right-angled iſoſceles triangle, the legs of which are equal to the depth of the river. The deficiency of this analogy, as well as of the theory founded on it, is here judiciouſly explained: but as this has been done by many writers on the ſubject, we ſhall not detain the reader with M. BRUNINGS's animadverſions concerning it.

The theories of *Caſtelli* and *Guglielmini*, though very different in their reſults, are both founded on the phenomena of water diſcharged from the aperture of a veſſel. The former, who imagined that, in this experiment, the velocity of the water diſcharged was in proportion to the diſtance of the aperture from the ſurface of the fluid, adopted the triangular ſcale of *Galileo*; whereas the latter, being convinced that the velocities of the water were in a ſubduplicate ratio of its altitudes, repreſented the one by the ordinates, and the other by the abſciſſæ, of a parabola. Some alteration was afterward made in this theory, by *Grandi*, who thought that the vortex of the parabola ought to be computed, not from the ſurface of a horizontal, nor from the ſource of an inclined channel, but from,

Digitized by Google

what he calls, an equivalent altitude; (*altezza equivalente*;) that is, an altitude, from which, if a body fell freely, it would acquire a velocity equal to that observed in the water, at the surface of the river. This theory was highly approved by the Abbé *Frisi*, who considered it as satisfactory; and it has, with various modifications, been adopted by most speculative writers on the subject.

M. Brunings justly observes, that the phenomena of water discharged from the aperture of a vessel kept constantly full, can be applicable to those rivers only which flow out of a lake, as the *Adda*, the *Ticino*, and the *Mincio*, in Italy; the *Rhine*, below the lake of *Boden* or *Zeller*, and the *Rhone* below that of *Geneva:* yet, even in these cases, the analogy is imperfect. Water discharged from the aperture of a vessel flows freely, without any confinement, and without any resistance, excepting what the air may offer to its course; whereas the water of a river flowing out of a lake, must be limited within a channel. That this circumstance greatly affects its velocity, is evident from the experiments of *Poleni*; who found that, when a channel was fixed to the aperture of a vessel, the quantity of water discharged was considerably augmented; and that this augmentation was increased by the channel being lengthened to a certain degree, beyond which its prolongation had a contrary effect. Beside, with regard to the experiment itself, it is well known that, in order to make it confirm the law which it is intended to illustrate, the aperture must bear a certain proportion to the capacity of the vessel; and if an inattention to this circumstance can vary the result of an experiment so simple, with how little propriety can the theory founded on it be applied to rivers, which are subject to innumerable varieties in this, and in many other respects?

Independently, however, of arguments drawn from a consideration of the hypotheses themselves, on which this author insists, it is certain that the theories hitherto invented, instead of being confirmed, have been absolutely contradicted by experiments made in natural rivers. The velocities of these, when measured at different distances from the surface, have not been found to correspond with any regular scale; and, even at the surface, the computed velocity has often been between thirty and forty times greater than the real. *Michelotti*, and others, have endeavoured to discover laws, by which these calculations may be corrected and applied to particular cases, but without success; for though we should be able to assign the causes which render this real velocity of a river less than the computed, it is impossible, *á priori*, to determine the degree in which they may act in every particular instance.

Digitized by Google

In order to prove this point, M. BRUNINGS enters into a minute detail, and critical examination, of the experiments made by *Zendrini*, *Lecchi*, *Lorgna*, *Michelotti*, *Ximenes*, and other philoſophers, which, ſo far from confirming any theory, plainly evince the uncertainty of all. Hence he concludes, that no theory either has, or can be, diſcovered, by which the velocity of rivers can be aſcertained; and that, as this problem is purely phyſical, careful and accurate experiments are the only means by which its ſolution can be attained.

In the third chapter, the author inquires what is the beſt inſtrument for meaſuring the velocity of a river at any given diſtance from its ſurface. After deſcribing thoſe which have been uſed for this purpoſe, and ſhewing their defects and inaccuracy, he propoſes one of his own invention; which, as far as we can judge from his deſcription, ſeems to be better contrived than any that has hitherto occurred to our obſervation. To give our readers a complete idea of it, without the aſſiſtance of plates, is impoſſible; we can therefore only inform them, that it is an improvement of the hydraulic balance, which, by means of a counterpoiſe, ſhews the force with which the ſtream acts againſt a quadrangular braſs plate, that is made to ſlide on an upright beam, and may be fixed at any given depth. With a machine of this kind, for ſome improvements of which M. BRUNINGS acknowleges himſelf indebted to the ingenious Mr. John Cuthbertſon who conſtructed it, ſeveral experiments were made in the Rhine, and the Yſſel, which are here minutely related.

This diſſertation is followed by a ſhort memoir, containing ſome obſervations on the flowers of the nutmeg-tree, written by Dr. HOUTTUYN, a phyſician in Amſterdam; who, ſome years ago, publiſhed a large work on natural hiſtory, in Dutch, in which he followed the ſyſtem of Linné. In the ſeveral deſcriptions that have been given of this tree, little mention is made of the flowers. *Munting* deſcribes it as bearing white bloſſoms, like thoſe of the cherry and pear-tree: but Dr. HOUTTUYN thinks that theſe are to be found only on the male, or wild nutmeg-tree, the fruit of which is of a very inferior quality. *Rumphius* aſſerts, that the female, or common nutmeg, proceeds from a white bell flower, like the lily of the valley. This deſcription correſponds with the ſpecimens received from Batavia: but both Dr. HOUTTUYN and Profeſſor THUNBERG of Upſal, appear to have been uncertain concerning the ſex of theſe flowers. On a cloſer inſpection, with the microſcope, they are found to be hermaphrodites, and are to be referred to the claſs of the *Gymnandria dodecandria*.

The

The third article in this volume is a prize diſſertation, written by S. J. VAN GEUNS, then a ſtudent of medicine at Harderwyk, containing an account of thoſe vegetable productions of the United Provinces, the culture of which is worthy of peculiar attention, from their utility as articles of rural œconomy, or for the ſake of their medicinal properties; or on account of their affording materials for arts and manufactures.

On all theſe accounts, the *urtica dioecia*, or great ſtinging nettle, is highly recommended. Not only is it ſaid to be excellent food for cows, and to improve the quality, as well as increaſe the quantity of their milk, but M. VAN GEUNS aſſerts, that it is an effectual preſervative againſt the contagious diſeaſe of the horned cattle, by which thoſe beaſts, that fed on it, were not at all attacked.

The laſt memoir is an account of a new hyetometer, by M. CHRISTIAN BRUNINGS. After briefly enumerating the inconveniencies and inaccuracies attending the inſtruments commonly uſed for meaſuring the quantity of rain that falls in any given time, M. BRUNINGS deſcribes one which was made, according to his direction, by Mr. Cuthbertſon, and is found, on trial, to be very accurate. It conſiſts of a funnel, the upper opening of which is exactly thirty-ſix ſquare inches, furniſhed with a ſtrainer; through this ſtrainer the rain paſſes into a braſs veſſel, of the form of a right-angled parallelopiped, the baſe of which meaſures twelve ſquare inches; ſo that a depth of three lines in this veſſel, is equivalent to that of one line in the funnel. At the bottom of the parallelopiped, there is an open braſs tube communicating with a barometer tube, in which the water riſes to its level in the veſſel; and its height is pointed out by a ſcale divided into inches and lines.

ART. IV. *Verhandelingen*, &c. *i. e.* Memoirs publiſhed by the Philoſophical Society at Haarlem, Vol. XXVII. Part 1. 8vo. pp. 170. Haarlem. 1789.

THE greater part of this volume is devoted to metaphyſical diſquiſition. The ingenious M. MOSES MENDELSSOON, a learned Jew of Berlin, in a philoſophical work publiſhed ſome years ago, advanced, what he conceived to be, a new argument, deduced from the imperfection of our knowlege, to prove the exiſtence of the Deity. For this purpoſe, he reaſons in the following manner:

Whatever is poſſible, muſt be conceived and known to be poſſible: and whatever exiſts, muſt be perceived and known, as exiſting, by ſome intelligent Being. The human ſoul certainly exiſts. It muſt, therefore,

Digitized by Google

therefore, be clearly and perfectly known to ſome intelligent Being: but neither our underſtanding, nor that of any finite Being, is adequate to this knowlege. An infinite Intelligence muſt therefore exiſt.

A critical examination of this argument having been propoſed by the ſociety as the ſubject of a prize diſſertation, two memoirs concerning it are here publiſhed, the authors of which are GERRIT VANDER VOORT, Eſq. Advocate in the Supreme Court of Holland, and the Rev. A. HULSHOFF, A. M. Miniſter of the Baptiſts in Amſterdam. To each of theſe gentlemen, a gold medal was awarded.

Of theſe two diſſertations, M. VANDER VOORT's has the moſt ſcientific appearance: but we cannot help thinking M. HULSHOFF's more full, as well as more conciſe. The former of theſe gentlemen obſerves, that the argument in queſtion is by no means new; that the ſame mode of reaſoning has been uſed by M. *De Pinto*, another Jewiſh philoſopher, in a work entitled, *Precis des Arguments contre les Materialiſtes*; and by Profeſſor *Garve*, in his obſervations on Cicero *de Officiis*. He then proceeds to a minute examination of the major propoſition, againſt which his objections are chiefly levelled; and, by inquiring into the preciſe meaning of every term, he expoſes the fallacy of the whole. For this purpoſe, he makes uſe of the diſtinction between logical and hypothetical poſſibility; and obſerves, that, if the term *poſſible* refer only to the former, the propoſition may be granted: but, in this caſe, it does not affect the concluſion, as it amounts to no more than that whatever does not imply a contradiction, muſt be conceived to be poſſible: but if hypothetical poſſibility be meant, the propoſition cannot be allowed, without, at the ſame time, ſuppoſing the exiſtence of a Being which not only can, but, from its very conſtitution, neceſſarily muſt, conceive whatever is poſſible, and know whatever exiſts. This condition renders the whole a mere *petitio principii*; for, in this caſe, the argument is founded on the very truth which it is intended to prove.

M. HULSHOFF uſes nearly the ſame mode of reaſoning: but he enters into a more particular examination of the ſuppoſed neceſſary connection between exiſtence, and the perception of that exiſtence. After obſerving that, with regard to material objects, this connection was maintained by Berkeley, he oppoſes to it a number of ſolid and judicious arguments, with which, as the ſubject cannot be new to our metaphyſical readers, we ſhall not detain them. With reſpect to the minor propoſition of M. MENDELSSOON's argument, the author juſtly obſerves, that, though our underſtanding is inadequate to the knowlege of the human ſoul, it by no means follows that this muſt be true

Digitized by Google

true of every finite intelligence. There is, at leaſt, no abſurdity in ſuppoſing that finite intelligent Beings may exiſt; endowed with powers and capacities ſo greatly ſuperior to thoſe of man, that they may fully comprehend the nature and properties of the human ſoul; and, if this be poſſible, we cannot deduce the exiſtence of the Deity, merely from the circumſtance of our own ignorance.

The remaining article in this publication, is an account, by M. J. KRAGTINGH, ſurgeon in Haarlem, of a dreadful fracture in the arm, occaſioned by its being intangled in the wheel of a water-mill. M. KRAGTINGH found it neceſſary to amputate at the ſhoulder joint. He deſcribes the operation, which was performed in the manner directed by *La Faye*, the deltoides being preſerved to cover the wound. The patient's death, which happened during the next day, is aſcribed to the violent injury received by the accident.

ART. V. *Memoires Hiſtoriques, Politiques, et Geographiques, des Voyages, &c.* i. e. Hiſtorical, Political, and Geographical Memoirs of Travels in Turkey, Perſia, and Arabia, from the Year 1782 to 1789. By the Count DE FERRIERES SAUVEBOEUF. 2 vols. 8vo. About 300 Pages in each. Paris. 1790.

THE proſpect of obtaining permiſſion to navigate the Euxine ſea, with which the French miniſtry flattered themſelves, appears to have been the occaſion of the preſent author's travels; in which his deſign was to eſtabliſh a commerce between France and Perſia. His chief object in writing theſe memoirs is to appeal to the public againſt Count *de Choiſeul Gouffier*, ambaſſador from Verſailles to the Ottoman Porte, and author of *Les Voyages Pittoreſque de la Grèce*; of which we have given repeated accounts in former Reviews. As it would be unfair to offer any opinion concerning the merits of this diſpute till the oppoſite party is heard in defence, we ſhall take no further notice of his account of this difference, than to obſerve that it is highly incumbent on the ambaſſador, if he would avoid the moſt odious and diſhonourable imputations, to produce full proofs of the invalidity of ſome parts of the accuſation, which may affect his character, not merely as a politician, but as a man of honour and integrity.

The chief part of the firſt volume contains a deſcription of Conſtantinople, and a very general account of the government and ſtate of the empire. The author then relates the declaration of war againſt the Ruſſians, with the events which immediately preceded and followed this meaſure. On this occaſion, he gives us ſome anecdotes of Haſſan Pacha, who, in addition

Digitized by Google

addition to his former honours, had acquired a conſiderable degree of reputation by his expedition into Egypt: but the Count aſſerts that, inſtead of ſubduing the Beys there, he only entered into a temporary accommodation with them, which will not long ſecure their obedience to the Porte; and that he diſtinguiſhed himſelf rather by his cruelty and rapacity, than by any valuable qualifications. His character is here repreſented in the moſt odious light: he is ſaid to know juſt enough of navigation to qualify him for piracy: but to be totally deficient in every thing requiſite to conſtitute an admiral. He uſed to be followed by a tame lion, which attended him wherever he went, and rendered his approach univerſally dreaded: he attempted to accuſtom a tyger to the ſame office: but a narrow eſcape from the fury of this animal, induced him to diſmiſs his formidable ſatellites; to whoſe ſavage diſpoſition, his own, according to the account before us, bears a very ſtriking reſemblance. His perſonal courage cannot be denied: but it is the courage of a brute, diſplayed in diſgraceful inſtances of ferocity and cruelty, and accompanied with the moſt inſatiable rapacity.

On the Count's return from Conſtantinople in 1788, he had an opportunity of ſeeing the army of the Turks, which was encamped near Sophia in Bulgaria. From his account, it appears that M. *Peyſſonel*'s partiality* has led him to think too highly of their military character and diſcipline, which latter is here ſaid to be extremely defective. Of the licentious rapacity and wanton cruelty of their ſoldiers, the country, through which they had paſſed, afforded a melancholy proof; as the wretched inhabitants, pillaged of their all, and deſtitute of the means of culture, had deſerted their lands, and retired into the mountains of Macedonia. The conſequence of this cruel and improvident conduct fell heavily on the perpetrators of it; as the army ſuffered ſeverely from the famine, which naturally followed their barbarity in deſtroying the cultivation, as well as conſuming the produce, of ſo conſiderable a tract of country.

Of the Turkiſh infantry, the Janizaries are the principal. They conſtitute a very numerous body, diſtributed into a hundred and one legions: but they are not leſs formidable to their own government, than to the enemy. Their number is not limited, for the title of Janizary is hereditary; and moſt of the Turks enliſt themſelves in theſe legions, on account of the privileges they enjoy; the chief of which are to be exempt from the baſtinado on the ſoles of the feet, and, when condemned to death, to die by the bowſtring. In time of peace,

* See Rev. vol. lxxix. p. 606.

ſome

ſome of them enjoy a ſmall pay: but, in actual ſervice, this is granted to all; and they generally inſiſt on its being advanced to them.

The young men, on their firſt entrance into this corps, are obliged to ſerve as ſcullions to their reſpective meſſes, and to diſtribute the daily allowance of proviſion to their fellow ſoldiers: this office, which they muſt perform till their muſtaches are ſufficiently grown, is of no ſmall importance among the Janizaries, who are much leſs attached to their ſtandards than to their camp kitchen: the loſs of the former they conſider as eaſily repaired, but that of the latter as an irretrievable diſgrace: in this caſe, the legion is diſbanded, and another formed and provided with new kitchen utenſils, of which, to prevent theſe accidents, they generally take care to have a double ſet.

Though the janizaries are conſidered as infantry, yet, as thoſe of them who can afford to keep horſes, will not ſerve without them, their legions are a confuſed medly of horſe and foot; a circumſtance which occaſions no ſmall diſorder in the operations of the army.

The Spahis conſtitute the Turkiſh cavalry, and are divided into ſixteen legions; they poſſeſs lands as hereditary fiefs, which, in default of male children, devolve to their commander, who may diſpoſe of them as he pleaſes: ſome of them have very conſiderable eſtates, on account of which they are obliged to maintain a certain number of horſe-men, whom they muſt bring into the field. They ſeem to be better diſciplined than the Janizaries, and have not their ridiculous attachment to their pots and kettles. Their attack is rapid and impetuous, but irregular.

The Aſiatic troops, eſpecially thoſe from Syria and Meſopotamia, form an excellent body of light cavalry: their horſes are fleet and full of fire, and they generally have the advantage in ſkirmiſhes; but they are of little avail againſt the heavy and well diſciplined horſe of the Germans.

The cannoniers are a very numerous body; ſome of them, who have been trained by French officers, are tolerably expert in the management of field pieces: but the advantage which might be derived from theſe, is fruſtrated by the ignorance of their commanders, and by the elumſineſs of their carriages, which require twenty horſes, or thirty buffalos, to draw them.

The bombardiers are a body ſeparate from the former, and have their own commander. Like the Spahis, they enjoy fiefs, which oblige them to ſupply the corps with a certain number of men; their ſkill is not ſufficient to do much miſchief to the enemy.

Digitized by Google

enemy. In general, it appears that all the pains which the French have taken to inſtruct the Turks in fortification, gunnery, ſhip-building, and tactics, have been defeated by the obſtinate prejudices of this people.

The Ottomans never fortify their camps, which are formed around the quarters of their commander in chief, but without any regular order, as every one may pitch his tent where he pleaſes. The Grand Vizir, with the troops immediately under his command, forms the main body; the Janizaries, with their commander, conſtitute another encampment, at ſome diſtance from the former; and between theſe, at an equal diſtance from each, is the artillery. When the army approaches within a few days march of the enemy, the Grand Vizir appoints a lieutenant general, who, with a large detachment, advances to reconnoitre, or to engage. This diviſion of their forces is highly diſadvantageous; for the advanced guard, being too far from the main body to be ſupported, muſt, in caſe of a defeat, retire in diſorder, and diffuſe a panic among the Vizir's army: this has happened ſeveral times during the war; when the Vizir has been obliged to decamp with all poſſible expedition, in order to ſecure the ſacred ſtandard, and to preſerve the remainder of his forces.

The Turks are by no means deficient in perſonal bravery, and their impetuoſity makes them formidable in their firſt attack: but if this be repelled with firmneſs, their confuſion renders their total defeat almoſt inevitable, as they have no idea of an orderly retreat, or of rallying their forces, and as their camp affords them no refuge from the purſuit of a victorious foe. In ſhort, every thing relative to their military operations, is attended with diſorder and improvidence; conſequently, their armies are a moſt deſtructive ſcourge to the countries through which they paſs, are frequently expoſed to the diſtreſſes of famine, and become an eaſy prey to a regular and well diſciplined enemy.

Among troops, which, from their total want of order and diſcipline, may be conſidered rather as an armed rabble, than as an army, the commanders are frequently expoſed to the utmoſt danger, from the capricious licentiouſneſs of their own men. In the campaign of 1788, the Grand Vizir was very near falling a victim to their fury, becauſe he attempted to draw up and exerciſe his infantry in the European manner: to this they had reluctantly ſubmitted for a few hours, in hopes of receiving a pecuniary gratification: but, on their finding themſelves diſappointed in this expectation, a general inſurrection took place, and the Janizaries ruſhed into the Vizir's

Digitized by Google

Vizir's tent with a deſign to maſſacre him: but having the good fortune to eſcape in diſguiſe, he ordered about ſixty thouſand pounds to be diſtributed among the ſoldiers, who, appeaſed by this liberality, ſuffered him once more to appear at their head.

The Turks treat their priſoners of war with the moſt ſhocking barbarity. This author, who, in conſequence of ſome treachery toward him, was ſent back in chains from the camp to Conſtantinople, along with a number of Auſtrian ſoldiers, gives an affecting account of the treatment which they experienced. Among other circumſtances, he tells us that two of them being wounded and unable to travel on horſe-back, were murdered by their guards, who beheaded them, ſalted the heads, and put them into a ſack, in which they had collected a conſiderable number; among theſe, one of the unhappy priſoners had the misfortune to recognize the head of his brother, and another of them, that of his ſon. To cruelty, the Turks add great impolicy; for they treat deſerters from the enemy in the ſame manner as their priſoners.

The account of the Turkiſh army, from which we have collected the above particulars, is, by far, the moſt intereſting part of theſe volumes; the remainder of which contains an account of Georgia, Circaſſia, Armenia, Perſia, Syria, Egypt, and the Grecian iſlands: but as a writer of travels, we cannot ſay much in commendation of the preſent author. His memoirs comprehend various and extenſive countries: but they are, for the moſt part, as barren of entertainment as the regions which he viſits: his deſcriptions are haſty and ſuperficial; his obſervations are trite and unimportant; and his ſtyle is unpleaſant and often confuſed.

ART. VI. *Le dernier Coup porté aux Prejugés et à la Superſtition.* i. e. A fatal Blow to Superſtition and Prejudice. 8vo. 410 Pages. Paris, (though, in the Title-page, ſaid to be printed in London.) 1789.

NO where is Deiſm more frequent, and no where has the Deiſt more to plead in his excuſe, than in Roman catholic countries. When, to the miraculous facts of the goſpel hiſtory, a number of legendary wonders are added as of equal authority, and the whole adduced in ſupport of a ſyſtem of abſurd myſteries, of ſuperſtitious practices, of intolerant bigotry, and of ſacerdotal tyranny, we cannot wonder that generous and humane ſpirits, abhorring what is ſo inconſiſtent with reaſon, ſo diſhonourable to God, and ſo unfriendly to man, ſhould ſeek refuge in the general and milder doctrines of natural religion;

Digitized by Google

ligion; which, in its preſent improved ſtate, is infinitely more eligible to a man of ſenſe and reflection, than the corrupt medly of myſtery, ſuperſtition, and bigotry, that, in many parts of the world, is impoſed on mankind as the religion of Chriſt.

Reflections of this kind naturally occur on peruſing the work before us; in which, among ſome things that we cannot but blame, we find much to commend and to admire: in point of compoſition, it has great merit; and, though the author is an unbeliever with reſpect to the hiſtorical facts of revelation, his ſentiments concerning the Deity, and the obligations to piety and virtue founded on the divine attributes, and on the certainty of a future ſtate, are ſuch as every rational chriſtian will approve. He ſeems to have read the New Teſtament with attention: but without a candid and judicious guide to remove the difficulties which muſt occur to a mind prejudiced againſt the text, by the abſurd commentaries that have been forced on it. In this reſpect, he appears the pupil of Rouſſeau; for while he admires the character and precepts of Jeſus, he rejects miracles as improbable; and he conſiders thoſe aſcribed to the ſaviour and his apoſtles, as pious frauds, invented to promote the propagation, not ſo much of their tenets, as of others which the clergy afterward added, and in the belief of which, their intereſts were peculiarly concerned. The abſurdity of this idea has been ſo often, and ſo ably ſhewn, that we ſhall not detain our readers with any attempt to refute it.

The firſt part of this work is employed in diſplaying the ſuperſtitious abſurdity of monaſtic inſtitutions; a ſubject which affords an ample field for the author's reprehenſions, and on which he expatiates with much judicious argument, enforced by a moſt animated and elegant ſtyle. The inconſiſtency of the monaſtic vow with every property of human nature; the cruel arts and infamous intrigues, by which the young and thoughtleſs are ſeduced into it; the pangs of unavailing deſpair, which muſt rend the heart, when, no longer elevated by the tranſient ardour of enthuſiaſm, the wretched victims have leiſure to reflect, and feel the weight of thoſe indiſſoluble fetters, which perſuaſion has forged and impoſed on inexperience,—by which the moſt innocent deſires and moſt reaſonable hopes are for ever fruſtrated; in ſhort, all the diſtreſſes, the paſſions, and the vices, that deepen the gloom of a cloiſter, are here depicted in juſt and ſtriking colours. He then traces theſe, and other corruptions and perverſions of chriſtianity, to their ſource, by giving a ſhort view of thoſe eccleſiaſtical councils, in which arrogant prieſts preſumed to dictate to mankind the terms of ſalvation, and to fix the ſtandard of univerſal belief:

Digitized by Google

the principal events of eccleſiaſtical hiſtory, (which, from the ſecond century down to the reformation, is indeed little more than the hiſtory of ſuperſtition, fraud, and cruel bigotry,) are briefly ſketched; and the horrid annals are cloſed with an eloquent and pathetic account of the maſſacre of St. Bartholomew, and of the revocation of the edict of Nantes.

In all that the author has advanced on theſe ſubjects, we moſt cordially acquieſce: however we may differ from him in particular opinions, we admire the zeal with which he pleads for the intereſts of humanity, and the rights of conſcience; we ſympathize in his reſentment of the injury done to mankind under the pretext of religion; and our indignation is confirmed, by our conviction, that what has thus been perverted into a ſource of vice and miſery, is the nobleſt gift of God to his rational creatures, calculated to promote their higheſt virtue and happineſs.

The obſervations which are here offered concerning the importance of religion to ſociety, are highly deſerving of praiſe; and we readily acknowlege that we have ſeldom ſeen this ſubject treated in a more maſterly manner: the author's reflections on the immortality of the ſoul alſo diſplay much good ſenſe and ſolid reaſoning; and we ſeriouſly recommend theſe chapters to the peruſal of thoſe pretended philoſophers, whoſe viſionary ſyſtems tend to ſubvert every fundamental principle of moral obligation, and of natural religion. Theſe gentlemen we ſhould be glad to ſee converted, were it only to rational deiſm; and perhaps the arguments of a writer, whom they cannot accuſe of prejudices in favour of revelation, may have more weight with them than the beſt reaſoning of Chriſtians; and may induce them to acknowlege with him, that 'every viciſſitude of human affairs, every circumſtance of life, calls on man to remember his dependance on the Deity; to humble himſelf before his preſerver and benefactor; and to addreſs him in expreſſions either of ſupplication or of gratitude.'

From the general ſentiments of a Supreme Being, and of our dependence on him, which this writer ſuppoſes to have been impreſſed on the ſoul by its Almighty Author, combined with the natural attachment of mankind to objects of ſenſe, he accounts for the general prevalence of idolatry, with which he ſeverely and juſtly reproaches the church of Rome; and he expoſes the wretched ſophiſtry of thoſe arguments, by which her divines endeavour to vindicate the adoration of images. Hence he proceeds to make ſome excellent obſervations on the incomprehenſibility of the Deity, which are not unworthy of the attention of ſome Proteſtants, as well as of Roman Catholics. From theſe he juſtly concludes, that our inability to form adequate

Digitized by Google

quate ideas of the divine nature, is no valid argument againſt the exiſtence and perfections of the Supreme Being.

The following chapter treats on revelation and miracles: the objections here ſtarted are by no means either new or formidable; moſt of them have already been anſwered by Proteſtant writers, who, at different times, have had occaſion to defend the facts on which Chriſtianity is founded: there are, indeed, none of theſe objections but what may eaſily be obviated by thoſe who adopt a liberal and rational mode of explaining the bible; whereas thoſe Chriſtians, whoſe notions are more contracted; who maintain the verbal inſpiration of all the ſcriptures, and thus hold every part of the canon as of equal authority; who think that the ſtory of Pharoah's magicians, of Balaam's aſs, of Joſhua ſtopping the ſun in its courſe, and the extraordinary actions of Samſon, muſt be believed and defended as real miracles, will find that they thus weaken the evidence of revealed religion, and muſt leave many objections without a ſatisfactory anſwer. With reſpect to the reſurrection, and the eſſential facts of the goſpel, the author's reaſoning is ſophiſtical and abſurd; for, in order to acquieſce in his hypotheſis, we muſt admit a ſuppoſition of impoſture, totally inconſiſtent with the character which he aſcribes to Jeſus and his apoſtles; and we muſt adopt a mode of accounting for the exiſtence of Chriſtianity, which, to us, appears more incredible than all the miracles recorded. With regard to ſome particular doctrines, whether held by the Romiſh church, or by ſuch Proteſtants as diſtinguiſh themſelves by the appellation of orthodox, many Chriſtians will allow his objections to be valid; and will inform him, that they conſider theſe myſterious tenets as of mere human invention, for which the goſpel is not reſponſible. His cavils againſt ſome paſſages of the New Teſtament ſhew, that he has been led by commentators of the Romiſh church, to miſunderſtand their meaning. Of this kind are his obſervations on the texts which the advocates for a monaſtic life interpret ſo as to juſtify their gloomy ſuperſtition and bigotry. Other objections relate to ſuppoſed inaccuracies of the ſeveral Evangeliſts, whch have been repeatedly obviated, and which, even if admitted, will not at all invalidate the truth of Chriſtianity.

After dwelling largely on all that can be urged againſt revelation, the author adopts the *argumentum ad hominem*; and attempts to ſhew, that the Meſſiah promiſed to the Jews was not to be a *God incarnate*; that Jeſus never made a claim to this title; and that his apoſtles never aſſerted him to be ſuch. The party here attacked will doubtleſs feel their ſpiritual pride mortified by the boldneſs of one, who preſumes to controvert their

Digitized by Google

their favourite opinions, by arguments deduced from the very ſcriptures which he rejects; while other Chriſtians, of whoſe creed incomprehenſible myſteries make no part, will think his reaſoning juſt on the whole, and will only wiſh that a few paſſages were expunged, which do not immediately relate to the controverſy.

In the latter part of the work, after ſome excellent obſervations on the propriety of public worſhip, and on the manner of conducting it, the writer lays down the plan of reformation which, in this reſpect, he wiſhes to adopt. The faſts and feſtivals of the church he condemns to oblivion: but he appoints every Sunday as a day of reſt and devotion. Four Sundays in the year, one in each ſeaſon, he would have diſtinguiſhed by more than uſual ſolemnity, as inſtituted for the purpoſe of national thankſgiving and prayer. An hour in the morning, and another in the evening, he thinks ſufficient for the public ſervice of religion, which ought to be in the language of the country, and to conſiſt in hymns of praiſe, in offerings of incenſe and of the fruits of the earth, and in public exhortation to piety and virtue. In ſhort, what he wiſhes to eſtabliſh is, natural religion in its beſt form, and as modern deiſts have improved it, by the aſſiſtance of the revelation which they affect to deſpiſe. The moral diſcipline which he preſcribes is ſtrict; and he inculcates a regular attendance on public devotion, as an indiſpenſable duty. He propoſes the entire abolition of every monaſtic vow, and would permit religious houſes of each ſex, only as ſeminaries of education, or as hoſpitals; allowing the members of them to quit their retirement and marry when they think fit: on which occaſion he would allot them a certain ſum, to enable them to eſtabliſh themſelves in ſome uſeful occupation. His regulations, with regard to parochial clergy, to canons, and biſhops, (for all theſe he would retain under certain conditions, which would increaſe their utility,) are, in the main, very judicious. In ſhort, his whole plan, though it may appear a little Utopian, is, beyond all compariſon, better calculated to impreſs honourable ſentiments of the Deity, and to promote the religion of the heart and life, than the irrational doctrines and abſurd ſuperſtition of the Romiſh church; and, were there no alternative between an adherence to theſe, or a profeſſion of this author's ſcheme of natural religion, we ſhould not heſitate to prefer the latter; which, if it does not include all the articles of our faith, yet neither inculcates any thing repugnant to them, nor inſults our reaſon with inſcrutable myſteries. We are thankful, however, that a better reſource than either of theſe is offered to our choice: Chriſtianity, purified from the corruptions with which human inventions have de-

Digitized by Google

formed it, affords us the beſt means of worſhipping the Deity in ſpirit and in truth; and, without debaſing the mind, by enjoining the obſervance of ſuperſtitious ceremonies, or the belief of unintelligible doctrines, confirms the hopes of natural religion, by a poſitive aſſurance of the benevolent intentions of God with regard to his intelligent offspring. Convinced of the excellence of the goſpel, we ſurvey, with complacency, the progreſs of free inquiry; nor are we at all alarmed at the momentary triumph of deiſm over error and ſuperſtition; being perſuaded that this victory will be the means of effecting its fall. We look on the religion of nature to be the beſt preparative, and the moſt certain guide, to that of Chriſt; for though it may pleaſe the mind newly emancipated from the ſhackles of eccleſiaſtical tyranny, it is too ſimple to become popular, and too unſatisfactory to be permanent. In ſhort, to uſe the words of one of the moſt judicious, becauſe one of the moſt liberal, advocates of Chriſtianity, and one of the greateſt ornaments of our prelatical bench, "We truſt the day is not far diſtant, when deiſm will be buried in the ruins of the church of Rome; for the taking the ſuperſtition, the avarice, the ambition, the intolerance, of Antichriſtianiſm, for Chriſtianity, has been the great error, upon which infidelity has built its ſyſtem, both at home and abroad*."

ART. VII. *Zeno. Over Ongeloof en Zeden.* i. e. Zeno. An Eſſay on Infidelity and Morals. 8vo. 80 Pages. Amſterdam. 1790.

THIS work is levelled at a ſpecies of infidelity, not leſs deſtructive of natural, than of revealed religion; and is intended to ſhew, that unbelief, with reſpect to a future ſtate of retribution, is fatal to the intereſts of virtue, deſtructive of moral obligation, and thus highly detrimental to the happineſs both of individuals and of ſociety. We cannot ſee with what propriety the author has entitled his eſſay *Zeno:* for though the Stoics maintained, that virtue was to be loved and practiſed for its own ſake, without any view to reward, yet in no reſpect do they reſemble our modern infidels, who ſeem more worthy to be claſſed among the groveling herd of Epicurus, than among the ſtately philoſophers of the porch. The ſubject is certainly of great importance: but as ſuch, it has been ſo frequently diſcuſſed by writers on morals, that, to the man of reading and ſtudy, little can be offered concerning it, but what muſt have already occurred to him. There are, however, many perſons, who, deluded by the ſpecious pretences and pompous declama-

* See the Biſhop of Landaff's excellent Apology for Chriſtianity.

tions

Digitized by Google

tions of these enemies to all religion, may need the conviction which this essay is well calculated to produce: but, such being for the most part very superficial reasoners, we apprehend that this author goes rather beyond their depth; and we think he might have been more useful, had he treated the subject in a more popular and familiar manner.

ART. VIII. *Sermons sur divers Textes de l'Ecriture sainte,* &c. *i. e.* Sermons on several Texts of Scripture, by the late Rev. CHARLES CHAIS, Pastor of the French Church at the Hague, and Fellow of the Philosophical Societies of Haarlem and Dublin. Vol. II. 8vo. 440 Pages. Hague. 1790.

IN the Appendix to our seventy-eighth volume, we recommended the first volume of M. CHAIS's sermons, as excellent models of pulpit eloquence: the second well deserves the same praise: it contains twelve discourses, of which, as we then gave specimens of the author's style and manner, we shall only mention the subjects. These are, The immutability of God, Psal. cii. 25. 29.: The Christian glorying in affliction, Rom. v. 3, 4, 5.: The temper of mind with which we ought to enter on the study of religious truth, Prov. ii. 1—5.: The Christian's confidence in God and Christ, 2 Tim. i. 12.: The vanity of human life, and its pursuits, Psal. xxxix. 6, 7, 8.: The test of religious opinions, 1 John iv. 1.: A fast-day sermon, from Zeph. i. 12.: The danger of irresolution, James i. 8.: The advantages and dangers of opulence, Prov. xiv. 24.: Against compliance with the corrupt manners of the age, Exod. xxiii. 2.: On sins of infirmity, Prov. xx. 9.: On genuine piety, Psal. ii. 11.

ART. IX. *Ueber den Ursprung der Pyramiden in Aegypten, und den Ruinen in Persepolis:* i. e. An Inquiry into the Origin of the Pyramids in Egypt, and the Ruins of Persepolis. By SAMUEL SIMON WITTE, Professor of the Law of Nature and Nations, at Rostock. 8vo. 190 Pages. Leipsic. 1789.

THIS inquiry affords a remarkable instance of a passion for hypothesis; as nothing surely can well be more extraordinary and unexpected, than that which Professor WITTE here maintains. According to him, we have been most egregiously mistaken in looking on the Egyptian pyramids, and the magnificent ruins of Persepolis, Palmyra, and Balbec, as monuments of human art; for we are here told that, like the Giant's Causeway in Ireland, they are nothing more than basaltes thrown up by volcanos; and that they must be considered as

Digitized by Google

the effects of very ancient and violent revolutions of the earth. He endeavours to ſupport his theory by an examination of the volcanic productions found in various other countries; and diſplays much ſpecious reaſoning to ſhew that, on this ſuppoſition, we may eaſily account for the regular form, the ornaments, and even the ſuppoſed inſcriptions, of theſe monuments of antiquity. The examination of this hypotheſis, for which we confeſs ourſelves utterly unprepared, we muſt leave to thoſe travellers who have viſited the antiquities to which it relates; and we ſhall only add our apprehenſion, that, ſhould the world laſt many centuries longer, and ſuch another genius for inquiry ariſe to enlighten it, poſterity may be informed, that Greenwich hoſpital ſprung out of the ground during an earthquake, and that St. Paul's church was ejected from the bowels of a volcano.

ART. X. *Des Loix Penales:* i. e. Eſſay on Penal Laws. By M. PASTORET, Maſter of Requeſts, and Member of the Academy of Inſcriptions and Belles Lettres. 2 Vols. 8vo; about 300 Pages in each. Paris. 1790.

AMONG all the various ſubjects which engage the attention of the philoſopher, none is of greater importance to the happineſs of mankind, than that which is here inveſtigated; becauſe none is more immediately connected with the great purpoſes for which they enter into civil ſociety, and ſubmit to the reſtraints of government. Yet in many countries, this important matter is left to be regulated by the inſtitutions of barbarous ages, or at leaſt of nations whoſe manners, ſentiments, and principles, were widely different from thoſe of modern times. This was particularly the caſe in France; and, even in our own country, where we boaſt a conſtitution which juſtly commands our admiration and attachment, and where the adminiſtration of diſtributive juſtice is ſo excellent, that it may be conſidered as one of the greateſt national bleſſings that we enjoy, much reformation is neceſſary. Many of the penal laws muſt be allowed to be deficient with reſpect to the proportion between the crime and its puniſhment; and, notwithſtanding their apparent ſeverity, every returning ſeſſion affords proof of their being inſufficient to prevent the commiſſion of ſuch offences as diminiſh that ſecurity of perſon and property, which is one of the principal objects of civil aſſociation. Some ſovereigns have lately ſet examples of reformation in their penal codes: this is eaſily effected where the legiſlative power is veſted only in one perſon: but when it is divided among many, and a ſenſe of advantages enjoyed inſpires a fear of innovation,

Digitized by Google

which checks them in their wiſh to amend even what they acknowlege to be amiſs, the progreſs of reformation muſt be ſlow and gradual; though, when once effected, it reſts on the moſt certain and ſolid foundation. Let us then not loſe all hope that, ere long, legiſlature may enter on a review of our criminal laws, and improve them in thoſe particulars in which many wiſe and good men have conſidered them as defective.

In the firſt of theſe volumes, the author lays down his principles of penal legiſlation, and takes a brief philoſophical and hiſtorical view of the ſubject. The general maxims on which he founds his ſyſtem, tend to promote a mild and humane, but ſtrict adminiſtration of juſtice; in which, agreeably to the leading principle of Beccaria, the certainty, rather than the ſeverity, of puniſhment, is conſidered as ſufficient for the preſervation of public order. To the right of granting pardon to condemned criminals, M. PASTORET objects, as detrimental to the welfare of the community; and he ſays, that in man, clemency is no longer a virtue, than while it is allied with juſtice. He obſerves, that to prefer the eaſe of an individual to that of the community, and to ſacrifice the duty of guarding public order, to the pleaſure of conferring a particular favour, can by no means be deemed an exertion of that paternal power which becomes a monarch. *Let the penal laws be mild, but never pardon,* is a maxim on which he ſtrongly inſiſts; and which he enforces by the conſideration, that a pardon cannot reſtore reputation, nor the confidence of ſociety, to the guilty: but only deprives the community of their ſecurity from the future vices of the offender, in whom one motive to a virtuous conduct is conſiderably weakened.

Whether a community has a right to put any of its members to death; and if ſo, how far does this right extend? are important queſtions, on which this author beſtows great attention. He allows that in ſeaſons of civil commotion, as when a nation is ſtruggling for liberty, or for defence againſt invaſion, whether foreign or domeſtic, and the authority of the law is interrupted by the tumult of contending parties, extraordinary caſes may take place: he grants, that if a citizen, by attempting to effect a revolution in the ſtate, which may be dangerous to the nation, or deſtructive of the rights of the people, becomes a formidable enemy, againſt whom no other ſufficient ſecurity can be had, the plea of neceſſity will juſtify the community in ſacrificing his life to the public ſafety and happineſs: but in times of national tranquillity, when government is firmly eſtabliſhed, and the laws regularly adminiſtered, M. PASTORET is of opinion that no ſuch neceſſity can take place, and that therefore no ſuch right exiſts.

Digitized by Google

Many writers have contended, that death ought to be the puniſhment of murder; and this author gives a fair view of the arguments adduced in ſupport of this opinion. In anſwer to all theſe, he obſerves, that the great ends of legal puniſhment are, to avenge the injured, and to reform the offender; by pains and privations to prevent him from again injuring ſociety; and by exhibiting him as an example, to deter others from ſimilar crimes. If all theſe ends can be obtained without putting the offender to death; if he can, not only be rendered incapable of injuring the community, but alſo be compelled to become uſeful to it; what right can it have to take away his life? Puniſhments deter from crimes, not ſo much by their immediate ſeverity, as by their duration. The moſt powerful reſtraint on vicious inclinations is not the tranſient exhibition of a public execution, but the permanent example of offenders deprived of their liberty, and forced, by perpetual labour, to make ſome atonement to ſociety for the injuries which they have committed.

In the ſecond volume, the author endeavours to eſtabliſh a juſt proportion between crimes and puniſhments, and examines the relation of the one to the other in every point of view. In this part of the work, we meet with ſeveral excellent obſervations, on the abſurd and cruel manner in which ſome crimes are conſidered and puniſhed by the laws of France. The abſurdity of repreſenting falſe coining as high treaſon, does not eſcape his notice: it is a very dangerous fraud, like that of forgery, and therefore ought never to eſcape without ſevere puniſhment: but we cannot think that the community has a right to inflict death for either of theſe crimes.

Fetters, with public labour during life, is the puniſhment which M. PASTORET would allot for thoſe crimes, for which, in moſt countries, death is inflicted. The objections generally made againſt this kind of puniſhment are well anſwered: but, after all, its expediency in any nation muſt depend much on the particular circumſtances of the people, and on the wiſdom of the regulations under which it is executed. It is certainly well calculated to anſwer every penal intention; and, as it admits of various degrees of ſeverity, it may eaſily be adapted to every different degree of criminality in the offender. The obſervation, that it ought not to be allowed in a free country, becauſe it renders ſlavery too familiar to the people, is no valid objection: the exhibition of ſervitude, attended with infamy, and incurred by guilt, is perhaps the moſt certain means of rendering it deſpiſed and abhorred, and of inſpiring a love of liberty, virtue, and public order. The great inconvenience to be apprehended from this mode of puniſhment is, that it may prove detrimental

to

Digitized by Google

to the honeſt and laborious poor, by interfering with the means of their ſubſiſtence: but this difficulty might perhaps be obviated by wiſe and prudent regulations.

This work gives us a very high opinion of the humanity and good ſenſe of its author; and we heartily recommend it to the attention of thoſe friends of mankind, who, animated with a portion of that active and benevolent ſpirit which inſpired the excellent Mr. Howard, endeavour to complete the good work in which he ſo aſſiduouſly laboured, and by which he added honours to his name, infinitely more illuſtrious than any that monarchs can beſtow.

ART. XI. Dr. INGENHOUSZ's *New Experiments and Obſervations in Natural Philoſophy, &c.*

[*Article concluded from the Review for October*, p. 208.]

THE preceding eſſay in this work having engaged ſo much of our attention, on account of its nature and importance, we ſhall give a very ſummary view of moſt of the other ſubjects in this collection.

The next article contains, *Obſervations on the Manner of making Experiments on Atmoſpheric Air*, made by M. J. *Van Breda*, M. D. of the city of *Delft*, and addreſſed to M. INGENHOUSZ, in the form of a letter. We learn from this letter, that Dr. *Van Breda* propoſed to examine the ſtate of the atmoſphere, at different periods and ſeaſons of the year, by means of the eudiometer recommended by this philoſopher: but he was ſurprized to find that the different reſults of his experiments were totally diſproportioned to what could naturally have been expected; and oppoſite to every other criterion. He found, for example, a difference of not leſs than *nine* degrees, between an experiment made on the *firſt* of October, and another made on the *fifteenth*, although neither the thermometer nor barometer indicated any remarkable change. After ſuſpecting the nitrous acid employed, the eudiometer, and his own ſkill, for ſome time, without diſcovering in them the cauſe of the above phenomenon, he directed his attention to the different kinds of water that he had uſed; and, by a ſeries of experiments made with *ſpring*, *rain* and *diſtilled* waters, he has aſcertained the following important facts: 1ſt, The column of air in the eudiometer was always longer when the experiment was made with *ſpring* water than when made with *rain* water: 2d, The difference in the reſult was greater toward the end of the year and the beginning of autumn, than in winter or in the ſpring: 3d, The column of air was ſhort,

Digitized by Google

when ſpring water was uſed, on the ſame days on which rain water indicated that the column was ſhort: yet, 4th, The reſult of the experiments made with rain water was much more uniform than the other: 5th, The medium length of the column of air, in all the experiments made in the courſe of each month, was comparatively very ſmall, when *rain* water was employed; and it was four times greater in ſpring water: but, 6th, Notwithſtanding theſe differences, both indicated that the conſtitution of the atmoſpheric air is better in winter than in ſummer.

In conſequence of the above diſcoveries, M. *Van Breda* very judiciouſly recommends to every one who would wiſh to make accurate experiments, to employ *diſtilled* water; and he remarks, that unleſs this becomes the univerſal practice among philoſophers, no comparative view can be taken of the ſalubrity of the atmoſphere in different places, nor of the ſame place at different times; and without this precaution, degrees of impurity may be charged to the atmoſphere, which ought to be aſcribed to the water employed.

On the Quality of the Air reſpired.

The purport of this ſhort eſſay is to prove, that the air proceeding from the lungs of animals is leſs vitiated in winter than in ſummer; and the cauſe aſſigned is, that the air being purer in a winter's froſt, returns from the lungs leſs charged with mephitic particles: for ſuppoſing the quantity of mephitic matter from the lungs to be the ſame, the impurity of the air muſt be leſs.

On the Effects of the Agitation of Water on the Air.

M. INGENHOUSZ obſerves, that, 'in order to judge of the degree of reſpirability of air, whatever method be employed for this purpoſe, it is neceſſary firſt to diſengage all the fixed air that it may be ſuppoſed to contain; becauſe the preſence of this acid renders the reſult very uncertain; and this may be done either by agitation in common water, or in lime water.' He prefers the latter, becauſe lime water abſorbing the fixed air with ſo much promptitude, a ſmaller degree of agitation will ſuffice; whereas, in common water, agitation itſelf is injurious, more or leſs, to the air under the experiment. A table is ſubjoined to this eſſay, ſhewing the reſult of various experiments.

In the next eſſay, Dr. INGENHOUSZ adduces ſeveral inſtances, to prove that *the Quality of the Air contained in Water, is very different, according to the Difference of Water uſed for the Experiment.*

The iſſue will vary, according as the water is placed in the ſhade, or in the ſun-ſhine, as it contains vegetable ſubſtances and animalcula, or is free from them. The air obtained from a ſpring

Digitized by Google

a ſpring in England, in the year 1779, was inferior, by ſeveral degrees, to common air: but water from a fountain in Vienna yielded purer air than the common. Water from the *Danube*, and from rivers in general, yields an air conſiderably purer than the atmoſpheric. It is generally from 118 to 124 degrees. Dephlogiſticated air is more readily imbibed by water than the common air: but it is much more eaſily diſengaged. Some of theſe facts correſpond with what has been advanced concerning *la matiere verde*, and others have been noticed in the Philoſophical Tranſactions *.

On the Influence of Electricity on Plants.

This memoir was firſt publiſhed in the year 1788, in the form of a letter addreſſed to Profeſſor *Moliter*, which appeared in the *Journal Phyſique*. As it has excited no ſmall degree of commotion in the philoſophical world, a ſtatement of the principal facts and obſervations which it contains, cannot be unacceptable.

The influence of electricity in invigorating and accelerating the growth of plants, from the experiments made ſome years ago by L'Abbé *Nollet*, *Jallabert* of Geneva, Dr. *De Maimbray* in England, *Achard* of Berlin, *Gardini* of Turin, *Cavalli* of Rome, and particularly by the Abbé *Bertholon*, has been conſidered as an indubitable fact. The treatiſe of *Gardini* † was crowned by the academy of *Lyons*; and the ingenious work of *Bertholon*, in which he attempts to deduce from this diſcovery a new theory of horticulture, has been received with univerſal applauſe ‡. Dr. Ingenhousz was himſelf a convert to, and an admirer of, this hypotheſis: but on attempting to repeat the experiments of M. *Comus*, on the *mimoſa*, or ſenſitive plant, in the year 1776, doubts aroſe, not only concerning the accuracy with which the experiments had been made, but alſo concerning the validity of the general opinion. In the ſpring of the year 1781, on his return to *Vienna*, he proſecuted his experiments. He placed ſome *jonquills* and *hyacinths* on an inſulated ſtand, and let them be continually electrified during the day; other plants of the ſame kind were placed at a diſtance, without being electrified: but perceiving no difference in their growth, his doubts increaſed. Some other experiments made in the years 1782 and 1783, were not more conſonant with the reſults ſaid to have been uniformly obtained by other philoſophers. He now ſuſpected that bulbous plants were not the

* Phil. Tranſ. vol. lxxii. p. 426.

† This treatiſe was announced in the Monthly Review, vol. lxxii. p. 524.

‡ For a particular account of this work, ſee Review, vol. lxx. p. 533.

moſt

Digitized by Google

moſt proper for theſe trials, on account of the diverſities obſervable in the progreſs of their vegetation. He ſubſtituted, therefore, the ſeeds of muſtard and creſs. Theſe he ſowed on a ſpecies of floating iſlands formed of cork, and enveloped with linen, or blotting-paper. From ſixty to an hundred grains were placed on theſe, at due diſtances from each other; and by means of the linen or paper, they received a conſtant ſupply of moiſture. Some of theſe iſlands were placed at the bottom of glaſs veſſels, coated with tinfoil, and electrified both poſitively and negatively. Some were ſituated near to the electrical machine, on an inſulated ſtand, and were conſtantly electrified by means of a rod communicating from the chief conductor to the plants. Other iſlands, in every reſpect the ſame, and equal in number, were placed at a diſtance from the ſphere of electricity. The reſult was always perfectly ſimilar. The *electrified* plants did not increaſe more rapidly than the *non*-electrified.

'*I uniformly obſerved*, (ſays this philoſopher,) that thoſe placed near the electrical machine grew faſter than thoſe placed near to the window: but this was independent of electrical influence: for this acceleration of growth always took place, whether I electrified thoſe neareſt to the window, without electrifying thoſe moſt diſtant; or whether I did the reverſe. In ſhort, in all our experiments, varied in every manner that I could invent, it appeared evident that the electric power had no influence in advancing vegetation. The difference manifeſtly depended on the greater or leſs degree of light to which the vegetables were expoſed: nor could the leaſt difference be perceived, where the one and the other were placed equally near to the window.'

In a word, the more he multiplied experiments, the more he was convinced of the inefficacy of electricity; and he concludes, that the cauſe of the error ſo rapidly received, ariſes from the inattention that has been paid to the ſituation of the plants under the experiment.

'It is the common practice, (he obſerves,) to place the electrified plants, together with the electrical machine, at the greateſt diſtance from the light, and the plants deſtined to the compariſon near to the window.'

Theſe ſuſpicions relative to artificial *electricity*, had a neceſſary tendency to invalidate in his mind, all that had been advanced concerning the influence of *natural* electricity, in promoting the growth of vegetables. He does not entertain doubts concerning ſome beneficial influence of the electric matter in the atmoſphere, but concerning the validity of experiments made on this ſubject, and the mode of reaſoning employed. It has been urged by M. *Bertholon*, and others, that the rain which deſcends in a thunder ſhower, is peculiarly beneficial to plants,

Digitized by Google

plants, from the quantity of electric matter that it contains. M. INGENHOUSZ imagines all the benefit may proceed from *irrigations*; as theſe ſhowers are generally preceded by great heat and dryneſs. He obſerves further, that, in theſe caſes, the electric matter cannot be ſuppoſed to paſs through the plant, ſo completely as in a dry ſeaſon; becauſe the plant being externally wet, the moiſture becomes a conductor, and the electric principle runs along its ſides. M. *Bertholon* mentions, in the work already cited, that in a letter received from the Abbé *Toaldo*, he was informed that Signior *Quirini* obſerved that two wild jaſmins, planted near to the chain of a large conductor, flouriſhed exceedingly, and far ſurpaſſed in vigour, ſeveral others planted in every other reſpect as favourable for growth. To this the author anſwers that the cauſe cannot be aſcribed to electricity, becauſe, the electric fluid, ſeeking the beſt conductor, would leave the plant, and be conveyed away by the metallic chain—if the conductor was *not* inſulated:—if it *was*, then this fact militates againſt another, mentioned by *Gardini*, who extended ſome iron wires in an horizontal direction, in the garden belonging to a monaſtery at *Turin*; and after the ſpace of three years, he was deſired by the gardener to remove them, as no plants would grow near the ſphere of their influence. Dr. I. ſtrongly ſuſpects that the gardener and the monks united to impoſe on the credulity of M. *Gardini*, from their ignorant apprehenſions: for having made a ſimilar experiment in a more complete manner, in a botanic garden, he could not perceive the ſmalleſt difference between the ſtate of thoſe plants that were totally deprived of the electric fluid, and the others, where it was left to operate.

Thoſe who wiſh for further information on this intereſting ſubject, will conſult the work itſelf; we have merely attempted to ſtate Dr. I.'s mode of reaſoning.

This bold attack on a favourite ſyſtem, which has been ſo generally admitted, has excited univerſal curioſity, and alarmed its warmeſt advocates. It would be totally foreign to our object to enter deeply into this philoſophic queſtion; and therefore we ſhall only obſerve that the Abbé *D'Ormoy* has inſtituted a number of experiments, in which he has paid attention to the conjecture of this formidable antagoniſt, relative to the influence of light; and he determines *for* the influence of electricity, in promoting the growth of plants. M. *Bertholon* alſo is confirmed in his opinions in conſequence of more than fifty new experiments; and anſwers, with much dexterity, the objections of M. INGENHOUSZ, concerning *natural* electricity. On the other hand, Dr. *Van Breda*, and Profeſſor *Roland*, are induced by the experiments which have been ſeparately made,

Digitized by Google

to *doubt* its efficacy. In ſhort, *ſub judice lis eſt*; and we muſt wait with patience till ſome diſcriminating judge ſhall enable a philoſophic jury, to pronounce *poſitively* or *negatively* on the queſtion.

Obſervations on the Conſtruction and Uſe of the Eudiometer of M. Fontana, &c.

This eſſay is a very ſenſible vindication of Eudiometers, and particularly of that of M. *Fontana*, againſt the objections of M. *Senebier*, and others, who condemn the uſe of the nitrous acid, in aſcertaining the degrees of purity of vital and atmoſpheric airs.

On luminous Plants.

The author doubts the exiſtence of ſuch plants as are naturally and excluſively luminous. He imagines a deception to ariſe from a pencil of electric fluid being formed on the extremities of the leaves and ſmaller branches, in ſome ſtates of the atmoſphere.

On Electrical Machines, made of Taffatas.

A particular deſcription is given of this kind of machine, in a letter from M. *Roland*, profeſſor of experimental philoſophy, to M. INGENHOUSZ, in which its effects and advantages are diſcuſſed. This letter was written ſome years ago; and it is natural to imagine, that if the diſadvantages attending the uſe of this machine, did not counterbalance the advantages ſtated, it would have been much more generally employed by electricians.

On the Influence of the Vegetable on the Animal Kingdom.

This eſſay was read before the Royal Society in the year 1782, and publiſhed in the ſeventy-ſecond volume of their Tranſactions. From ſeveral experiments related, and deductions from them, it appears highly probable, that the vital air ſuppoſed to have been obtained from *water*, is to be aſcribed to the *plants* and animalcula that it contains; and theſe ſerve to illuſtrate the doctrine ſtated in the next eſſay, *that it is the green matter which furniſhes dephlogiſticated air by expoſure to the ſun.*

On Electricity, and Powder Magazines, &c.

This eſſay contains ſeveral queries propoſed to the late Dr. *Franklin*, with the anſwers. The ſubjects are, appearances which take place in the burſting of jars, by the exploſion of a battery; the beſt method of conſtructing powder magazines, ſo as to ſecure them from the effects of lightning; and ſome ſingularities which preſented themſelves in a ſtroke of lightning, which fell on a ſteeple at *Cremona*, in the year 1777. The anſwers are perfectly conſonant with the ideas univerſally entertained of that great man's intimate acquaintance with electricity; but they will not admit of extracts.

On

On the Effect of an Electrical Shock.

The author attempts to prove, from his own experience, and from that of the late Dr. *Franklin*, that there is neither pain nor danger in being knocked down, and rendered senseless, by a stroke of electricity. This being the case, he wishes that some medical electrician would administer this remedy with greater impetus to maniacs. It was remarkable, that neither Dr. I. nor his friend, were conscious of the stroke; nor had the least recollection of what had passed. He felt himself much confused for several hours, and desirous to commit to paper some minutes of his feelings, while under their immediate influence: but he was alarmed to find that he had lost the faculty of writing. Happily for himself, and for the world, this faculty returned, after a few hours repose. He explained the cause of this unconsciousness in the following manner: 'The effect is so sudden, that if it strikes a part, even the most distant from the common sensorium, it destroys the power of feeling, before the organs either of sight or of hearing can transmit to the seat of perception, or to the mind, the impressions made by a strong explosion. Hence it is lawful to conclude, that those who are killed by lightning, feel nothing.'

On the Gravity of Bodies.

Is it possible to discover a Difference between the specific Gravity of Bodies, in different Circumstances, occasioned by the Junction or Opposition of the Heavenly Bodies?

'As there is not a doubt that the moon, when in the same direction and in conjunction with the sun, raises the water of the sea much higher than the attraction of the moon simply, it were to be wished that some method could be discovered to render the *diminution* of the specific gravity of all bodies, obvious, when the sun and moon are above our horizon; and their *increase* of weight, when these luminaries are in a line nearly perpendicular beneath the horizon.'

An invention was proposed to our author, but he has not yet made the experiment.

On Chimnies.

This very long and valuable letter was addressed, by Dr. *Franklin*, to Dr. INGENHOUSZ, in the year 1785, and has been published in the Transactions of the Philosophical Society at Philadelphia, with notes subjoined by Dr. INGENHOUSZ*. Its contents are generally known, and its principles have been reduced to practice, as many a comfortable fire-side can testify.

Memoir, in which are proposed several new Methods of suspending the Compass-Needle.

---

* See Review, vol. lxxvi. p. 469. 523.

This

This paper was read before the Royal Society in the year 1779, and publiſhed in the Philoſophical Tranſactions for the ſame year. It contains ſeveral ingenious methods of correcting the extreme mobility of the magnetic needle.

Experiments on Manganeſe, and on the Properties of the dephlogiſticated Marine Acid.

This memoir may prove acceptable, even to thoſe who are totally unacquainted with the ſubject. It gives a ſummary of the experiments and diſcoveries made by *Pelletier*, *Berthollet*, *Scheele*, and *Bergman*; of the proceſs by which marine acid is made to imbibe the vital air from *manganeſe* *; and treats of the *exploſive* properties of the new ſalt, formed by the union of this dephlogiſticated acid with vegetable alkali, termed in the *Nomenclature* of LAVOISIER, *Muriate oxygené de potaſſe.*

Conſiderations on the Theory of the Detonation of Gunpowder, the Pulvis Fulminans, &c.

The theoretic part of this paper was read before the Royal Society in 1779, and afterward publiſhed in their Tranſactions. The diſcovery of the fulminating properties of the new ſalt, mentioned in the preceding article, which are conſiderably greater than thoſe of nitre, has induced the author to ſuppoſe that it may be employed to form gunpowder of ſuperior force. The too great facility with which this ſpecies of gunpowder catches fire, he thinks may be corrected by omitting the ſulphur, which is of no other uſe in the common powder than to promote ignition.

Remarks on the Malleability, Fuſibility, and Uſes, of Platina.

Theſe remarks are a continuation of the Doctor's account of this metal, publiſhed in the German language, about five years ago, in which he relates the method uſed by Count *Sickingen*, to render platina malleable. It was diſſolved in aqua regia, and afterward precipitated by a ſolution of phlogiſticated alkali; and then, by a proceſs which the Doctor has not repeated, it was rendered perfectly ductile and malleable: but it has not been rendered completely fuſible by the ſtrongeſt heat hitherto excited in a furnace. M. *Lavoiſier* has melted it, by laying it on a burning coal, which he animated with *vital* inſtead of *atmoſpheric* air. M. INGENHOUSZ has alſo melted it, by twining an iron wire round a thin portion of platina, and immerſing theſe in vital air, which he illumined by the Leyden phial. M. *Achard* has melted it with *arſenic*, and afterward diſſipated this volatile mineral by gentle evaporation. By ſome experiments made by M. *Pelletier*, read before the Royal Academy of

* See Monthly Review, vol. lxxviii. p. 623, for the particulars of this proceſs.

Sciences,

Digitized by Google

Sciences, we learn that phoſphorus purifies this new metal from every particle of iron. A mixture of twelve ounces of platina, with an equal quantity of phoſphoric glaſs, and twelve drachms of powdered charcoal, and expoſed to the ſame degree of heat that is requiſite to melt gold, yielded a maſs of metal weighing twelve ounces and five drachms. This maſs was brittle, harotshed ſtruck fire with flint. By expoſing it to the fire, and k wrnif it in fuſion, the phoſphorus was obſerved to burn on the ſeveral ;?, leaving a blackneſs on the maſs. By thus repeatedly cgbuild it to fuſion, the glaſſy ſubſtance became of a lighter colet, ill at length it was perfectly white and tranſparent; an e nce that all the iron which had given the colour to the vitrifying ſubſtance, was deſtroyed. M. *Pelletier* obſerved, that the quantity of glaſs produced by the combuſtion of the phoſphorus, augmented in proportion to the length of time in which the phoſphorated platina had been expoſed in the fire in the ſame veſſels; till at length the platina being enveloped in a bed of glaſs, was no longer in contact with the air which ſeemed neceſſary for the conſumption of the remaining phoſphorus. He thought that crucibles of calcined bones might abſorb this. He placed, in a crucible of this kind, a cake of phoſphorated platina, weighing twelve ounces and three drachms, which was the product of twelve ounces of common platina, and kept it for the ſpace of twelve hours expoſed to a fire which was ſtrong enough to melt it. The maſs was covered with a reddiſh efflorescence, and was diminiſhed a drachm in weight. He then expoſed this maſs, in a freſh crucible, to a fire capable of keeping it in a ſtate of fuſion, for eight hours. The maſs loſt four drachms of its weight, and the crucible was penetrated with a reddiſh glaſs. He repeated the proceſs in another crucible for twelve hours; this was now penetrated with a glaſs of a greeniſh blue, and the metal weighed eleven ounces and three drachms. The maſs was again expoſed for ſix hours, in another veſſel: but now it did not melt, being deprived of the larger portion of the glaſſy ſubſtance that had ſerved as a flux: it had loſt three drachms more. The maſs became white, the natural colour of the metal.

'The maſs of metal now yielded to the hammer without breaking, when *cold:* but when *heated,* it cracked under the ſtroke; an indication that it was not perfectly clear of phoſphorus. By expoſing it again to heat for a conſiderable time, white vapours aroſe, which indicated the preſence of phoſphorus: but at length it became perfectly malleable.'

On the particular virtues of this valuable metal we ſhall not enlarge, as they are generally known. From ſome experiments

Digitized by Google

ments made by M. INGENHOUSZ, it appears that platina is even a worse conductor of heat and cold, than lead.

The great and merited reputation of Dr. INGENHOUSZ has forbidden us to omit the mention of any one article in the voluminous publication under review: but although we receive, with the utmost attention, every information given us by this experimental philosopher, or even doubts and conjectures that may animate to further inquiry, yet we cannot altogether approve the method by which he communicates this knowlege to the world: which is by scattering fragments in every part of the globe, in various languages, and different vehicles, and by confounding new food with *crambe bis cocta*. This assiduous attention to multiply himself, is in our opinion unworthy of the real dignity of his character. It favours somewhat of the vanity of a *petit-maitre* in a *Paris coffee-house*; who, by a profusion of mirrors placed in every part of the room, cannot move without beholding himself reflected, as a fresh object, every moment:—Nor do we see the necessity of adding to his works, those of even his best friends, that have already appeared in other literary connections.

ART. XII. *Von den Ursprung und den Absichten des Uebels, &c. i. e.* Of the Origin and Design of Evil. By M. VILLAUME. 3 Vols. 8vo. About 400 Pages in each. Frankfort, and Leipzic. 1786, 1787.

THE question concerning the origin, nature, and design of evil, has engaged the attention of moralists and divines, from the earliest period of time; and has given rise to various hypotheses to explain the introduction of such an unwelcome guest, so as to vindicate the perfections of Deity. Most of these systems being founded in ignorance, have gradually vanished on the progress of knowlege. In proportion to our advancement in natural philosophy, the mind is become more reconciled to physical evils; from a conviction that they are the necessary result of causes, whose operations are mostly beneficial, and productive of infinitely more good than of evil. In proportion to our advancement in the science of ethics, we learn that many extravagances of conduct, with their pernicious effects, are the natural result of ignorance, passion, and an abuse of that freedom, without which men would be incapable of moral virtues; and that they are, in the hands of Providence, the occasional causes of much good. In proportion as more consistent ideas of the divine perfections have been obtained, men have become more reconciled to those disorders which

Digitized by Google

which they are not yet able to explain, from a conviction that infinite Wisdom cannot err, that infinite Goodness has designs infinitely benevolent, and that these, in conjunction with irresistible power, will prosecute to the utmost extent, the most perfect plan of creation, which they have united to form.

The extensive work before us may be considered as an assemblage of the most material sentiments that have been advanced concerning the introduction, and *permission* of evil, natural and moral; and on a selection of these materials, M. VILLAUME builds his own hypothesis. He advances, with much boldness, and supports with ingenuity, the system, not that the introduction of evil is an unavoidable imperfection, but that what we term evil, is a very important part of the plan of Providence; that God is the benevolent author of it, and that it is the necessary medium through which the Deity effectuates the essential good of created beings.

Metaphysical works, like heavy bodies, always move slow. They are read by comparatively few; nor is every one that reads them able to appreciate their merits. They cannot fly over to us from the Continent, like a light-winged romance; and they require a considerable space of time to creep from under the rubbish of numberless inferior publications; or to be heard amid the clamour of those which are of a more popular nature. From these causes, works of real merit, particularly in the German language, which is not an universal vehicle, lie for a considerable time, and ripen their reputation, before we are able to learn how far they are worthy of our notice. The treatise under consideration has placed its author on one of the foremost seats among metaphysical writers, according to the opinion of German philosophers; and his bold attempt totally to subvert the kingdom of Satan, (for he strenuously maintains that the devil is too highly honoured, by being considered as the author of evil,) has spread an universal alarm among the *orthodox* divines. Induced by these various considerations, we shall attempt to give our readers some general ideas of this celebrated performance.

We are told, in the introduction, that,

'It is not the author's object to *vindicate* Providence, which requires no vindication; nor to inquire whether the conduct of the Supreme is always wise and good: for this is manifest of itself:—but to confirm the *faith* of himself and brethren, which faith is the true source of wisdom and of comfort. To remove the evil is not always necessary, in order to administer comfort. Every misfortune is rendered more severe, by the manner in which it is borne, than by its own powers; and the manner of sustaining it depends on our conceptions of evil, and of the source whence it is derived.'

Digitized by Google

The work is divided into five books. The first contains an explanation of evil; the second, the valuation or estimate of evil; the third, the origin of evil. These constitute the *first* volume. Book the fourth, on the necessity of evil, constitutes the *second*; and the *third* is appropriated to the subject of the *fifth* book, on the *utility* of evil.

On subjects of this nature, a concise statement of the general plan and mode of reasoning, will give our readers a more complete idea of the nature of a work, than many extracts from particular parts.

The author professes to demonstrate, that *radical* evil cannot exist: but that all evil, natural and moral, is an accidental aberration, or misapplication of those powers which are implanted in mankind, and in nature; and which have good for their object. This doctrine he illustrates and confirms by numerous instances. The inferences are, that the Creator can have no bad intentions toward his creatures; and that there can be no powerful enemy of man, to whom God has given permission to injure him. To the question, whether this accidental evil could not have been avoided, he answers, in the second volume, that it is totally unavoidable; nor was it in the power of Omnipotence to prevent it, if we admit the following propositions: *first*, that the Creator governs the world by stated laws; for, according to this concession, it was impossible, consistently with these laws, to make an adequate provision against the numberless incidents, and infinite combinations, that must occur from the various collisions, and erroneous exertions, of the powers in action: *secondly*, that the Creator governs the world by an immutable concatenation between cause and effect. Without this, there could be no certainty, no stated rule for the expectation of events, nor for judgment concerning them. Thus, in natural evils, no interference could take place to ward them off, without destroying our confidence in the *good* expected. If waters were incapable of drowning, we should be deprived of all the advantages derived from their depth or volume, or the human body would be disqualified for its natural element, and thus lose the advantage of its make. Moral evil could not be avoided, as long as it is the constitution of nature, that man shall not, from his birth, be endowed with infinite wisdom, by which alone many errors can be avoided: or while men are not governed by simple propositions, but are rouzed to action by sensations and sufferings. These considerations should teach us resignation to the inconveniences, for the sake of the infinitely superior advantages: but mere resignation is not sufficient. This plan of Providence is the genuine source of satisfaction; for every species of evil is productive

Digitized by Google

ductive of good. Thus, in moral evil, where the above propoſition is the moſt ſubject to objections, every circumſtance that is included in that deſcription, is either a collateral neceſſity, unavoidably annexed to the good; or it is an unripe good; or it is the medium through which good is produced, &c.

The above propoſitions are maintained with much ſound learning, and cloſe argument. The author diſcovers an intimate acquaintance with every part of his ſubject, and deep penetration into the inmoſt receſſes of the human heart, reſpecting both its reſentments of real and imaginary evils, and its motives of action;—and with much labour has he erected an edifice, which it would be difficult, in our opinion, completely to overthrow. In the firſt volume, are ſome ſhrewd remarks on, and very powerful objections to, the doctrines of *Leibnitz*, and the more recent theory of *Pleſſing* *; and at the end of the ſecond volume, we find a treatiſe, by way of epiſode, in which the author diſmiſſes the evil ſpirit from every ſpecies of employment in this lower world; and another, adapting the ſcripture account of the tranſgreſſion of our firſt parents, to his particular theory.

To convey to our readers ſome idea of M. VILLAUME'S manner, we ſhall tranſlate his remarks on *ſickneſs* and *death*, under *the eſtimate of poſitive evils:*

'*Sickneſs.* This is a real and poſitive evil: but we muſt not repreſent every ſpecies of indiſpoſition in the ſame diſmal colours, becauſe they bear the ſame name. He that labours under a pleuriſy, is ſick; and ſo is the man indiſpoſed with a ſlight cold. Many indiſpoſitions are free from danger, and others are almoſt free from pain. The moſt formidable obtund the ſenſes, ſo that the patient knows nothing of his ſufferings.

'Compared with a ſtate of health, ſickneſs, generally ſpeaking, is of a ſhort duration. Numbers enjoy unremitted health, and others, excluſively of accidents, very ſeldom experience diſeaſe.

'The care and ſympathy of friends, and the attention of relations, mitigate the evil. Few are deſtitute of theſe comforts. As ſoon as their ſituation is known, help is adminiſtered.'—

'*Death.* Are my readers ſurprized that I have not placed death in the foremoſt rank of evils? I have not forgotten it: but I can no more place the change of one mode of exiſtence for another, among evils, than I can thus eſtimate the change of habitation, or removing from one town to another. The Chriſtian, if he deſerves that name, if he has faith in a riſen Jeſus, and in a future ſtate—I ſay, if he *believes*, and the philoſopher, if he *hopes*, in futurity, what have they to fear? He that has neither faith nor hope, that expects annihilation, need he tremble for a ſtate in which there is neither ſenſation, thought, nor conſciouſneſs? *Who* is terrified at the apprehenſion of a deep ſleep?'

* See an account of this Theory in our 71ſt vol. p. 570.

Digitized by Google

Thus, according to the author's ſtatement, the impenitent wicked are the only perſons who have reaſon to be apprehenſive; and their apprehenſions ariſe merely from the abuſe of their own powers.

We are ſorry to remark the ſame fault in the execution of this work, which we have had occaſion to obſerve in another German author of diſtinguiſhed merit*, which every one who has any acquaintance with German literature has too frequent occaſions to lament—*inſufferable prolixity*. He has made no diſcrimination between facts univerſally allowed, and ſuch as require previous inveſtigation. Every ſubject, that is either collateral, or that has but a diſtant relation to the grand queſtion, is inveſtigated anew, as if it had never been agitated before: by which mode, we are apt to loſe our patience and the argument together. The examples and illuſtrations of his doctrine are alſo much more numerous than was requiſite; and each is minutely detailed and amplified, till it ſwells into an ethical treatiſe. In conſequence of theſe defects, we are frequently diſguſted with the repetition of the ſame ſentiments; nor has he been able, as he himſelf acknowleges, to confine his ideas within the bounds of his own plan; nor to maintain, in the progreſs of his argument, thoſe diſtinctions which the heads of his ſubject, or the different propoſitions advanced, indicate, with ſufficient perſpicuity.

It has been ſtrongly objected to M. Villaume's mode of reaſoning, that it affords a palliative, or furniſhes an apology, for vice. This, we are fully convinced, was infinitely remote from his deſign; which was to repreſent the Deity as a Being who demands our moſt unbounded love and confidence. Although we are of opinion that his own hypotheſis would have permitted him to depict many vices in blacker colours than he has done, yet ſince he has fully demonſtrated that virtue and piety are the only ſources of happineſs, and that vice and impiety contain within themſelves the principles of miſery, thoſe who ſeek their trueſt intereſt, will not be injured by this apparent indiſcretion.

Art. XIII. *Grondbeginſels der Meetkunde, i. e.* Elements of Geometry. By H. Van Swinden, Profeſſor of Philoſophy, Mathematics, and Aſtronomy, in the Academical School of Amſterdam; Member of ſeveral Literary and Philoſophical Societies. 8vo. pp. 520. Amſterdam. 1790.

It may, perhaps, be thought extraordinary, that we ſhould deem an introduction to geometry, written in a language which ſeems to confine its utility to its author's countrymen,

* See Review, vol. lxxx. p. 690.

worthy

Digitized by Google

worthy of being announced in our Review: but the plan and contents of this work are so superior to those of most books of the kind, and so well calculated to promote an extensive knowlege of this noble science, that a short account of it will not be unacceptable to those who wish to see this branch of mathematics more universally cultivated, as the foundation on which our acquaintance with the phenomena of nature must depend.

Like the *Positiones Physicæ* of the same author, this work is a text-book of his lectures. Of the easier propositions, he omits the demonstration, and only refers the student to the preceding definitions, axioms, or theorems, on which it is founded: this assistance is increased in proportion to the difficulty of the propositions: but to those which are not generally known, or of which the professor is himself the author, he has added the demonstration at length.

This method is well adapted to afford the student every necessary help; while, at the same time, it obliges him to exert his own judgment in the application and connection of his arguments. After each proposition, are references to the Elements of Euclid, and to the other introductions to geometry, most in use in Holland, as well as to those authors from whom the professor has borrowed any improvements or additions: the whole is accompanied with explanatory and critical annotations, among which we find many excellent original observations, together with a judicious selection of whatever is most valuable in the various commentators on Euclid.

The whole work is distributed into twelve books of theorems, which are followed by five books of problems: it is the professor's custom to omit explaining the latter in his lectures, and to give them as exercises to his pupils, as soon as they are acquainted with the theorems necessary for their demonstration; and, for this reason, their place in his course of instruction is always marked: this method prevents him, indeed, from exactly following the admirable order of Euclid, who never admits any thing into his demonstrations, till he has shewn how it is constructed: but, on the other hand, it is attended with advantages to the learner, that amply compensate this imperfection, which, after all, can affect only a few of the first theorems.

The author's method of demonstration is strictly synthetical, and remarkably simple and elegant. In his distribution of the theorems, he has endeavoured, not only to make them, as much as possible, immediately deducible from each other, but also to consider each subject separately. In this attempt he has admirably succeeded; they are arranged in an order that is at once luminous and distinct; and they form a well-connected

Digitized by Google

ſeries of mathematical truths, much more numerous and extenſive, than are contained in any work of the kind. This will appear from a ſhort view of the contents.

In the firſt book, the profeſſor treats of right lines, and of the ſides and angles of triangles and parallelograms; in the ſecond, of the areas of right-lined figures: the third book contains a very complete view of the properties of geometrical, arithmetical, and harmonical proportion, and of logarithms; in the fourth, the proportionality of figures to each other, is conſidered; and, in the fifth, the properties of the circle are demonſtrated. In the ſixth book, which treats of the inſcription and circumſcription of polygons, the profeſſor has inſerted ſeveral curious propoſitions, which he has collected from the memoirs of various philoſophical ſocieties, and from the works of Huygens, Snellius, Van Ceulen, Du Fay, and others, which are now little read. The demonſtrations of theſe writers are much altered and greatly improved by this author, who has alſo added ſome original theorems; ſo that a great part of this book muſt be conſidered as entirely new. The ſeventh book, which conſiders the proportion between the diameter and area of the circle, is introduced with ſome theorems relative to the limits of quantities and ratios: the inveſtigation of theſe ſeldom enters into elementary works; yet it is highly uſeful toward underſtanding not only the remainder of this book, but alſo what relates to the contents of ſolid bodies, and is an excellent preparative for the ſtudy of the higher mathematics. The eighth and ninth books contain a very complete ſyſtem of plane trigonometry; in which the author has followed the method of Cagnioli, and has inſerted the moſt valuable parts of his treatiſe on this ſubject. The tenth book coincides nearly with the firſt part of Euclid's eleventh; and in the laſt two books, the properties of regular and irregular ſolids, with the relations of theſe to the ſphere, when inſcribed, are demonſtrated after a new method, by which the profeſſor is able to explain the moſt uſeful theorems of the thirteenth, fourteenth, and fifteenth books of Euclid, without making uſe of the tenth, the difficulty of which prevents it from being generally taught.

Thus we ſee, that this work forms a very complete ſyſtem of geometry, calculated for the improvement of thoſe who have made ſome progreſs in this ſtudy, as well as for the inſtruction of learners. With a view to accommodate it to the latter, the theorems are divided into two claſſes: thoſe propoſitions, which are abſolutely neceſſary to all who would wiſh to acquire any knowlege in the mathematics, are printed with a larger letter, and form a ſyſtem by themſelves: the reſt, which

Digitized by Google

which are distinguished by a smaller type, may be omitted by the younger students, till they have made themselves masters of the first class.

In the year 1786, Professor VAN SWINDEN published a text-book of his geometrical lectures, in Latin; the plan of which was something like that of the present work, but far less complete. We cannot help wishing for a new edition of that, with the additional matter contained in the elements before us; as it is a pity that so useful a book should be confined to a language so little studied as the Dutch.

ART. XIV. *Géographie des Grecs Analysée, &c. i. e.* An Inquiry into the Geography of the Greeks; or, a View of the Systems of Eratosthenes, Strabo, and Ptolemy, compared with each other, and with modern Geography. By M. GOSSELIN, Member of the Royal Council of Commerce for Flanders, Hainault, and Cambresis. 4to. pp. 170. Paris. 1790.

FOR this work, we are indebted to a question proposed by the Academy of Inscriptions and Belles Lettres, requiring a comparative view of the geography of Strabo and Ptolemy, in order to ascertain the state in which they found this science, and the improvements which they made in it. M. GOSSELIN, who, on this occasion, bore away the prize, has carried the inquiry beyond the limits proposed by the academy; as he has taken into consideration the state of geography among the ancient Greeks, and as his work may be considered as a critical history of this science, from Eratosthenes down to Ptolemy.

The dissertation is divided into three parts, or chapters; the first of these relates principally to Eratosthenes. From the fragments of his works, preserved by Strabo and Pliny, the author endeavours to collect some account of his system, and to construct such a mass as he conceives this philosopher would have delineated.

Eratosthenes supposed the circumference of the earth to be 250,000 stadia, and M. GOSSELIN takes great pains to vindicate his computation of 700 stadia to a degree of a great circle. For this discussion, we must refer our readers to the dissertation itself; to us his arguments do not appear satisfactory: but we are too little acquainted with the exact value of the ancient stadium, which was different in different countries, to form any decisive opinion. If we suppose the *Roman* stadium to have been meant, which, according to the best calculations, is 94½ Paris toises, the degree will amount to above sixty-six thousand toises; which is about nine thousand more than, by the most accurate measurement, it is found to be; the *Egyptian*

Digitized by Google

ſtadium, which, according to M. *Le Roy* and M. *Freret*, is 114 toiſes, would make the difference ſtill greater; as, on this hypotheſis, the error would amount to twenty-three thouſand toiſes in a degree.

M. GOSSELIN follows the common opinion, that Eratoſthenes compiled much of his ſyſtem from the works of preceding geographers; in which reſpect, his office, of librarian to the Ptolemies, afforded him peculiar advantages; and it is obſerved that there are, in the fragments of his works which are tranſmitted to us, a mixture both of truths and errors, that cannot well be referred to the ſame writer, nor even to the ſame period of ſcience.

As Eratoſthenes appears to have known nothing of the projection of the ſphere, his maps muſt have been plane charts, which, together with his manner of eſtimating diſtances, muſt have rendered him liable to many errors. This M. GOSSELIN acknowleges: but he obſerves, that he was acquainted with the junction of the Atlantic and Erythrean ſeas, which Hipparchus and Ptolemy denied; and that he aſcertained the length of the Mediterranean, and the ſituation of the Ganges, with greater accuracy than ſome of the geographers of the laſt century. In ſhort, the author's partiality to this philoſopher leads him to magnify his knowlege far beyond the limits of probability, and to conſider what, in all likelihood, were only conjectures, as real diſcoveries. This appears to be the caſe with the opinion concerning the ſeas to the ſouth of Africa, as Eratoſthenes ſeems to have been entirely ignorant of the extent of that peninſula; and, as to the Ganges, it is evident from what is related of his mode of eſtimating diſtances, that any coincidence with the diſcoveries of modern geographers muſt have been merely fortuitous.

This partiality to Eratoſthenes is very conſiſtent with an hypotheſis which the author maintains: but which admits of no proof, nor, in our opinion, of any preſumption in its favour. He imagines that Pytheas of Marſeilles collected his accounts, not from his own travels, but from ancient traditions and manuſcripts, which he altered and diſguiſed in order to impoſe them on the world as his own obſervations. This leads M. GOSSELIN to ſuppoſe that, in a very remote period of antiquity, there exiſted a wiſe and learned nation, which was as well acquainted with the geography of the old world, as we are now: but that this nation was entirely deſtroyed, and that the records of its ſcience were diſperſed, and in a great meaſure loſt, in conſequence of events hitherto unknown.

The remainder of this chapter is employed in obſervations on Hipparchus and Poſidonius. The former invented the projection

Digitized by Google

jection of the sphere on a plane surface, and to him may be ascribed the earliest improvements in astronomy: but the author says that geography derived little advantage from his labours, which were so inaccurate as to render his system still more erroneous than that of Eratosthenes. Posidonius varied from his predecessors in this science, by allowing only five hundred stadia to a degree of a great circle, which M. Gosselin condemns, as the occasion of many errors with regard to the situation of places: but the question is, of what value was the stadium here meant? If this be the Egyptian, which is supposed to have been equal to 114 toises, five hundred will amount to fifty-seven thousand toises; which is very near the truth. However, in this author's estimate, almost the only merit of Posidonius as a geographer, consisted in his asserting, in opposition to Hipparchus, the possibility of sailing round the southern extremity of Africa.

In the second chapter, M. Gosselin animadverts on the system of Strabo. This writer rejected all assistance from astronomy and the mathematics, and founded his geography on itinerary distances, which he collected from his own observations, as well as from those of others; for his travels furnished him with many particulars unknown to former authors. Like Eratosthenes and Hipparchus, he supposed a degree of a great circle to be equal to seven hundred stadia; and making Rhodes the centre of his observations, he estimated the length and breadth of the habitable world, by two lines which he imagined intersected each other at right angles in that place: but he represents the whole as a plane surface, admitting no curvatures in the meridians and parallels.

After these general observations, the author enters into a minute examination of Strabo, pointing out his errors as they occur; this is by far the best part of his work. The chief merit which he ascribes to this geographer, compared with Eratosthenes, is, that he was better acquainted with Gaul and Spain, and less inaccurate in some of his distances; though, in general, his mensuration is very faulty, and he excels rather in historical, than in geographical knowlege; for to the latter, as founded on astronomical and mathematical principles, his labours were rather prejudicial than advantageous.

The third part of this dissertation contains an examination of the system of Ptolemy, who attempted to establish the science of geography on mathematical principles and astronomical observations. For this purpose, he adopted the mode of projection invented by Hipparchus; and he endeavoured to reduce to this plan the longitude of several places, which he copied from Marinus

Digitized by Google

Marinus of Tyre: but this reduction, for want of elements sufficient to make it with accuracy, led him into a great number of errors. Among these mistakes, the most important are his making the Mediterranean sea extend twenty degrees too far, and his removing the mouth of the Ganges no less than forty-six degrees to the eastward of its true position. The map of Ptolemy, says M. Gosselin, seems to have been laid down from the same elements with that of Eratosthenes, but disguised by a faulty graduation, and rendered erroneous by the computation of five, instead of seven, hundred stadia, to a degree.

The maps drawn by M. Gosselin, to explain the geographical system of Ptolemy, are deduced from a careful examination of several manuscript and printed copies of this ancient writer, and differ considerably from those published by Mercator, in the year 1605, which are here censured as very inaccurate: but the edition of Bertius, though most in repute, is, according to our author, the worst; because, beside the mistakes of Mercator, it is full of typographical errors, particularly in the numeral letters.

Among the errors of the ancient geographers, none are more striking than those which relate to Africa. Strabo imagined that this peninsula did not extend so far to the south as the equator; and Ptolemy supposed that its western coast was inflected in a south-east direction, and continued till it joined that of Asia. In order to account for the great extent which these writers gave to the island of Taprobana, M. Gosselin rejects the common opinion of its being merely Ceylon; and supposes that, under this denomination, they included the coast of Malabar, which they thought was separated from the continent by, what is now called, the Gulf of Cambaya. He also maintains that China was utterly unknown in the age of Ptolemy; and that Siam, which he says was the country of the Sinæ, was the extreme limit of the discoveries of the ancients in that part of the world: but the arguments, by which he endeavours to support this hypothesis, are by no means sufficient to convert us to his opinion.

This work is illustrated by tables of the latitudes and longitudes of places, according to the ancient geographers, compared with those of the moderns, and by eight maps, delineated by M. Gosselin, and neatly engraved; of these, two relate to the system of Eratosthenes, three to that of Strabo, and five to that of Ptolemy.

Art.

Digitized by Google

ART. XV. *Réponse à la Question Physique proposée par la Société de Teyler, &c. i. e.* Prize Dissertation concerning the Age of our Globe, and the general Revolutions which its Surface has undergone; in Answer to a Question proposed by Teyler's Philosophical Society *. By FRANÇOIS XAVIER BURTIN, Counsellor to the Government of the Netherlands, and Member of several Philosophical and Medical Societies. 4to. 390 Pages. Haarlem. 1790.

M. BURTIN introduces himself to his readers with very plausible professions of modesty; acknowleging the narrow limits of human science, promising to reject all hypothetical reasoning, and assuring them that, as he has investigated a multitude of truths, he will make them subservient to a most rigorous demonstration of a general revolution in our globe, much greater, and much more ancient, than the deluge which took place in the days of Noah. Hence we engaged in an attentive perusal of his memoir, with the hope of laying before our readers such information as might considerably facilitate the study of geology; either by the communication of new facts, or by the deduction of new truths from those which had been already observed; and surely, from the discussion of a subject so interesting, prefaced in a manner so pompous, and published under the sanction of a very respectable philosophical society, this expectation could not be deemed extravagant: how far it was answered, will appear from a short account of the work.

In order, however, to enable our readers to judge of the merits of this dissertation, it is proper to lay before them the question which M. BURTIN professes to answer; which is proposed in the following terms: *From what is known relative to the nature and situation of fossils, and the ancient and present constitution of the surface of the globe, how far can we, with certainty, determine what general changes and revolutions it has undergone; and how many ages have elapsed since these took place?*

As the fossil kingdom is the foundation on which a theory of the earth must be built, the author devotes his first four chapters to a survey of that branch of science, dividing it, for this purpose, into the two provinces of adventitious and native; the former he subdivides into animal and vegetable, the latter into primary and secondary. Under all these several heads, he enters into a minute description of the various kinds of fossils which he has seen, or of which he has read. We shall not intrude on the patience of our readers, by following him in

* Also called Teyler's Second Society. For an account of its institution, see Review, vol. lxxiii. p. 551.

the

Digitized by Google

the course of these details, which are very prolix, and, in many particulars, have little connection with the main subject. They are compiled from various books; among which M. *De Luc*'s Letters on the Theory of the Earth are very frequently quoted; and to those who are conversant with this work, they will communicate very little additional knowlege. It is the theory of this philosopher which the present author, with no small degree of confidence, professes to overturn: but he has only thrown it into such confusion, as to prevent the reader from having clear and definite ideas, either of the hypothesis which he opposes, or of that which he means to substitute in its stead.

After the very new and important information, that the word *fossil* is derived from the Latin verb *fodere*, M. BURTIN proceeds to convince us, that the similarity between our continents and the bottom of the sea, is a proof that the former must have been, during several centuries, covered by the ocean; and that it indicates some grand revolution, in consequence of which the sea left them dry. However true this may be, M. BURTIN cannot be said either to have made a new discovery, or to have adduced new arguments in support of one already made. M. *De Luc* had not only drawn the same conclusion, but accompanied it with proofs and illustrations much more clear and satisfactory than those of the present author.

When M. BURTIN observes that, from their thickness, the strata of fossil polypes and shells must have taken a long time to form, that many animal and vegetable fossils there found are now unknown, and that our coals proceed from peat, he advances nothing in which M. *De Luc* has not anticipated him, with the advantage of much greater perspicuity of reasoning. He sometimes, indeed, involves the remarks of this gentleman in confusion and obscurity, by which he gives an air of originality to his own observations, and conceals the source whence they are derived: but when he talks of having demonstrated, that the greatest part of the animals and vegetables, now existing, are a new generation, totally different from that of which the relics are preserved in the bowels of the earth; and that the existence of these, in a fossil state, cannot be ascribed to the deluge; we must take the liberty of observing, that he substitutes assertion for proof, and presumption for demonstration.

M. BURTIN's observations relative to the deluge, are some of the most vague and unsatisfactory that ever we read: he finds fault with M. *De Luc*'s explanation of this fact, as contradictory of the express words of Moses, in Genesis vi. 17. and

Digitized by Google

and vii. 4. which, he ſays, aſſert the abſolute univerſality of the deluge, and the total deſtruction of every vegetable, as well as animal, in every part of the world. It would be eaſy to ſhew the abſurdity of his reaſoning, and to prove that his zeal, whether real or affected, for the literal ſenſe of the Bible, or rather perhaps of the vulgate tranſlation, is highly injurious to the cauſe of revealed religion. By rejecting every liberal interpretation of ſcripture, though founded on the moſt rational and philoſophical principles of criticiſm, and by reſolving the facts of ſacred hiſtory into inexplicable miracles and myſteries, the injudicious and narrow-minded friends of revelation furniſh its enemies with their ſtrongeſt arguments againſt it. The language of theſe two claſſes is often ſo much alike, that it is difficult to diſtinguiſh the one from the other. We have charity enough to ſuppoſe, that M. BURTIN belongs to the former: but when he talks of the dangerous conſequences of not ſtrictly adhering to the literal ſenſe of ſcripture, and at the ſame time acknowleges, that it is impoſſible to reconcile this with phyſical obſervations, he reminds us of the author of the *Dictionaire Philoſophique*, who, after endeavouring to ſet every thing relative to the flood in the moſt improbable point of view, cloſes his account of it with the following remark: "The deluge being the moſt miraculous event ever known, it would be abſurd to attempt to explain it. Theſe are myſteries, which are believed by faith; and faith conſiſts in believing what reaſon does not believe, which is another miracle *."

The phenomena of adventitious foſſils, which, according to this author, cannot be at all aſcribed to the deluge, are, he ſays, certain indications of the grand revolution of which he ſo often ſpeaks: but beſide this, he finds proofs of ſeveral other revolutions, ſome prior, and others poſterior, to his principal one. The former are pointed out by the dendrolites, phytolites, and carpolites, which are found accompanied with ſhells and other marine productions: but, above all, by the foſſil worm-eaten woods, which ſhew that the ancient ſea did not cover the whole of the earth, but that ſome parts of it, either iſlands or continents, were left dry, and produced theſe vegetables. For the origin of coal-pits, he thinks, a very remote period muſt alſo be aſſigned, prior to that reſidence of the ocean on our continents, which immediately preceded the grand revolution: later revolutions, but ſtill different from the deluge, are indicated by the vaſt ſtrata of bones depoſited in gypſine and calcareous beds, which, becauſe unaccompanied

* Vide *Dictionaire Philoſophique*, Article *Inondation*.

by

Digitized by Google

by marine productions, he concludes, are the relics of unknown terreſtrial animals.

With reſpect to all theſe various revolutions, M. BURTIN bewilders himſelf in a labyrinth of vague and indefinite conjectures: into this ſcene of intricate confuſion, in which clouds and darkneſs thicken as we advance, we ſhall not conduct our readers: but we ſhall endeavour to lay before them the opinion of the author concerning that grand revolution, which he mentions in almoſt every paragraph, and repeatedly tells us he has fully demonſtrated.

He obſerves that, if the phenomena of adventitious foſſils were owing to the deluge, human bones, and the ruins of antediluvian buildings, muſt have been diſcovered among them; for, according to him, it is evident from the ſecond chapter of Geneſis, that the land now inhabited is exactly the ſame with that in which the antediluvians dwelled: in this caſe alſo, foſſil ſkeletons of known animals muſt have been found: but nothing of this kind having yet occurred, he ſays that this circumſtance, together with the numerous relics of unknown terreſtrial animals, found in the bowels of the earth, amounts to a full proof, that our continents muſt have exiſted before they were covered by the ancient ocean, and muſt then have been inhabited, not by human beings, but only by animals of a very different kind from thoſe which now exiſt; and, leſt a few braſs nails, that have been found in the earth at Nice, and an old key, dug up at Montmartre, ſhould be held up to confute this curious theory, he very prudently obviates the objection, by aſcribing them to later revolutions. We cannot ſee, however, why theſe ſhould not be admitted to ſupport M. BURTIN's opinion, as well as a hatchet of jade-ſtone, diſcovered near Bruſſels; of which, he ſays, *en diſant à l'homme qui penſe*, that he is very ſorry it is the only monument of the kind which has ever been diſcovered and examined with proper attention. Our readers will, perhaps, be deſirous to learn what the ſecret intelligence is, which this myſterious hatchet whiſpers in the author's ear. Had we been intruſted with the whole of it, they might have had a chance of being equally knowing; for we fear we ſhould have been as leaky as Parmeno in Terence, and for a ſimilar reaſon *: but the ſagacious author has not thus favoured us; however, from a few hints that he has dropped,

* *Sin falſum, aut vanum, aut fictum eſt, continuo palam eſt:*
Plenus rimarum ſum: hac atque illac perfluo:
Proin tu, taceri ſi vis, vera dicito.
Terent. Eunuch. Act. 1. Sc. 2.

we

we think we can give a ſhrewd gueſs; and we are ſo delighted with the diſcovery, that we can ſcarcely forbear applying the old adage, *Verbum ſat*, to ourſelves. Know then, courteous readers! that this hatchet of jade-ſtone, though it does not preciſely tell us of what particular ſpecies thoſe animals were, that inhabited the earth before the grand revolution, proves, however, that they were not ſuch mere brutes, as ſome people, from the form of their bones, are ready to ſuppoſe. This admirable reaſoning inclines us to ſuſpect, that Dean Swift was a deeper ſtudent in geology than is generally imagined; and that his account of the Houyhnhmns is a real deſcription of the primitive inhabitants of our earth; for he expreſsly tells us, that theſe ſagacious animals "have a kind of hard flint, which, by grinding againſt other ſtones, they form into inſtruments that ſerve inſtead of wedges, axes, and hammers." If our ſuſpicions be juſt, M. BURTIN's opinion has no great claim to originality; and he would have acted more fairly, had he quoted the author who has anticipated him in ſo important a diſcovery. We muſt however applaud the caution with which he divulges theſe hints; for he obſerves that thoſe philoſophers who go further than he has done, and who, from the foſſil bones that have been diſcovered, attempt to aſcertain the particular genus and ſpecies of theſe intelligent animals, would act with greater prudence, if they concealed their conjectures from the public; and he adds, 'that he propoſes theſe conjectures, without conſidering them as of any weight, not ſo much to diſplay knowlege, as to prove how little is really known:' for 'he declares, that he would always rather acknowlege his ignorance, than give way to the idle deſire of convincing others of that, of which he is not convinced himſelf.'

To theſe cautious expreſſions, the author adds a vindication of himſelf from an accuſation of Pre-adamitiſm; to which, he ſeems to apprehend, ſome may think him liable: he promiſes that he will prove his theory to be ſtrictly conſonant to the words of Moſes; and he inſiſts on it, that, provided he excepts the human ſpecies, he may believe rational animals to have exiſted on the earth before Adam, without being guilty of this terrible hereſy, for which, about the middle of the laſt century, poor Iſaac de la Pereira was ſo roughly handled by the Inquiſition.

By this time, however, our readers will naturally look for ſome more explicit account of the nature and effects of the grand revolution, which is held forth as the principal object of this diſſertation. We ſhould be happy to gratify an expectation ſo reaſonable: but, alas! this is not in our power. M. BURTIN writes much about it, but ſays nothing that affords

Digitized by Google

us light to find any certain way, amid the confuſed and obſcure wilderneſs of words, in which he involves his ſubject. All we can collect is, that when the ſea retired from our continents, it furrowed ſome of the ſofter parts of the land: but as it retired in a rectilineal direction, it could not occaſion irregular furrows and inequalities; theſe muſt therefore be aſcribed to freſh water torrents, which had a much greater ſhare than the ſea, in modelling the ſurface of the earth.

In the laſt chapter, M. BURTIN endeavours to prove that this, and ſeveral other revolutions, happened long before the creation of Adam: this he attempts to reconcile with the Moſaic hiſtory, by altering *creavit* into *creaverat*, in the firſt verſe of Geneſis; thus making this ſentence refer to a period much more remote than the events recorded in the following verſes. We mean not to object to this interpretation: but we cannot help reminding the author, that he here takes a liberty of the ſame kind with that for which he had cenſured M. *De Luc.*

We ſhall not detain our readers with any further particulars of this diſſertation, which cannot ſurely be called AN ANSWER to the queſtion propoſed. They who are acquainted with M. *De Luc*'s writings, will ſee what little claim to originality M. BURTIN has, in thoſe parts of his theory which are the moſt rational; and, from his objections to that gentleman's hypotheſis, it is evident that he either cannot, or will not, underſtand what he pretends to combat; for he ſometimes adopts part of M. *De Luc*'s theory; which, after he has, with great parade, enveloped it in obſcurity, he produces as his own, in oppoſition to what this philoſopher has advanced. Of this we might give ſeveral inſtances: but the fact will be obvious to any who take the pains to compare this diſſertation with M. *De Luc*'s letters on the theory of the earth, publiſhed about eleven years ago, and with his excellent vindication of this theory, in anſwer to Dr. Hutton, printed in our Review, vol. ii. of the *New Series.*

Beſide the above Diſſertation, this volume contains a deſcription, by Dr. VAN MARUM. of the jaws of a very large animal, dug out of the ground at St. Peter's Hill, near Maeſtricht. From the character here mentioned, the Doctor concludes that it belonged to the genus of dolphins: but the number and ſhape of its teeth are very different from thoſe of any ſpecies hitherto known. Hence we have ſome ſuſpicion of its having been a Pre-adamite, perhaps the owner, if not the maker, of the wonderful hatchet diſcovered near Bruſſels, which, it is eaſy to ſuppoſe, it might have loſt there on its way to Maeſtricht.

Digitized by Google

ART. XVI. *Hiſtoire et Memoires de la Societé des Sciences Phyſiques de Lauſanne:* i. e. The Hiſtory and Memoirs of the Philoſophical Society of Lauſanne. Vol. II. For the Years 1784, 1785, 1786. 4to. 540 Pages. Lauſanne. 1789.

THIS ſociety has not long been inſtituted: the firſt volume of its Memoirs was publiſhed in 1784; ſince which, we are here informed, it has acquired a more firm and extenſive eſtabliſhment; and, in conſequence, the ſecond volume is preſaced with a liſt of its members, and an account of its regulations. On peruſing this account, we cannot help expreſſing our aſtoniſhment at the diſtinction in rank eſtabliſhed between honorary and ordinary members, eſpecially as the obligation of promoting the literary celebrity of the inſtitution is impoſed only on the latter claſs. In the philoſophical and learned world, all civil diſtinctions ſhould ceaſe; and ſuperiority in knowlege and utility ſhould be the only title to ſuperiority of rank. We may excuſe the denomination of *honorary* members in thoſe philoſophical ſocieties which are erected under abſolute governments, where the learned are obliged to pay their court to the great, in order to be protected from the caprice of miniſterial jealouſy, and from the exertions of arbitrary power: but, under a free and a republican government, ſuch diſtinctions are as unneceſſary as they are abſurd. In the liſt here given of honorary members, we find ſome perſons eminent for ſcience and abilities, to whom we are ready to pay every juſt tribute of reſpect: but we cannot ſee what right they have, in this ſociety, to a pre-eminence in rank, beyond thoſe who contribute moſt, by their labours, to enrich its memoirs, and to extend its reputation.

Of the memoirs in the firſt volume, which is not above half as large as the ſecond, we ſhall juſt mention the titles: as they never before came under our notice.

Concerning the Decompoſition and Recompoſition of Stones, by means of natural Agents. By the Count DE RAZOUMOWSKI.

By natural agents, the Count means air, water, and heat: he thinks that the decompoſition of ſtones, expoſed to the atmoſphere, is owing to the action of water, or of fire, either ſolar or ſubterraneous, and not merely to that of the air, unleſs this be accidentally impregnated with ſaline corroſive particles.

Tables of Quadrupeds, arranged according to their Reſemblances to each other. By M. J. P. BERTHOUT VAN BERCHEM.

Deſcription of a Steam-engine to raiſe Water without a Piſton; deſigned for draining the Marſhes that lie near the Lakes of Neu-

Digitized by Google

châtel, Bienne, and Morat. By M. FRANÇOIS, Professor of Natural Philosophy at Lausanne.

The principles on which this machine works, are nearly the same with those of Mr. *Blakey*'s improved fire-engine. Its construction is remarkably simple and ingenious, and the Professor informs us, that it may be made to raise water to the height of fifty feet. We doubt whether the action of the steam, as here managed, will produce an effect so great: but a much less is generally sufficient for draining a marsh.

Conjectures concerning Belemnites, Quartzous Petrefactions, and the Formation of Primordial Rocks. By the Count DE RAZOUMOWSKI.

Description of an Oculus Mundi. By the Same.

Account of a Journey to Vevay, and a Part of Bas Vallais. By the Same.

Description of some Species of Rose and Maple Trees. By M. REYNIER.

Description of several Species of the Geranium. By the Same.

Three Memoirs on the Analysis of Mineral Waters. By M. STRUVE, Professor of Chemistry at Lausanne.

The first of these memoirs treats of chemical tests, or, as the French call them, *reactives:* to those recommended by Bergman, the Professor adds *sal cartharticum amarum, sal ammoniacum,* the saccharine alcali, volatile liver of sulphur, solutions of soap in spirits of wine, and of lead in the nitrous acid. In the second memoir, he gives directions for preparing these tests; and, in the third, he lays down their practical use.

Account of the Fogs which prevailed in June and July, and of the Earthquake which happened at Lausanne on the 6th of July, 1783. By F. VERDEIL, M. D.

This earthquake, which, though it greatly alarmed the inhabitants of Lausanne, was not so considerable as to damage any buildings, was preceded by a remarkable blue mist, that commenced on the 22d of June: it appeared to be electrical, and was accompanied with dreadful storms of thunder and lightning: the heat indicated by the thermometer was not great: but the weather was uncommonly oppressive and suffocating. These phenomena afford Doctor VERDEIL an opportunity of starting a variety of conjectures concerning earthquakes in general, and this in particular. We cannot help smiling at the motive which, this good man tells us, induced him to take up the pen, viz. to remove the apprehensions of some of his countrymen, who were panic-struck, from a persuasion that this mist was no other than the smoke from the bottomless pit, mentioned in the ninth chapter of the Revelations.

Observations

Digitized by Google

Observations and Experiments, occasioned by a Thunder-storm, by which the Cathedral of Lausanne was considerably damaged. By the Same.

This very prolix memoir contains nothing that can be considered as new information. What principally engaged the author's attention, was a bar of iron, imperfectly magnetized by the concussion.

Such are the principal memoirs of the first volume. We shall now proceed to give an account of the articles contained in the second. In doing this, we shall not follow the order in which they succeed each other in the work, but that of the table of contents, which distributes them into classes.

GENERAL PHYSICS.

On the Phosphorism of Fossil Substances, excited by Friction. By the Count DE RAZOUMOWSKI.

That some fossil substances may be rendered luminous by friction, is amply shewn by Wallerius, in the last edition of his Mineralogy, and by Macquer, in his Chemical Dictionary: but the Count's experiments prove that the number of bodies, endued with this property, is greater than was before supposed. The rubbers which he used were quartz and glass; and he observes, that the brightness and colour of the light depend much on the nature of the rubber, and on the roughness of its surface. It appears, that hard quartzous and silicious stones give a reddish light; whereas that which is emitted by metallic substances, by fusible and dark-coloured stones, and by bituminous bodies, is of a blue cast.

On the Importance of good Pavements, and clean Streets, to the Healthiness of Cities. By the Abbé BERTHOLON.

Cleanliness is so essential to the preservation of health, especially in large cities, that it is an object worthy of the magistrates' utmost attention; and nothing, that can contribute to it, ought to be neglected. In this view, we cannot but praise the intention of the memoir before us. It is divided into two parts: in the first, the Abbé gives directions for paving, which, if we except the circumstance of placing the kennel in the middle of the street, are nearly the same with what are observed in London; where foot-passengers have the advantage of a raised causeway, which, to our surprize, does not occur to this author. The cleanliness of the streets is the subject of the second part: the means which contribute to this end, are divided into essential, and accidental; the former relate to the breadth and declivity of the streets, the repair of the pavement, and its slope down to the kennels; the latter refer to the regulations of the police, with respect to the removal of dirt. The

Digitized by Google

Abbé's obſervations, ſo far as they relate to his ſubject, are in the main judicious, though not new nor uncommon: but we cannot help remarking his pompous diſplay of learning, in the diſcuſſion of a matter which, one would imagine, required a plain familiar ſtyle.

On the Influence of the Heavenly Bodies, and particularly of the Moon, on Vegetation. By J. Ph. De Limbourg, M. D.

That the moon has an influence on the animal and vegetable œconomy, is an opinion, which has been not only univerſally adopted by the vulgar and the ignorant, but alſo maintained by writers eminent for their learning and abilities: though it is now exploded by philoſophers, our author has thought it not unworthy of his examination, ſo far as it relates to vegetables. After giving a ſhort account of the writers who have eſpouſed this notion, he obſerves that, if the moon has any influence on plants, it muſt reſult either from its attraction or from its light: by the former, it may poſſibly affect the ſtate of the atmoſphere, produce changes in the wind and weather, and thus have an indirect influence on the progreſs of vegetation. How far this may be the caſe, is difficult to determine; for if the aſpects of the moon have any influence with reſpect to the weather, it is by no means regular, and is liable to be varied, diminiſhed, and even annihilated, by particular circumſtances. The effects of the ſolar and lunar light on vegetation are next examined. It is well known that plants loſe their vivid colours, when deprived of the ſolar light: but the author does not think this experiment deciſive, and doubts whether the effect obſerved reſults ſo much from the deprivation of light, as from the want of a free circulation of air, and from the greater degree of heat and moiſture, to which their confinement expoſes them. It has been obſerved by ſome, that moon-light is favourable to the growth of plants: but this the author aſcribes to the warmth accompanying it; which, however ſmall it may be, is ſufficient to produce ſome effect: but this is a queſtion, in which theoretical reaſoning is of leſs conſequence than experiments. In the ſecond part of this memoir, therefore, Dr. De Limbourg relates a great variety of experiments, which abundantly prove that, in the various operations of huſbandry and gardening, an attention to the particular phaſes of the moon is not of the leaſt avail; and that the reſults of theſe operations cannot be at all aſcribed to any influence of this planet.

NATURAL HISTORY.

Obſervations on the Diſcrimination of Quadrupeds into Species, Races, and Varieties. By M. Berthout Van Berchem, Junior.

Certainty,

Digitized by Google

Certainty, with reſpect to ſpecific characters, is the grand deſideratum in natural hiſtory; and though much has been done toward attaining it, yet every ſyſtematic arrangement hitherto known is liable to many exceptions: ſo luxuriant is nature in her productions, that almoſt every review of her works offers varieties before unnoticed; ſome ſpecies border ſo cloſely on each other, that it is almoſt impoſſible to fix an external character ſufficiently permanent to diſtinguiſh them; and there are others, in which external cauſes effect ſuch alterations, that accidental varieties are ſcarcely to be diſcriminated from ſpecific characters.

The criterion eſtabliſhed by M. *De Buffon*, that all animals which copulate with each other, are of the ſame ſpecies, is recommended by the preſent writer, as deciſive with reſpect to animals in their natural ſtate: but he acknowleges that it is not applicable to thoſe which are domeſticated; and he obſerves that, from theſe alone, M. *Pallas* has derived his exceptions to it. The modifications of this rule, which M. VAN BERCHEM propoſes for the diſcrimination of wild quadrupeds, are the following: When the number of characters, with reſpect both to conformation and manners, in which animals reſemble each other, exceeds that of the characters in which they differ; and if they copulate together in a ſtate of nature, we may conclude them to be of the ſame ſpecies: but if they do not copulate, they muſt be conſidered as of different ſpecies.—If individuals differ from each other in permanent characters, and yet copulate together, they may be conſidered as different races of the ſame ſpecies.—If the characters in which they differ be not permanent, but various in different individuals, they muſt be regarded only as varieties. With reſpect to domeſtic animals, they muſt be traced back to their ſavage ſtate, to which the above rules may be applied.

Deſcription of the Alpine Ibex of Savoy. By the Same.

We have here a particular account of the form and manners of this animal, which is remarkable for its agility in climbing the ſteepeſt rocks, inacceſſible to every other ſpecies of quadrupeds, and for leaping from one ſummit to another, acroſs the moſt formidable precipices. The ſpecies is now almoſt deſtroyed by the peaſants, who are indefatigable in the purſuit of them; though, from the nature of their haunts, the chace of them is attended with great danger. When taken young, the Ibex is eaſily tamed, is remarkable for the vivacity and gentleneſs of its diſpoſition, and for its attachment to its benefactor, whom it will follow like a dog.

Deſcription of the Lepus Verſicolor, or Alpine Hare. By Dr. AMSTEIN.

Digitized by Google

This animal has been more accurately deſcribed by *Pallas* and *Pennant*, with whoſe works Dr. AMSTEIN does not ſeem to be acquainted.

Memoir on the Glow-worm. By the Count DE RAZOUMOWZKI.

The two ſpecies of glow-worm, mentioned by the Count, are deſcribed by Aldrovandus and Jonſton: they appear, from his deſcription, to be ſolitary animals; and he could diſcern no indications of their being inſects of prey; though, as they did not eat while in confinement, he could not ſpeak with deciſion concerning their food. He obſerves, that they emit two kinds of light; of which the one is very brilliant, and diſcernible only at night, and is confined to the poſterior part of the animal; the other, which is diffuſed all over its body, is permanently viſible, even for ſome time after its death. From ſeveral experiments, in which the nocturnal brilliancy of the glow-worm ſeemed to be greater as the inſect grew weaker, the Count concludes that it is independent of the will of the animal, and a ſymptom of pain and uneaſineſs: this was probably true with reſpect to theſe poor inſects taken out of their natural ſtate, refuſing food becauſe deprived of liberty, and put to the torture in order to gratify the curioſity of their poſſeſſor. Under theſe circumſtances, the light emitted may indeed be the involuntary effect of thoſe convulſive ſpaſms, which reſult from pain and precede death; it is nevertheleſs probable, that when the inſect is at liberty, this light may be produced by the voluntary exertion of a faculty beſtowed on it by Providence, to aſſiſt it in the acquiſition of food.

Memoir on Cetaceous Animals. By M. HENRY MERCK, of Darmſtadt.

M. MERCK's intention is, to compare the ſkeletons of cetaceous animals with thoſe of quadrupeds: but, in this memoir, he confines his attention to the bones of the head: theſe are the ſame in both claſſes; the only difference is in the auditory paſſages, and in the cavity of the ſkull, which, in proportion to the ſize of the head, is leſs in cetaceous animals than in quadrupeds. The fiſtulæ, or water-tubes, which are only the noſtrils, are placed, as in other animals, in the anterior part of the ſkull; and the inciſores are inſerted in the intermaxillary bones, as in quadrupeds.

On the Fructification of Moſſes. By M. REYNIER.

This gentleman diſſents from the common opinion concerning this order of plants; and ſuppoſes that the flower, reſembling a withered roſe, which is found on the ſtem of ſome moſſes, contains no organs of generation, but is only an accidental

Digitized by Google

dental diſeaſe of the plant, occaſioned by the heat of the ſun, or the dryneſs of the atmoſphere. He thinks, that if moſſes are propagated by ſeed, this is contained in the capſules, and needs not the concurrence of the ſexes in order to its fecundation.

MINERALOGY.

Analytical Experiments on the Goumoën Stone. By the Count DE RAZOUMOWSKI.

This ſtone is ſo called, from the name of the place where it is found: it appears to be a kind of calcareous marle, impregnated with bitumen, which, when diſſolved in the vitriolic acid, yields a ſulphureous ſmell.

Account of a Poliſhed Cupreous Rock, found on Mount St. Bernard. By the Same.

This mountain ſeparates Piedmont from Vallais: the rock here deſcribed is near its ſummit, twelve hundred toiſes above the level of the ſea, and forms a very conſiderable projection, which riſes perpendicularly like a wall: that part of it which fronts the ſouth-weſt, and is expoſed to the winds and rains from this quarter, has a ſurface as ſmooth as if it had been poliſhed by art. It is an opaque quartz, with white ſpots on a black ground, which are aſcribed to a combination of the quartz with a cupreous bituminous ſteatite, of a ſhining black colour, which is greaſy to the touch, and ſtains the fingers: in this the Count ſuppoſes the copper to be diſſeminated, in the form of calx. From an hundred weight of this ſtone, nearly twenty-five pounds of copper were obtained.

CHEMISTRY.

Obſervations on the Analyſis of Sedative Salt, and the Compoſition of Borax. By M. H. EXCHAQUET, and Profeſſor STRUVE.

It is well known that borax conſiſts of a mineral alcali, and of a ſedative ſalt: but concerning the analyſis of the latter, nothing certain has hitherto been diſcovered. Theſe authors were led, by a conſideration of its properties, to ſuppoſe that the phoſphoric acid was one of its conſtituent principles; and thought that, by increaſing the proportion of this, which they conſidered as the ſolvent part, the decompoſition of the ſalt might be effected: with this view, they diſtilled a mixture of two parts of phoſphoric acid, evaporated to the conſiſtence of honey, with one part of ſedative ſalt, and two of water: hence they obtained an oleaginous acid, which had all the properties of the phoſphoric, and the reſiduum was a conſiderable proportion of white vitrifiable earth. It appeared extraordi-

Digitized by Google

nary that the phoſphoric acid, which is naturally fixed, ſhould become volatile; and Meſſ. E. and S. attempt to explain this circumſtance, by obſerving, that it is fixed when combined with phlogiſton, and volatile when united with the principle of fire, (*matiere du feu*): they conclude, therefore, that the ſedative ſalt is compoſed of vitrifiable earth, phoſphoric acid, and the principle of fire. In order to illuſtrate this diſtinction between phlogiſton and fixed fire, which, they tell us, is founded on the mode in which the principle of fire is combined with bodies, they obſerve, that metals, when calcined, are deprived of their phlogiſton, but contain fixed fire, which, not being combined with any particular conſtituent part of the metal, muſt be conſidered as a proximate principle. The regulus of arſenic, they ſay, illuſtrates the exiſtence of the principle of fire in both its modifications: this, when deprived of phlogiſton, becomes a calx; which, being combined with thoſe ſubſtances, that have an affinity to the principle of fire, will yield what is called the acid of arſenic: if this be expoſed to the action of fire, the principle of fire will combine with it, and it will become calx of arſenic; and if, to this calx, an inflammable ſubſtance be added, the reſult will be the regulus. In the preſent divided ſtate of opinions concerning the theory of calcination, we ſhall offer no obſervation on this hypotheſis, but leave its merits to be determined by the opinions of our readers.

In order to confirm this analyſis, the preſent authors have endeavoured to compoſe ſedative ſalt, by a combination of the above principles: but hitherto they have not been able to make the principle of fire unite with the other two; and the ſalts and glaſſes which they have made, do not poſſeſs all the diſtinguiſhing characters of the ſedative ſalt, though ſome of them reſemble it in taſte and form, in the hardneſs and ſolubility of their cryſtals, and in the property of giving a green hue to the flame of a piece of paper impregnated with it.

Theſe reſults lead the authors to hope, that the compoſition of ſedative ſalt and of borax may poſſibly be effected; and induce them to recommend the trial of ſuch experiments as may promote the diſcovery. With this view, they give a very particular enumeration of the properties of borax. They adviſe a combination of the phoſphoric acid with alcalies, becauſe they think that theſe contain a large proportion of vitrifiable earth, and of the principle of fire, which they conſider as the elements of ſedative ſalt: for the ſame reaſon, they recommend a mixture of the acid of phoſphorus with thoſe earths which are obtained by the decompoſition of alcalies, and with argillaceous earths; and, laſtly, they wiſh for experiments on urine,

Digitized by Google

urine, in which, according to some chemists, the sedative salt is found completely formed.

Observations on the Method of extracting the Phosphoric Acid from Bones, and on its Utility in the Arts. By the Same.

The authors observe, that this acid, when obtained by the common process, is seldom pure, and is less in quantity than may be extracted from the materials. Their directions are, to digest twenty ounces of bone, slightly calcined and powdered, in a pound of oil of vitriol sufficiently diluted; to this add the vitriolic acid, *guttatim*, every now and then shaking the mixture, and afterward letting it settle; this must be continued till the precipitation ceases: evaporate this liquor till it is of the consistence of honey, separating the selenitic salts, as they appear: if to the liquor thus evaporated, a sufficient quantity of alcohol be added, all the selenitic salts will be precipitated, and leave the phosphoric acid mixed with the alcohol: let this be poured off and evaporated, and the phosphoric acid will be so free from earthy particles, that even when saturated with alcalies, it will scarcely become turbid. This process, the authors observe, affords a proof that the acid is soluble in spirits of wine; which some writers have denied.

The phosphoric acid is here considered as highly useful in chemistry, for the decomposition of those substances of which it is a constituent principle; in this view, it is recommended for analysing schorls and precious stones, which the authors consider as phosphoric compositions: by means of this acid, most metals may be changed into an irreducible earth, which, by the addition of a greater quantity, may be made to run into glass. The acid and salts of phosphorus may hence be serviceable to enamellers, and enter into the composition of factitious precious stones: by a combination of the phosphoric glass with gyps, or with osseous selenites, or with calcareous earth, a glass may be obtained, as bright and hard as the finest factitious crystal; it is remarkably ductile, and easily unites with metallic colours: combined with a solution of gold, the phosphoric acid forms a composition, with which glass may be gilt, without exposing it to more than a slight degree of heat.

A new Theory of Saline Springs and Rock Salt. By Professor STRUVE.

The Professor here proposes to examine the situation, nature, and local circumstances, of the saline rocks and springs which are found in various parts of Europe: thence to explain their phenomena, and to deduce some observations relative to the management of the salt-works at Aigle. We shall endeavour to give the outlines of his memoir: but, as it is very long, we must

Digitized by Google

must refer to the work itself for those particulars on which our limits will not permit us to dwell.

Rock salt, says the Professor, is found only in mountains of the second order, which consist of strata, and is never seen but in a bed of argillaceous rock, which is generally covered with a compact calcareous stone; its situation is not limited to any particular part of the mountain, though it is seldom discovered in very elevated places.

Saline springs are also discovered only in secondary mountains: they rise out of gyps, calcareous stone, and sometimes out of gritstone: but they derive their origin from the argillaceous rock, and will rush out of it on piercing the stratum which covers it: or, if a well be dug in it, the water will rise till its weight is equal to the pressure that it sustains.

It is observed that, in the same saline district, the springs have a communication with each other: if wells be dug in different parts of an argillaceous stratum, they will all be filled to the same level; and, if one of them be emptied, the water in the others will sink till the level is restored. Hence M. Struve concludes that, by digging wells, salt springs may be found in every part of a saline district: he observes, that the argillaceous stratum may be considered as a kind of bason, or reservoir, in which the water is compressed by the weight of that above; so that, whenever an opening is made, it springs up to a considerable height: thus, not only the argillaceous rock, but also the water which it contains, must be considered as strata, subject to the same laws with those that lie above them.

From the circumstance of the water rising in the wells, it is evident that it descends from a more elevated source: it is always found in a situation lower than the rock salt; and, in general, the springs rise in places surrounded with gyps, which forms a kind of bason for the water: sometimes, indeed, they are discovered in the vallies, near rivers, in marshes, and in peat-grounds.

The degree of saltness in the water of these springs, depends on their being secured from a mixture with fresh water: those which rise out of gyps are most salt; whereas others, which issue from the calcareous rock, are less so; because this is more pervious to fresh water. The rock salt and the saline springs are both found in the same argillaceous stratum; and the only difference between them seems to be, that, in the latter case, it has imbibed water, which, in the former, it has not.

In these secondary mountains, the argillaceous rock, which contains the sal gemmæ, forms a regular stratum, and does not assume any particular configuration. This stratum is, in some

Digitized by Google

ſome places, impregnated with ſalt, and, in others, has imbibed water: but the whole is conſidered as depoſited by the ancient ocean, and therefore of conſiderable extent. Though called argillaceous, it is not pure clay, but only a ſubſtance of which this a principal element, and which is pervious to water, in conſequence of its fiſſures and vacuities.

With reſpect to the filtration of the rain and ſnow that deſcend from the top of the mountain, the Profeſſor is of opinion that the water, which follows the courſe of the gypſine, calcareous, and arenarious ſtrata, and is collected in them, remains freſh; whereas that which is imbibed by the argillaceous ſtratum, becomes impregnated with as much ſalt as it can diſſolve.

The remainder of the memoir contains an application of the foregoing general obſervations to the ſalt-works at Aigle.

On the Analyſis of Mineral Waters in general, and particularly thoſe of St. Eloy and Bruttelen. By the Count De Razoumowski.

In order to examine the properties of water, which is but in a ſmall degree impregnated with mineral ſubſtances, inſtead of trying what remains, after evaporation, with the mineral acids, the Count adviſes the uſe of common vinegar, which, he obſerves, will diſſolve the calcareous and abſorbent earths, without affecting the ſalts; and as the quantity of theſe, in the reſiduum, is generally very ſmall, he recommends an examination of them by means of the lamp and blow-pipe, which, by drying them, heightens their flavour, and renders them more eaſily diſtinguiſhable by the taſte; the effect of the flame on them will alſo aſſiſt in the determination of their particular kind.

The Count applied this method, in order to analyſe the waters of St. Eloy, and of Bruttelen: the former are near Eſtavayer, in the canton of Fribourg, on the banks of the lake of Neuchâtel; they are, in a very ſlight degree, aluminous and chalybeate; the iron is diſſolved in them by means of fixed air.

The waters of Bruttelen are in the neighbourhood of the lake of Bienne; they are alſo ſlightly chalybeate: but the iron which they contain is not diſſolved by fixed air, of which the proportion is ſo ſmall as not to be appreciable, but by a volatile ſulphureous acid. Of this fact the Count was convinced by a ſynthetic experiment, as well as by analyſis; for he found that iron filings, triturated with ſulphur, gave to common water, poured on them, all the properties of the waters of Bruttelen: a ſolution of ſilver, in the nitrous acid, being mixed with this factitious chalybeate, a number of little pellicles

Digitized by Google

were formed on the surface, which, on examination, appeared to consist of particles of silver revivified.

AGRICULTURE.

Observations on the Damage done by the Larvæ of the Beetle, in the Year 1784. By M. BERTHOUT VAN BERCHEM, Junior.

On the Kind of Water most favourable to Vegetation. By the Abbé BERTHOLON.

After a number of tedious and minute details and quotations, which take up no fewer than twenty-five pages, the Abbé informs his readers, that the best water for plants, is that which abounds most with animal and vegetable substances; and that, consequently, stagnant or pond water is, in this respect, preferable to that of springs or rivers.

On the Smut in Wheat, and on the Means of preventing it. By M. CADET DE VAUX.

This memoir contains nothing but the description of a well-known disease of wheat; and an account of the operation of brining it with lime-water.

ORTHOPEDIA.

Description of several Machines for preventing and removing the Curvature and Distortion of the Spine. By Dr. VENEL.

If deformity can be cured or prevented, by forcibly confining the growth of the body to one particular direction, these machines may answer the purpose, provided they are applied by persons of great skill and attention, who are careful to watch every circumstance of variation in the growth of the wearer. Without such unremitting attention, they may produce very dangerous consequences; and when worn as a preventative, we have often known such coats of mail produce a worse deformity than that which would have taken place, had Nature been left to herself.

HYDRAULICS.

An Account of a Machine for raising Water. By the Same.

This machine is less remarkable for its novelty, than for its simplicity; being nothing more than a chain of small leathern buckets, which revolve round two rollers; so that one half of them ascend, filled with water, while the rest descend empty: the direction in which the water is raised, forms an angle of about fifty-seven degrees with the horizon, and the whole is moved by an undershot wheel, on the same axis with the lower roller. We are told that, by this contrivance, above an hundred

Digitized by Google

dred gallons of water are raised, in an hour, to the height of eighty feet.

GEOMETRY.

On the Inaccuracy of the Instruments used in surveying Mines. By M. WILD.

Who does not know that the compass is liable to variation; and that, if the surveyor is not careful to ascertain this difference, but depends on a single observation, he may be led into error? Yet the necessity of attending to this, and of illuminating, with a double lamp and paper reflector, the object to which the sights of the graphometer are directed, is all the information that we can collect from this memoir; the writer of which seems to entertain a very mean opinion of the abilities of most other surveyors, and a very high notion of his own.

Memoir on the Method of constructing Plans and Maps of a mountainous Country. By the Same.

In a mountainous country, where the vallies are narrow and irregular, M. WILD advises the surveyor to take the height of the mountains for the bases of his triangles, instead of a horizontal distance, which, in such places, it is not easy to measure with accuracy. For measuring this *vertical base*, as the author calls it, his directions are not the most clear and distinct; for, after telling us that a careful observation of the barometer often comes nearer the truth than an inaccurate geometrical operation, but that they who are expert in the latter ought to have recourse to it,—he supposes this base to be known, and proceeds to lay down rules for the solution of his triangles, which may be found in every introduction to trigonometry.

From the account which we have now given of the contents of this volume, the reader will see that, among many useful and interesting papers, there are some which might have been consigned to oblivion, without any detriment to the interests of science, or to the reputation of the society. This, however, is a reflection which we have often had occasion to make, in reviewing the publications of much larger, and older academies: it is a circumstance, therefore, which ought to be excused during the infancy of these institutions, when the members are few in number, and might be too much discouraged by a suppression of any of their memoirs. We hope that the society of Lausanne may not long have this excuse to plead; and we shall be happy to communicate to our countrymen the result of their further useful labours.

ART.

Digitized by Google

ART. XVII. *Memoires du Marechal Duc* DE RICHELIEU: *i. e.* Memoirs of the Marſhal Duke of RICHELIEU, containing the Hiſtory of the Court of Lewis XIV.; of the Regency of the Duke of Orleans; of the Reign of Lewis XV.; and of the firſt fourteen Years of that of Lewis XVI. KING OF THE FRENCH, AND RESTORER OF LIBERTY. Four Volumes Octavo; about 320 Pages in each. Paris. 1790.

HISTORY may be a uſeful, but it is not always a pleaſing ſtudy; nor is any ſubject more diſagreeable to the reflecting and benevolent reader, than the annals of abſolute monarchies; which, amid a few inſtances of virtue, honour, and humanity, exhibit a multitude of ſcenes that, by proving the very great depravity of which the heart of man is ſuſceptible, muſt give pain and diſguſt to every humane and generous diſpoſition. We felt theſe ſenſations in a very high degree, in the peruſal of the Memoirs now before us; concerning the authenticity of which we can form no opinion, excepting what reſults from their coincidence with other hiſtorical pieces of the ſame kind. We are indeed told, that they were compiled in the library, and under the inſpection, of the Duke DE RICHELIEU, who permitted the compiler to write in his name, and gave him acceſs to his papers: but, as this confidant of the Duke does not think fit to favour the public with his own name, we cannot determine what credit may be due to his aſſertions.

The four volumes now publiſhed, contain the ſecret, and, we may in the fulleſt ſenſe add, the ſcandalous chronicle of the French court, from the year 1710, down to Cardinal *Fleury*'s adminiſtration; and ſurely never was a country ſo vilely governed as France, during the greateſt part of this period; in which, with little interruption, a ſeries of worthleſs and contemptible wretches plundered, corrupted, and diſgraced the nation.

The Marſhal was born in 1696; and (which may appear extraordinary, when we conſider the great age that, notwithſtanding his debaucheries, he attained,) his mother was delivered of him in the ſixth month of her pregnancy, when he was ſo very ſmall and tender, that, inſtead of being clothed, he was for ſome months wrapped in looſe cotton. In 1710 he was preſented at court, where he ſoon became the favourite of the ladies; and, in the following year, he was, contrary to his inclinations, married to the daughter of the Marquis *De Noailles*: but he was ſoon after confined in the Baſtile for fourteen months, on account of an amour with the young Ducheſs of *Burgundy*; and, on his releaſe from priſon, was ſent

Digitized by Google

ſent into the army, where he made his firſt campaign under Marſhal *Villars*. Beſide theſe and other anecdotes of the Duke, which are not very intereſting, the firſt volume contains an account of the court and government of Lewis XIV.; the former excites the moſt ſovereign contempt, the latter the moſt lively indignation and abhorrence. The hiſtory of the King's miſtreſſes, and of the juvenile licentiouſneſs of the Duke of *Orleans*, is a ſubject with which we will not ſully our pages.

The reign of Lewis XIV. is not here painted with thoſe falſe colours with which the ſervile pencil of *Voltaire*, and other courtly hiſtorians, have diſguiſed the government of this ſplendid and plauſible tyrant, but in thoſe which every impartial obſerver of his actions will perceive to be conformable to truth; and, when thus repreſented, it is impoſſible for a generous minded reader to peruſe its hiſtory without the utmoſt indignation. A great number of circumſtances here related, which correſpond with what other writers of credit have aſſerted, ſtamp his name with indelible infamy: among theſe, his obſervation on the extortions of *Fouquet*, and his correſpondence with *Colbert*, manifeſt the moſt avowed contempt for his ſubjects, and the moſt odious want of feeling for the diſtreſſes in which his vanity, his ambition, and his extravagance, involved them. It affords, however, ſome ſatisfaction to obſerve, that not even the ſplendors of royalty can ſhield the worthleſs from the contempt and miſery which they ſo richly deſerve. We conſider the glorious cauſe of humanity as in ſome meaſure avenged, when we ſurvey this rapacious oppreſſive tyrant ſinking into a truly deſpicable old age; when we behold the licentious debauchee metamorphoſed into the ſuperſtitious apprehenſive bigot, the mere dupe of an artful woman and an intriguing confeſſor, and tormented by the ſpurious brood, that owed their birth to his vices, and their legitimacy to his folly. It is ſaid, that when he felt death approaching, he expreſſed to Madame *De Maintenon* ſome remorſe for the pitileſs manner in which he had pillaged his unhappy ſubjects; yet even then he was guilty of a mean falſehood, in ſaying to the Duke of *Orleans*, *I have preſerved to you all the rights to which your birth entitles you*; when he knew that he had excluded him from the regency, in favour of the Duke *De Maine*.

The death of this monarch diſplays a ſtriking inſtance of the vanity of every external circumſtance of human greatneſs; for, in the laſt ſcenes of his life, he was abandoned by thoſe who had been preferred by his partiality, and enriched by his prodigality. The Jeſuit *Tellier*, who had uſurped the ſole direction of the King's conſcience, left his royal penitent to negociate

Digitized by Google

gociate his own peace with heaven, while he was engaged in intriguing for freſh preferment under the approaching regency. The Duke *De Maine* was ſo much occupied in preparing for the exerciſe of the authority which he impatiently expected, that he had no leiſure to render to a dying father thoſe tender attentions, which filial affection and gratitude might have inſpired. Poor *Madame De Maintenon* was ſo deeply afflicted on ſeeing the King in this hopeleſs ſituation, that ſhe alſo abandoned him four days before his death, and repaired to St. Cyr, in order to pray for his ſoul. Inſtead of appearing to mourn the deceaſe of Lewis, the oppreſſed people publicly expreſſed their ſatisfaction on being delivered from ſubjection to him. So notorious were the popular demonſtrations of joy on this occaſion, that the court dared not permit the funeral proceſſion to paſs through the city, leſt inſults ſhould be offered to the corpſe; and in one of the bye-roads, along which it was conducted to the grave, a number of people aſſembled, diſtributing onions, which they recommended as abſolutely neceſſary to draw forth tears on the death of ſuch a king, whom they ſurnamed the bad, and loaded with execrations.

The ſecond and third volumes comprehend the regency of the Duke of *Orleans*. This prince had been entirely corrupted by the precepts and example of the infamous Cardinal *Dubois*, than whom a more worthleſs wretch never exiſted. Under the government of Lewis XIV. even in his younger years, the licentious manners of the court were moderated by ſome reſpect for the opinions of mankind, ſome attention to external decency of conduct: but the Regent and his favourites threw off every reſtraint. If we may believe this writer, even the princeſſes of the blood, and the daughters of the Duke of *Orleans*, indulged every wanton caprice of licentious paſſion, with an effrontery exceeding that of a common ſtreet-walker. In their nocturnal orgies, the Duke and his friends ſeemed to emulate the enormities of Heliogabalus; and they are ſtained with ſo many ſhocking inſtances of groſs and unnatural vice, that we cannot help blaming both the Duke De Richelieu and his amanuenſis for dwelling on them. The Duke of *Orleans*'s political character was not much better than his private conduct: he was a weak man: but his diſpoſition was not naturally cruel; and, had he not fallen into bad hands, who endeavoured to diveſt him of every principle of virtue and humanity, he might have been a tolerable regent. He either had, or affected to have, ſome regard for the rights of the people: but he ſuffered them to be moſt ſhamefully oppreſſed by his miniſters. It is ſaid that he wiſhed to convoke the ſtates of France, in order to reform the abuſes of government;

Digitized by Google

and that *Dubois* found it very difficult to prevent him from taking this measure. When advised to make use of the military to suppress an insurrection, which had taken place on account of *Law*'s infamous bankruptcy, he said, that the people had sufficient reason for their resentment; that they had shewn great patience in bearing so much provocation; that, had he been born of plebeian rank, he would have distinguished himself by defending the people, who were oppressed, against the government; and added, that he would exert all his endeavours to prevent a rebellion: but that, if it happened in consequence of the bankruptcy, he would put himself at the head of the people, in opposition to the ministry, in order to preserve the King.

One of the most interesting pieces of information contained in these volumes, is that which relates to the prisoner in the iron mask, concerning whom so many conjectures have been made. This secret was extorted from the regent by his daughter, who disclosed it to the Duke DE RICHELIEU. From the account here given, it appears that this unfortunate person was the twin brother of Lewis XIV. born eight hours after this monarch, and who was the unhappy victim of superstition and jealousy. His father, Lewis XIII. being weak enough to give credit to a prediction of some impostors, that, if the queen should be delivered of twins, the kingdom would be involved in civil war, ordered the birth of this prince to be kept a profound secret; and had him privately educated in the country, as the illegitimate son of a nobleman: but, on the accession of Lewis XIV. the young man gave indications of having discovered his parentage, of which his brother being informed, ordered him to be imprisoned for life, and to wear a mask, to prevent his being recognized.

The fourth volume contains the history of the administration of the Duke *de Bourbon*, and of part of that of Cardinal *Fleury*: the ministry of the former was remarkable chiefly for the ambition, the intrigues, and the rapacity of his mistress, *Madame de Prie*, who governed him, and proved at last the cause of his disgrace.

The personal character of *Fleury* was much superior to that of his predecessors: but the part of his administration, here related, is disgraced by the cabals of worthless and intolerant priests. In short, almost the only pleasing and respectable person that figures in the whole work, is honest *Barjac*, who was valet to the Cardinal, and to whom, on account of his influence with his master, persons of the highest rank did not scruple to pay their court. The air of importance, which he assumed, was accompanied with a degree of humour, which rendered it

Digitized by Google

diverting, and of good ſenſe, which conciliated reſpect. He always ſpoke of himſelf as if he had been the Cardinal's colleague in office; and, in order to obtain promotion, it was neceſſary to ſolicit his favour: but to do this with ſucceſs, a certain propriety of behaviour was requiſite; for he had too much diſcernment and integrity not to deſpiſe and reject ſervile adulation, and intereſted meanneſs. A nobleman, who ſolicited a favour, paid his court to *Barjac*, with a ſervility, which gave offence to the worthy valet. The peer invited him to dinner, placed him on his right hand, and, in a ſtrain of fulſome flattery, aſcribed the proſperity of the ſtate to his wiſdom. *Barjac*, diſguſted with this adulation, roſe up from table, put his napkin under his arm, and, taking a plate from one of the ſervants, placed himſelf behind the nobleman's chair: the confuſion, which this occaſioned, may eaſily be conceived: but he inſiſted on retaining his place, ſaying, "Though a peer of France chuſes to forget his rank, in order to pay his court to *Barjac*, *Barjac* ought not to forget it; nor ſhall your lordſhip obtain the favour which you ſolicit, unleſs you will allow *Barjac* the honour of waiting on you."

Whatever gratification the curious may derive from this work, thoſe who look for rational entertainment will be diſappointed. The anecdotes recorded, are not thoſe of wit and humour, but of groſs vice, and inſipid libertiniſm. We muſt, however, do the writer the juſtice to acknowlege, that, though ſcenes of this abominable nature occupy too many of his pages, and on which the Duke DE RICHELIEU ſometimes ſeems to dwell with a complacency that reflects no honour on his character, they are related without any of that colouring, which tends to inflame the imagination, and to corrupt the heart.—The contemplation, nevertheleſs, of a court ſo vicious, and of a government ſo deteſtable, is highly painful and diſguſting; and the only uſeful purpoſe that it can anſwer, is to ſerve as an antidote to the baneful eloquence of thoſe writers, who diſgrace reſpectable talents, by employing them to miſrepreſent and ridicule every ſentiment of freedom, and by pleading the cauſe of monarchical tyranny, and of ariſtocratic oppreſſion.

ART. XVIII. CAROLI GODOFREDI WOIDII, *Notitia codicis Alexandrini, cum variis ejus lectionibus omnibus. Recudendum curavit, notaſque adjecit,* M. GOTTLIEB LEBERECHT SPOHN. 8vo. 476 Pages. Leipzic. 1790.

THIS republication of the late Dr. WOIDE's preface to his edition of the New Teſtament * from the Alexandrian MS.

---

* See Review, vol. lxxvi. p. 545.

contains

contains not only what might be called his *Prolegomena*, but also the whole of the various readings which he has added. Where M. SPOHN differed in opinion from Dr. WOIDE, or where he thought him to be in the wrong, he has freely, yet modestly expressed his sentiments, partly in notes, partly in a pretty long appendix to the fifth and sixth sections. His principal objections are directed against the pretended antiquity of the Alexandrian MS. In various instances, he has endeavoured to vindicate *Wetstein*'s opinion on this subject; and after having produced many proofs of omissions, interpolations, and inconsistent readings, which are to be found in the MS. and which expose the carelessness of its writer, he thus expresses himself:

'*Quum hæc omnia pretium et auctoritatem Codicis Alexandrini, in re critica, valde minuant, viri doctissimi, qui hunc codicem laudarunt, a vero videntur aberrasse. Quo jure potest codex, qui tot vitiis scribarum, tot omissionibus, tot additionibus, ex margine in textum intrusis, tot lectionibus absonis scatet, sic extolli, ut ex eo lectio confirmetur, vel in textum recipiatur? qui toties cum codicibus corruptis consentit? qui fere semper Vulgatæ latinæ versioni adhæret?*' &c.

There are many points which M. SPOHN has successfully controverted: but there are others, where the admirers and defenders of the Alexandrian MS. have, in our opinion, lost no ground.

On the whole, we think that this separate publication of Dr. WOIDE's preface, and of the various readings, will be very acceptable to those, who either could not obtain the work itself, which begins to be scarce, or who cannot afford to give that high price for it, to which it is risen.

ART. XIX. *Exemplum Typographiæ Sinicæ*, &c. *i. e.* A Specimen of Chinese Typography, in which the Characters are represented by cast and moveable Types. By JOHN GOTTLOB IMMAN. BREITKOPF. 4to. 6 Pages. Printed at Leipzic by the Author. 1789.

THIS specimen consists of one table, containing twelve Chinese letters; there are three more in the title page; and all of them are very distinctly represented. The author dedicates to GERMANY, the inventress of printing, this new exertion of mechanical ingenuity, and promises to give, at some future time, a farther account of his invention.

Digitized by Google

ART. XX. *De l'État de la France, present et à venir*: i. e. Conſiderations on the preſent and future State of France. By M. DE CALONNE, Miniſter of State. 8vo. About 500 Pages. 6s. Boards. Spilſbury, London. 1790.

IF the ſituation of France be intereſting, ſo alſo muſt be this important publication; which, examining into the difficulties formerly ſuſtained by that kingdom, compares them with its preſent ills; which places the meaſures, that were propoſed for its relief, in oppoſition to thoſe that have been adopted; and which, looking forward to the reſult, contraſts the probable event, with that which might have been expected. On theſe heads, whatever may be the value of M. DE CALONNE's private ſentiments and political reaſonings, (which we ſhall proceed to ſtate and examine,) we muſt allow that his information is extenſive, and likely to be true: his publication, as was juſtly ſaid of it *, in contradiſtinction to that of Mr. Burke, is *not indeed a piece of poetry*; and although we may, as we moſt eſſentially do, differ from the author, yet deſiring liberty not only for ourſelves but for others, we can never applaud that perſecuting ſpirit, which would injure the man, becauſe it does not adopt his ſentiments: we cannot ſee the propriety of enforcing truth by actions at law; nor are we aware of the policy of defending freedom, by means of intolerance and oppreſſion.

In his introduction, M. DE CALONNE enters into a juſtification of his conduct in publiſhing his ſentiments. He aſks whether it can be ſuppoſed that any particular wiſh for deſpotiſm could have guided his pen: he doubts that any one ever poſſeſſed ſuch a wiſh, unleſs he were perſonally intereſted in the event: nor can it be imagined, he adds, that, enjoying an aſylum afforded him by a free people, among whom he has reſolved to end his days, he can entertain a deſire to ſee his country in ſlavery. His ſole motive is the hope of being eminently uſeful.—To this we have nothing to object: we can have no reaſon to doubt the goodneſs of his intentions. One obſervation we muſt offer, which requires no other proof than what every reader may eaſily find; it is, that the author, from his intimate connexion with the ſubject on which he treats, too often becomes a party in the cauſe. Inſtead of the cool reaſoner, we have the ardent and intereſted abettor. His partiality to men is equally evident; he is the determined antagoniſt of one ſide, and the warm panegyriſt of the other; and while he expatiates on the happineſs

* By Earl Stanhope, in the Houſe of Peers; who, at the ſame time, adviſed that the author ſhould be legally proſecuted, for having, in this work, publiſhed a libel on the King of Great Britain.

which

Digitized by Google

which would have attended the meaſures that he recommends, he deſcribes, with every poſſible exaggeration, the few ſcenes of bloodſhed and miſery which have accompanied the preſent revolution.—The miſery that has been produced, and the blood that has been ſhed, may perhaps be urged as giving a ſanction to M. DE CALONNE's ſentiments, which are moderate, and, in general, not unfavourable to liberty: but it is a bad plea for thoſe, who, by multiplying grievances, forced the people to reſiſtance; for, to whom are the ills chargeable? Not to the people who actually commit them, but to thoſe who impel them to the commitment.

The grand intention of the work before us, is to inquire into what has been done in the National Aſſembly of France; and to ſhew the dangerous conſequences which either have reſulted, or are likely to reſult, from their proceedings. The author next endeavours to point out the mode which ought to have been followed; and which alone, if now adopted, can, in his opinion, enſure their proſperity.

He begins his work with ſome general cenſures on the conduct of the Aſſembly: he repreſents the members as diſplaying their eloquence in idle debates about the rights of men, while their king was kept in captivity, and the kingdom abandoned to plunder; while public authority was deſtroyed, and public juſtice unheard; while the moſt atrocious criminals eſcaped, and innocent men were puniſhed, &c. &c. Such, he exclaims, has been the end of this boaſted *regeneration:* they ſhould have eſtabliſhed rational liberty; they have introduced unbridled licentiouſneſs: they ſhould have protected property; they have violated it in every way: they ſhould have limited the ſeveral powers; they have confounded them together: they ſhould have reſtored the finances; they have ruined them.—This is bad; and the future is not better.—There is no probability, he obſerves, that an aſſembly, conſtituted like the preſent, will reconſider its reſolves; and the continual progreſs toward exceſs can never be the way to return to moderation. The aſſembly too has blocked up all paſſage to a return, by declaring that their conſtitutional decrees can never be altered. Nay more—their fellow citizens are required, by a *civic oath*, to bind themſelves to ſupport a conſtitution which does not exiſt: they are to ſwear that this unfiniſhed and unknown government ſhall be eternally reſpected, &c.—but enough of this declamation; for this is merely ſuch: let us attend M. DE CALONNE in his expoſure of thoſe eſſential defects, which, according to him, render the principal operations of the aſſembly uſeleſs, and impoſſible to be executed.

Digitized by Google

The ſtate of the FINANCES is firſt taken into conſideration. Theſe, he informs us, are ſo much injured in conſequence of the ſpeculations and decrees of the aſſembly, that they can never be reſtored, unleſs a totally different ſyſtem is adopted. He enters, at conſiderable length, into this queſtion; and though it is impoſſible for any but financiers, and thoſe, too, converſant with French finance, to follow him with preciſion, and to determine with reſpect to the accuracy of his ſeveral items, yet we ſhall endeavour to give a brief ſtatement.

Before the preſent Revolution, the ſurplus of the annual expenditure above the annual ſupply, or in other words, the annual deficiency, is ſtated to have been 56,230,000 livres. This is compared with the preſent deficiency, which conſiſts of the combined amounts of, 1ſt, the *ancient* deficiency; and, 2dly, the *new* deficiency, ariſing from the diminution of the revenue, and the increaſe of the expenditure; deducting the amount of propoſed œconomical ſavings.—It remains afterward to inquire by what means the aſſembly will ſupply this deficiency.

M. DE CALONNE's general ſtatement of the preſent deficiency is as follows:

	Livres.
The increaſed expenditure is - - -	155,770,000
Deduct for œconomical ſavings - -	75,476,000
Remains -	80,294,000
Add the diminution of revenue - -	119,200,000
The additional deficiency, compoſed of theſe two ſums, will be - -	199,494,000
The former deficiency was - -	56,230,000
The preſent deficiency is - -	255,724,000

Here, then, we ſee, in an incredibly ſhort ſpace of time, an increaſe of above 199 millions of deficiency. This immenſe ſum may probably induce readers to think with us, that many of the items are eſtimated too highly; and that ſome are mere temporary expences, and as ſuch ought not to have been eſtimated at all, or at leaſt only by their intereſt, as adding to an *annual* deficiency: others may perhaps think that the taxes, which have been decreed in augmentation of the revenue, ſhould have been here brought in oppoſition to the diminution of revenue: nor probably will they be convinced of the contrary by the plea which is urged, that thoſe taxes are not yet productive; becauſe this is only a temporary drawback, and he is ſettling a conſtant and *annual* deficiency. It is our opinion, that it beſt

ſuited

Digitized by Google

ſuited M. De Calonne's purpoſe to keep the ſtatement of the increaſed expenditure at a diſtance from that of the increaſed revenue; leſt, by having too eaſy an opportunity of comparing them together, we might have found, what would by no means aſſiſt his argument, that the increaſe in the latter was not unequal to the increaſe in the former. We ſhall not forget this circumſtance, when we come to inquire into the ſtate of the revenue; in the mean time, we ſhall endeavour to follow M. De Calonne's ſteps.

The next article, which is noticed as tending to the utter ruin of the finances of France, is the increaſe of the national debt within the laſt three years. We purpoſely avoid entering into the particulars of this; we take his own ſtatement.

	Livres.
The national debt, to the beginning of 1787, was - - - -	3,020,000,000
According to the committee of finances, the preſent debt is - -	4,241,000,000
The increaſe, according to them, conſequently is	1,239,000,000
According to M. De Calonne's ſtatement, it amounts to - - -	1,255,000,000

Thus, then, here is an increaſe of debt of above 1200 millions, and an annual deficiency of 250 millions: how is this to be paid? Two modes are propoſed: 1ſt, by the creation of new aſſignats on the national domains: 2dly, by a general new modelling of all the contributions, by which their amount may be rendered equal to the neceſſary expenditure. Theſe projects are ſeparately diſcuſſed.

The conſequences of creating new aſſignats are firſt inveſtigated.

M. De Calonne profeſſes that he is an enemy to this paper-money; for ſuch he contends that it is, its circulation being forced, and itſelf not being at all times convertible into ſpecie. He contends that, in proportion to its increaſe, gold becomes more ſcarce; and that the circulation of real money is ſtill more impeded by the ruinous expedient of iſſuing aſſignats for ſmall ſums. He points out the total want of reſemblance between the French paper and our bank notes; which being for large ſums, circulating voluntarily, and being at all times convertible into gold, are both convenient and beneficial: He aſks, what muſt be the opinions of the people of France, with regard to a paper money, which, (though, at its firſt emiſſion, it was propped up by an intereſt of 3 *per cent.*) now bears from 5 to 6 *per cent.* diſcount. He quotes the opinion of the Biſhop of *Autun*, of M. *de Landine*, and of M. *Necker*, in confirma-

Digitized by Google

tion of his own; and he refers, for the truth of what he affirms, to the example of the *territorial* paper-money of America; to that of Sweden, Ruſſia, &c. &c. He imagines that theſe circumſtances will have weight in the aſſembly; and that inſtead of a creation of aſſignats, equal in value to the whole *national property*, which he eſtimates at 2,000,000,000 of livres, only 800 millions will be iſſued; which, added to the 400 millions already in circulation, will make the total of 1200 millions of livres. The aſſembly, he ſuppoſes, will be led to this meaſure, from two conſiderations: 1ſt, in order to promote the ſale of the national property: 2dly, in hopes of re-eſtabliſhing the finances and ſaving the ſtate. He contends that both of theſe ſuppoſitions are unfounded; that the meaſure is unavailing as well as unjuſt: capable of producing all the miſchiefs to be feared; and inſufficient to bring about the advantages which are expected.

Such are the facts to be proved: the proofs are not altogether ſo evident. He begins by aſſerting that of the 1200 millions of aſſignats, not more than 600 millions will be actually employed in purchaſe of the national property: but his arguments in favour of this aſſertion do not convince us. He reaſons firſt; that the ſmall ſums under 200 livres will remain in mercantile circulation: but will this be the caſe? It certainly will not, unleſs the aſſignats bear the value of ſpecie: if they are at any diſcount, they will be collected by thoſe who wiſh to purchaſe the national property; and even if they are *at par*, purchaſers will rather pay with them, or in other words, the holders of them will rather exchange them for ſpecie with the purchaſers, than take the hazard of keeping in their hand a fictitious money; which, though at the time equally valuable with ſpecie, may and probably *muſt*, when thoſe poſſeſſions which give it value are ſold, fall conſiderably under *par*.

2dly, It is urged, that as much of the aſſignat money as can be, will be paid for the taxes.—How far this will be the caſe, we know not. Suppoſing it ſo to happen, ſtill the money will not be annihilated: it muſt exiſt ſomewhere: it will either be in the hands of government; or it will be again ſent by them into circulation: if in their hands, it is juſt the ſame as their poſſeſſing a part of the national property: if in circulation, it will be brought in exchange, where it can be employed to moſt advantage; that is, in exchange for the national property; ſince, as far as the ſale of that is concerned, it is ſpecie: it is gold there, however it may be droſs every where elſe.—One queſtion may perhaps be here worth conſidering: how will the aſſignats, if they are received by government in payment of taxes,

Digitized by Google

taxes, be received *: as ſpecie?—or according to their value in circulation, bearing a conſiderable diſcount? If as ſpecie, will not government be loſers, ſince they cannot again circulate them as ſuch? If at a diſcount, will it not be diſcrediting their own notes?

The third reaſon why the aſſignats will not be brought in exchange for the national property is, that a part will go to neceſſitous creditors, who will not be in a ſituation to purchaſe; but then theſe neceſſitous creditors muſt pay away the aſſignats to their own preſſing creditors, who either themſelves will bring them to the beſt market, (if they have held them long enough,) or who muſt have parted with them to others by whom they will be brought. So that on the whole there appears no ground for ſuppoſing that one half of the aſſignats will never be brought, in order to purchaſe the national property.

The reſult then, 'that the national property will not be bought,' as far as it reſts on theſe foundations, is not to be admitted: nor do we ſee how it can be argued with any ſucceſs, that the holders of the aſſignats will keep them in their poſſeſſion, rather than exchange them for the domains, &c. *becauſe* they cannot have any confidence that theſe domains will form a conſtant and unalienable property.—Certainly the lands are more ſure property than the paper; and if, in the eyes of the nation, the poſſeſſion of the lands themſelves is of no value, what can be the value of bills, whoſe whole worth is that they are exchangeable for thoſe lands, which are worth nothing?

M. De Calonne next proceeds to ſhew that the creation of aſſignats, and the ſale of the national property, will not reeſtabliſh the finances, nor lighten the burthens of the people.

After treating at large on what he terms the tyrannical and ſcandalous deſpoiling of the clergy, &c. he affirms, that this ſeizure of their property can be attended with *no profit:* that the eccleſiaſtical revenues will not be ſufficient to anſwer the eccleſiaſtical expences; and, finally, that the poſſeſſion of the lands of the clergy will add to the expences of the nation 50 millions of livres *per ann.* beſide the reimburſement of the debts of the clergy, amounting to the groſs ſum of 150 millions!—but how can all this be?—If their poſſeſſions are taken from the clergy, and if their incomes are 'indecently' leſſened, how happens it that thoſe poſſeſſions which have hitherto ſo well ſubſiſted them, ſhould juſt now prove inſufficient for their ſubſiſtence? We are at a loſs to decide, unleſs it be becauſe *tythes*

* We believe that a deciſion has taken place on this ſubject: but, being ignorant of the particulars, we ſtate the queſtion

are

Digitized by Google

are aboliſhed. Now, if this be the reaſon, why then, as theſe tythes were gathered from the people, it is no hardſhip on the people, if, in conſequence of their aboliſhment, they are required to pay a leſs ſum, collected in a leſs tyrannical manner. Therefore this argument, and all the conſequences depending on it, are nugatory.

It is next argued, and, we muſt confeſs, with great ingenuity, that the benefit ariſing from the ſale of the national property will be inſignificant, nay, loſt, when compared with the immenſity of the deficiency which it is to ſupply. From the ſale of theſe lands, will ariſe, ſays the author, a certain ſum of money, which, going to the diſcharge of the debts, will leſſen the annual expenditure by ſo much as was the intereſt of that ſum.—All this cannot, however, be ſet down as ſavings; becauſe, by the ſale of the lands, the revenue ariſing from them is loſt*: it is only then the *ſurplus*, by which the annual intereſt of the ſum ariſing from the ſale, exceeds the former annual revenue collected from the lands, which can be reckoned as a ſaving to the ſtate, or as leſſening the deficiency. This *ſurplus* is eſtimated at 40 millions *per annum*; and we are informed that the intereſt which the firſt aſſignats bore, (3 *per cent.*) amounting to 12 millions on the 400 millions of aſſignats, is not brought in deduction of theſe 40 millions: neither ought it to be, ſince in one caſe the ſum is only the intereſt of the capital ſaved; in the other, it is the capital itſelf. Yet this circumſtance is gloſſed over: it is pretended that the 12 millions are omitted, becauſe ſome miſtakes, on the other ſide, may have crept into the calculation.

There are ſome other drawbacks, however, on this benefit of 40 millions, which M. De Calonne does ſtate. The firſt is, that when the aſſignats ſhall be all reclaimed by the treaſury in conſequence of the ſale of the lands, theſe being withdrawn from circulation, the price of proviſion muſt riſe; conſequently, the price of labour, and conſequently, alſo, the expenditure of government:—but muſt this conſequence neceſſarily enſue? According to a former argument of M. De Calonne, the preſence of the aſſignats rendered gold ſcarce: their being withdrawn may then perhaps again make it plenty: but waving this, is a dearneſs of proviſion a conſtant and natural conſequence of a ſcarcity of money? If money be plenty, it may

* Very true: this revenue is loſt: *but it has never yet been ſtated as an increaſe of the income of government:* it ought to have been ſo ſtated: ſince the expences of the clergy are brought as an increaſe of government's expenditure.—We ſhall notice this fallacy hereafter.

be

Digitized by Google

be purchaſed for leſs value than if it be ſcarce: in other words, more money will, in a plentiful circulation, be given for proviſion, than in a diminiſhed circulation: but if the labourer muſt give more money for his proviſion, more muſt be paid to him for his labour; and thus, reaſoning upward, a government will ſpend moſt, when money is moſt plentiful. Be it remembered, however, that in this mode of reaſoning, it is taken for granted, that all extraneous conſiderations are excluded: as, whether it be peace or war, plenty or famine, &c. The ſtate, excepting as far as regards its money, is ſuppoſed to remain in exactly the ſame ſituation: otherwiſe every body has felt that in war, though money may be ſcarce, proviſions are ſtill high priced; and that after a war, the price may perhaps fall, though money may grow more plentiful, becauſe proviſions are then more eaſily procured, &c. &c.

Another drawback on the 40 millions of benefit, will be the want of coin in the treaſury, which will oblige government to convert the aſſignats into ſpecie, and perhaps even to import gold at an uncommon expence. All theſe, in conjunction, will abſolutely reduce this great national benefit, this laſt prop of the ſtate, to—NOTHING!——What! is a capital of 2,000,000,000 livres then totally annihilated? Has an annual income of 100 millions altogether vaniſhed? Let us inquire what M. DE CALONNE has provided to fill up this monſtrous gap.

He now proceeds to eſtimate what might ariſe from new-modelling the taxes. There being a deficiency of 250 millions, it is neceſſary, ſays M. DE CALONNE, that 250 millions of new revenue ſhould ariſe from the new arrangement of the taxes. He conſiders the means of levying this ſum, under the heads of *L'impoſition réelle*, or land-tax; *l'impoſition perſonelle, ou facultative*, or tax on perſonal property; and *l'impoſition indirecte*, or taxes on goods and conſumption, &c.

He urges the impoſſibility of increaſing the land-tax more than by the ſum of 130 millions yearly: conſequently, a deficiency of 120 millions ſtill remains. The ſecond mode of taxation ſhould rather, he thinks, be aboliſhed, or at leaſt reſtricted, than enlarged; he allows, however, that 40 millions of increaſe may be gained by it: the deficiency then becomes 80 millions; nor can this by any means be leſſened by taxes of the third kind, ſince theſe taxes themſelves are likely to prove leſs productive than they have hitherto been, even ſuppoſing an increaſe of 20 millions to be produced from an extenſion of the *droit de Timbre*.

'Thus then, after having attacked all poſſeſſions, and all ranks; independently of reductions and reforms; after having deprived an infinite number of citizens of their eſtates; after invading the property

Digitized by Google

perty of the church, and the patrimony of the crown; and after being forced to create 1200 millions of paper-money; when they ſhall have doubled the tax on land, and on perſonal property, and perhaps quintupled *la taxe du Timbre:* ſtill all will be inſufficient. Still there will remain an enormous deficiency, for the payment of which a new ſpecies of taxation muſt be invented; a ſpecies, of which the mind has no conception, but which, be it what it may, muſt add to the miſery of a miſerable people. They will have ruined an infinity of individuals, without alleviating the public.'

Before we give implicit credit to this melancholy account, let us recur to a former diſcuſſion reſpecting the ſale of the national property. The ſavings ariſing to the ſtate from this ſale of lands, equal in value to 2,000,000,000 livres, was ſtated as amounting to ſo much, as was the *ſurplus* of the intereſt of the purchaſe-money above the revenue of the lands. We then hinted, and we now repeat it, that this revenue itſelf has never been taken into the ſtatement, as increaſing the receipts of government. The expences and debts of the clergy have been added to the annual deficiency, becauſe the public, having taken their revenue, muſt provide for them: but their revenue does not appear to be ſtated as affording the means of this proviſion. Now this revenue is at preſent coming to government, and therefore it is to be brought into the increaſe of its income: when the lands are ſold, then the intereſt of the whole 2 *milliards*, amounting to 100 millions, muſt be reckoned as an annual increaſe to government. The preſent increaſed income of the ſtate, (and that probably eſtimated too low,) is then 60,000,000 livres; and will be in future 100,000,000 livres. Now theſe 100,000,000 livres, being deducted from the deficiency of 250,000,000 livres, reduce it to 150,000,000 livres, and when 130,000,000 livres of increaſe are gained on the land-tax, then there remain but 20,000,000 livres of deficiency; and if it be ſtill allowed, as M. De Calonne does allow, though *grudgingly*, that a further increaſe of 40,000,000 livres may ariſe from the tax on perſonal property, then, excluſively of what may be gained by the third mode of raiſing the ſupply, government will have a ſurplus of 20,000,000 livres annually*.

Thus then vaniſhes all the ſad proſpect, ſo lamentably delineated in this very ingenious and intereſting portraiture of the preſent diſtreſſes of France: the review of which will be concluded in another article.

* We do not mean to ſay that our ſtatement is altogether correct: perhaps not: it ſhews, however, that matters are not ſo bad as is pretended; nor does there ſeem any abſolute neceſſity for ordering all the National Aſſembly *à la lanterne*.

Art.

ORIGINAL PAPER.

Art. XXI. Third Letter *to Dr.* James Hutton, F.R.S. *Edinburgh, on the* History of the Earth.

SIR, *Windsor, Jan.* 4, 1791.

In my second letter * on your *Theory of the Earth*, I have proved, that the apparent *decay of our land*, is only an operation which reduces its *steep* parts into slopes: by which means our *continents*, instead of *wearing away*, as you thought, are constantly *improving*, and will arrive to a higher state of fertilization than the present, which then shall last as long as the known causes shall remain as they are.

I come now to a different kind of survey of our *continents*, which I shall introduce by your own expressions. "We are investigating" (you say †, p. 297) "the *age* of the *present land*, from the *beginning* of that body which was *in the bottom of the sea*." Having thus announced the object of your investigation, we were to expect a conclusion relating to *time past*; but in the close of your inquiry, we find its object entirely different; the conclusion relates to *future time:* "It is in vain," (you say, p. 293) "to measure a quantity which escapes our notice, and which history cannot ascertain: we might just as well attempt to measure the distance of the stars without a parallax, as to calculate the *destruction* of the *solid land* without a *measure corresponding to the whole*."

Permit me to represent to you, that with the view of investigating the *age* of the present *land*, an inquiry respecting the *time* in which its *destruction* shall be completed, was far from your purpose. It is not surprizing that you find no means of calculation in this respect, since the operation *that* you suppose going on, does not exist; our *continents* are certainly not *destroying:* but you might have acquired, by various means, a distinct idea of their *age*; for we see, on them, many sorts of *effects*, which, from the nature of their *causes*, must have had their origin at the *beginning of that body which*, before, *was in the bottom of the sea*; and distinct *parts* of those *effects*, produced in *known times*, are *comparable* to the *whole*. This, Sir, will be the subject of the present, and of a following letter.

This new inquiry will relate to some of the same distinctive parts of the surface of our continents, as were the objects of the former; *continued changes* tending to a *maximum*, are their characteristics. I have already proved that tendency, as relat-

* See Rev. App. to the 2d vol. of the New Series; and for the first letter, see the number for June in the same volume.

† Edinb. Transactions, vol. i.

Digitized by Google

ing to *future time*; and now I ſhall examine the ſame *changes*, in their correſpondence with *time paſt*.

1. In returning, for the preſent purpoſe, to the tops of our *mountains*, I ſhall begin a ſtep higher than in my laſt letter. I had then only to collect, without any poſſibility of loſs, all the *fragments* ſeparated from thoſe high grounds by natural cauſes: therefore I paſſed over the central ridges of their great chains; it being ſufficient to take notice of thoſe *fragments*, by meeting them in certain paſſages, where they muſt firſt gather, before they fall into the beds of the main ſtreams; the only conveyance for them out of the mountains: but we ſhall have a number of intereſting objects to ſtudy in thoſe high regions, where the characters of *decay* ſeem ſo ſtrongly impreſſed, that to thoſe who arrive there uninformed, they muſt appear as the tomb-ſtones of our continents. However, from thoſe towering monuments of devaſtation, to the ſteep hillock riſing over a ſmooth plain, there is no difference, either in the general cauſes of their deſtruction, or in the inference that may be drawn from them, to determine the *age* of our continents: all thoſe grounds came out of the *ſea* in a much more rugged ſtate than that in which they now appear; which ſtate has been the original cauſe of their *decay*; and whatever be their height, if they are ſtill *abrupt*, the operation which tends to ſmooth them is not finiſhed.

2. It is unneceſſary to enlarge on the proof, that all the *ſteep* high grounds of our *continents*, came out of the *ſea* in the ſame decaying ſtate in which they now are. Abrupt ſides of mountains, ſometimes many thouſand feet high, exhibit the *ſections* of numberleſs *ſtrata*, the moſt part of which are conſiderably out of the horizontal poſition in which they muſt have been formed. Conſequently, thoſe *ſections*, and *à-fortiori*, thoſe of leſs magnitude, but having the ſame characters, muſt have been the effect of ſome cauſe which had the power of overturning the whole maſs of the *ſtrata* themſelves. So far we cannot but agree; for your theory on the formation of our *continents* is founded, as well as mine, on cauſes which muſt have produced ſuch a diſorder; and in reſpect of the *continents* once dry, we agree alſo, that no other cauſes of alteration can be admitted, than thoſe which are ſtill in action. This then ought to be ſufficient to eſtabliſh, that the great *chaſms* of our *continents* exiſted at their origin; but as many other queſtions depend on that primary one, I muſt treat it more particularly.

3. The huge ruins of high mountains incloſe, in the moſt chaotic manner, immenſe ſpaces, now vacant, though they muſt have been filled, formerly, with the continuation of the ſame *ſtrata*, the remains of which now ſurround them. This is a very ſtrong feature of our *continents*, which muſt ſtrike every beholder capable of feeling aſtoniſhment at the wonders of nature;

Digitized by Google

ture; and he will ask himself, "What is become of the immense bulk of materials which are missing in those vacancies?" This then is the first and precise object, which must excite the attention of the curious, with respect to geologic systems; but at the same time it must create a just diffidence of every system which does not give a clear and satisfactory account of such striking monuments of revolution.

4. It is not even necessary to travel in mountains, in order to receive the impression of those wonderful objects: *landscape* painters and engravers have spread their pictures in every class of dwellings, from the sumptuous palace to the humble cottage; steep mountains, threatening rocks, deep-winding valleys, waterfalls, tumultuous torrents foaming between tumbled masses of impending caves, are the objects which they commonly intermix with softer scenes, for picturesque effect; and far from ever exceeding nature in that ruinous appearance of some parts of our *land*, they must ever remain much below the stupendous scenes which they attempt to represent.

5. If it were not for the vague idea of some geologists, that the *running-waters*, working, ages after ages, on the surface of our *continents*, have ploughed down their deepest *valleys*, and have formed the *hills*, either by scooping the soil round them, or by raising heaps of rubbish, every attentive man would consider those objects with a curious eye; and finding on every *steep ground* evident marks of a *continued decay*, it would naturally occur to his mind, that such an operation must have had a *beginning*, not impossible to be determined; and that its discovery might lead to some great event in the history of our globe. I shall then first remove that cause of incuriosity, by proving, that the *land-waters*, those which have run over the surface of our *continents* ever since they existed, have had no share whatever in the production of the ruinous appearance of so many of their parts, except along the immediate channel of some streams: for if that question is once determined beyond the power of dispute, the phenomena which I have described, will re-assume the power that they ought to have had long since on those who think nature worth observing: and that attention will answer a greater purpose than is commonly thought; which I will explain when all the previous questions have been thoroughly examined.

6. The *icy valleys* of the *Alps* are now known to most curious travellers; it is become the fashion to visit them: let then *fashion* be, in this instance, useful to mankind, by ascertaining some facts, the light of which, being spread over all the phenomena of the same kind, will render them equally great in their consequences. To the visitors of the *Alps* then, I appeal, for the exactness of what I am going to describe; and from some of

Digitized by Google

of them I expect, that by their example, they will excite curiosity and attention to numberless objects, not so stupendous, but equally important in the history of the earth.

7. Lofty and abrupt ranges of pyramidal rocks are the wonderful borders of the *icy valleys* of the *Alps*, and every part of them is in continual decay. If *decay* and *propulsion of materials* by *running waters*, had been the causes of the vast excavations manifested by the *sections* of the *strata* all around, every channel of the *waters* thence proceeding, would be levelled with rubbish: for, the necessary effect of running waters propelling broken materials, is to fill up with them every hollow place, till all the grounds which they pervade, being reduced to a regular slope, they wander over those spread materials. Let us then consult attentively the phenomena on that first leading question.

8. There is hardly any *water* that *runs* in those immense high *valleys* of the *Alps*: the waters that come down their steep sides, from rain or thaw of snow, pass immediately under the accumulated *ice* which fills them; where, constantly stopped in the points of bearing of the ice upon the ground, they *filtrate* more than they *run*. This is a first view of the object, which, in the very theatre of the greatest *past* devastations, excludes completely the idea, that they have been produced by *running waters*; and the other following facts, will only illustrate that peremptory exclusion. 1st, A part of the *waters* that come out of those valleys, falls in *cascades*, from the edges of steep rocks, over lower grounds: if *waters*, thus issuing from under the *ice*, had contributed to produce the vacancies now existing between the upper ridges, the rubbish carried off, accumulating up to those rocks, would have long ago prevented *cascades*, as it has happened in many parts of those mountains, where rubbish is really carried down. 2dly, In the lower outlets of the *icy valleys*, the *water* comes out of the *ice* in the same manner as some celebrated streams, *Arethusa*, *Vaucluse*, and others, come out at once from under some rock or hillock; that *water* has no open channel, till it has cleared the *ice*, and being first filtered through its crevices, it never brings out any other materials than coarse sand: surely, the immense quantity of materials missing in the upper parts, cannot have been carried away through such channels. 3dly, When those *waters*, being united in the first lower valleys, begin to form torrents, they often meet with narrow cuts, where they still undergo repeated falls between broken rocks; and these are the only passages through which any *water* can have come out of the same extent of high grounds, ever since the existence of our *continents*: now, if the materials missing in the upper valleys had been carried away by *waters*, that immense quantity of rubbish would have either stopped or widened those passages, and reduced the whole length

of

Digitized by Google

of the channel to an equal declivity. Laſtly, If it were objected, that the rubbiſh has been carried down by degrees to wider places, we ſhould then come to a deciſive proof of the contrary, from a fact which I have ſtated in my former letter; many hollow places, now *lakes*, are pervaded by ſome of thoſe accumulated *waters* ever ſince they ran; there the whole quantity of the rubbiſh which they have propelled, has remained, and it amounts to nothing, compared with the vacancies above.

9. I have begun this particular ſurvey of our *continents*, by diſtinct and well known parts of the great ſcene of ruin and devaſtation exhibited in the *Alps*; not on account of their great *vacancies* between *eminences* compoſed of broken and mouldering *ſtrata*, which is a common phenomenon on the ſurface of our continents; but becauſe of the peremptory proofs which we have in thoſe parts, that *running waters* have had no ſhare in the ruinous ſtate of our *mountains*; and that conſequently their *chaſms* exiſted, *from the beginning of the preſent land, which was before in the bottom of the ſea*; and now I ſhall give you a ſimilar demonſtration, in reſpect of *abrupt eminences*.

10. None of the deeply diſſected tops of the immenſe ridge of the *Alps*, can be affected by any *water*, except that of immediate rain or thaw of ſnow, which, trickling down the riſing grounds in a thouſand rills, never unites on them in any ſtream capable of diſturbing large or weighty materials; and conſequently, the operations of the various cauſes deſigned by the collective word *weather*, may be obſerved there unmixed with any ſenſible effect ariſing from the impulſe of *running waters*. Now, Sir, thoſe immenſe obeliſks, which no *continental* cauſe can have produced, are as ſhattered as any part of the valleys where torrents are raging; and the only alteration produced on them by the *weather*, an alteration which ſtill continues at a great rate, is that of ſoftening their abrupt ſurfaces, without any ſenſible loſs of their materials, which accumulate round the ſteep grounds whence they fall.

11. When a long continued inattention to certain objects of nature, has rendered man inſenſible to them, he commonly remains ſo, till ſome object of the ſame claſs, but of a great magnitude, rouſes his attention. Our ſoft *vales*, their rich meadows, their *riſing grounds* covered with verdure up to pictureſque *rocks*, have been in all ages attracting ſpots for men; there were the firſt ſettlements, and there ſtill the traveller ſlackens his pace: but we do not expect to receive any important inſtruction from thoſe objects, and not being conſulted, they remain ſilent. If the decaying ornaments of the bordering hills, thoſe *rocks* boldly projecting with endangered trees over them, excite ſome degree of aſtoniſhment, it is ſoon diſſipated by the vague idea, that *time paſt* has no bounds; and if ſome

Digitized by Google

attention is given to *cauſes*, without which, *time* effects nothing, the innoxious *ſtream*, meandering in the *vale*, is charged with devaſtations, from which the *vale* itſelf is ſuppoſed to have proceeded: nothing, in that curſory manner of ſtudying nature, ſtops the ſpirit of ſyſtem; the ſpace is wide open before the preſumed thief; and his accomplice, as receiver of the boundleſs ſucceſſion of theſts, is no leſs than the *ocean*:—but in the great ridges of mountains, there are immenſe *excavations*, bordered alſo by ruin-like *eminences*; and we are abſolutely ſure, that the *materials* miſſing in thoſe *valleys*, have not been carried into the *ocean*.—Here imagination is ſtopped, and the aſtoniſhment of reaſon begins.—I ſhall now ſuppoſe, that ſome attentive men, rouſed by that firſt fact, and conceiving great doubts on what has been maintained by ſome geologiſts on the operations of *running waters*, is reſolved to obſerve for himſelf.

12. Our obſerver comes firſt into one of thoſe *vales*, ſo numerous on our continents, where *rapid ſlopes*, covered with verdure and ſurmounted by *abrupt rocks*, are the winding borders of a ſpace, the bottom of which is *levelled* and pervaded by a clear *ſtream*. Nothing in that quiet ſcene raiſes the idea of devaſtation; but our obſerver knows, that the now pacific water, ſometimes ſwells, becomes *turbid*, overflows the meadows, and that, in ſome of its floods, it has produced great havock in the neighbouring grounds; and as this is the cauſe referred to by ſome geologiſts, he will not form any judgment on its effects, till he has ſome opportunity to ſee it at work. This may happen in autumn, when all the ſurrounding grounds having been ſoaked by a long continuance of heavy rain, the flood is greater than uſual: rapid and turbid torrents ruſh out from all ſides; the clear river is changed into a muddy pool, which covers the bottom of the *vale*; and trees carried down by the ſtream, are ſigns of a violent attack on ſome parts of the neighbouring grounds.

13. Thoſe unwelcome changes of ſcene may have lodged in many minds a prejudice which they might remove: nobody is fond of going in queſt of knowlege, during ſuch an inauſpicious ſtate of the elements: but our obſerver is reſolute; and notwithſtanding the inclemency of the weather, and the badneſs of the roads, he approaches the ſcene, where the wet and weakened grounds are attacked by the raging waters. In going up the main inundation he meets with muddy torrents, ruſhing from receſſes of the *vale*; and there being ſtopped, he climbs by the ſides of thoſe *waters*, in order to examine their operations, and to find a paſſage higher up. There he firſt obſerves, that thoſe ſwoln *rills* are only made *turbid*, becauſe their channels are ſtill too narrow for the quantity of water gathered in them: for, the ſides of the ſort of trough in which thoſe channels conſiſt, are

ſlopes,

Digitized by Google

ſlopes, formed of looſe materials fallen from the abrupt incumbent rocks; and the unuſual bulk of the rapid water which now paſſes in that trough, cauſes the baſe of thoſe ſlopes to be attacked, and ſome of their materials to be carried away. There alſo he obſerves, that all the *trees* now ſtanding on the upper parts of thoſe *ſlopes*, muſt tumble down ſucceſſively: for the looſe grounds on which they have grown are undermined; and the ſteep ſections of thoſe grounds, though out of the reach of the torrents, are gradually demoliſhed by the weather; thereby forming new *ſlopes* under thoſe which are now decaying. It is eſpecially from thoſe attacks of the *water* on looſe grounds, that it is made *turbid*; but at the ſame time he obſerves, that all the gravel ſo torn, ſubſides as ſoon as the water comes to wider and leſs inclined parts of the channel, and that meer duſt is carried down into the main flood. Laſtly, In ſome widened parts of thoſe channels, he obſerves, that the new *ſlopes* formed under the ruinous ones, are, even in that extraordinary weather, out of the reach of the torrents; and he may judge, that, when every other part of the bottom of thoſe troughs ſhall be made wide enough to contain the ſame quantity of water in a fixed bed, the *ſlopes*, covered again with verdure, will remain unimpaired. Theſe ſide torrents are the feeders of the main flood below, and the ſame operations take place along the courſe of every one of them, up to the remoteſt *rill*, which is then alſo become a *torrent*.

14. Our obſerver has now entered on a diſtinct *field*; or what I ſhall call hereafter, a diſtinct *ſyſtem of grounds*; in which he is ſure, that, ever ſince the origin of our continents, all the *rain-water* that has not immediately ſunk into the ſoil, muſt have followed the ſame courſe which it now purſues. He knows every part of that ſet of grounds where the *rain-water*, by gently following oppoſite declivities, divides itſelf between that *ſyſtem* and the next grounds which feed other *Rivers*, without any power of altering their original boundaries; and thence he traces in his mind, the firſt gathered *rills*, the forms of their various channels, the places of their meeting, many ſpots where they fall abruptly, and many where they abate their courſe. Comparing, then, what he has now obſerved of the effects of a heavy and laſting *rain* in that *area*, with its effects on other high grounds of equal extent, but whoſe declivities are regular and ſmooth, he is ſtruck with the idea, that the firſt ſmall *rills* produced by the firſt *rain* which fell on his *ſyſtem*, could not have gathered, ſo as to form thoſe diſtinct *ſtreams* which he has obſerved, if that *area* had not *previouſly* been interſected by deep *furrows* trending to a *lower place*: for, *rain-water*, the ſource of all our *continental waters*, has not the power of driving heavy materials, till it has acquired bulk and

Digitized by Google

velocity; and being once ſettled in a channel, it cannot have any materials to drive along, except what may fall in its way. Now, the firſt of thoſe circumſtances muſt ariſe from *previouſly* wide and deep interſection of the ground, which alſo muſt have a great declivity; and the laſt can only proceed from originally abrupt and decaying ſides of thoſe excavations. Thence the preſent regular ſtate of ſo many high grounds, which, though *looſe*, are not interſected by *chaſms* on any of their declivities: their ſurface was originally *even*, and the firſt ſmall *rills* of the *rain-water*, remaining conſtantly ſeparate on that ſurface, have never acquired the power of digging *dales* and *vales* bordered with *ſteep* ſides. Such is the firſt general conſequence derived by our obſerver, both from his preſent remarks, and from all the facts which they recall to his mind; and on that previous point, he concludes finally, that attributing the *deep channels* which interſect his *ſyſtem of grounds*, to the *waters* which are now ſeen pervading it, would be, taking for the *effect* of *ſtreams*, the very *cauſe* of almoſt every diſtinct *ſtream* on our *continents* from their beginning; namely, *original hollow tracks*.

15. A firſt ſettled point in ſuch inquiries, is a firſt ſtep that may lead farther. Our obſerver now intends to examine, what has been the *real* effect of *running-waters*, for altering the *original form* of his *ſyſtem*; and in that inquiry he firſt compares the *ſides* of the *vale* with its *lower ground*. The inundation which he has obſerved, notwithſtanding its exceſs, did not reach the *ſlopes* of looſe materials, formed on the *ſides* of that *vale*, under the vertical *ſections* of the upper grounds; conſequently, the *ſtreams* cannot have had any ſhare in the *form* of thoſe *ſides*; they were originally ſteep and crumbling, and their rubbiſh has ſucceſſively formed thoſe *ſlopes* now covered with verdure:—but ſince thoſe *ſides* were originally *abrupt*, it is not in the nature of things, that they could then incloſe an *horizontal* ground: ſuch a *chaſm* was to have an irregular bottom, and muſt have extended below the preſent level; conſequently, that *horizontal ground*, extending from hill to hill in the bottom of the *vale*, muſt conſiſt of looſe materials carried down by the *ſide-torrents*. When our obſerver forms that conjecture, the *ſtream* is confined in its uſual bed, and much reduced by long dry weather: from that circumſtance, a deep ſection of the ground is left uncovered on the banks of the *ſtream*, and there his conjecture is confirmed; for the upper part of that ground is meer ſand, and the *fragments* of the *ſtony ſtrata* which compoſe the neighbouring hills, are ſeen in the loweſt parts of the ſection.

16. That *ſucceſſion* in the *ſediments* compoſing the horizontal ground of the *vale*, points out to our obſerver a ſort of *chronometer*; by comparing that ſucceſſive work of the *ſtreams*,

Digitized by Google

with the ſtate of the *ſlopes* and *ſteep grounds*, in the channels of the *ſide torrents:* which channels, hereafter, I ſhall call *dales*. In a new ſurvey of thoſe, now quiet paſſages of meer *rills* or *rivulets*, he finds firſt, that many of them are ſurmounted, like the *vale* itſelf, by aprupt ſections of the upper grounds; and a greater proximity of their ſides permitting an immediate compariſon between them, he obſerves, in many places, that their *ſtrata* have no correſpondence, either in *direction*, *ſituation*, or *height:* which is a new proof, that all theſe *chaſms* have been the effects of *convulſions*, antecedent to the preſent ſtate of our continents. He alſo remarks characteriſtic differences between moſt part of the *dales* and the *vale*; from which differences muſt have reſulted thoſe which are obſerved in the effects of *running-waters*. The *vale* was a wide and deep *chaſm*; the *dales* were narrow *crevices* branching from that main one. The rubbiſh, which, from the beginning, has fallen from the abrupt ſides of the *vale*, has never been carried off by any external cauſe; the bottom of that wide *chaſm* became firſt a ſort of lake, along which the accumulated rubbiſh remained undiſturbed: but in the narrower and rapid *dales*, the firſt *fragments* falling from the ſteep ſides, met together in the bottom of the trough; and the *torrents*, whenever they were formed by heavy rains, drove them down to the *vale*; where they were ſpread by the united waters. None of thoſe fragments could remain in the rapid parts of the troughs, except what filled their hollow parts, and levelled ſome wide ſpaces; but every fragment carried farther, remained in the *vale*, where the water, from the extent of the ſpace, could not have any ſenſible degree of rapidity. All the hollow parts of the bottom of the *vale* were then to be filled and levelled, before any *fragment* could proceed farther: that operation, begun with *fragments*, has been finiſhed with *ſand*; ſince *ſand* only is found at ſome depth in the *horizontal ground:* conſequently, nothing but *ſand* can ever have been carried out of that *vale*, by the *waters* paſſing through it.

17. The preſent ſtate of the *dales* affords inſtances of the ſame phenomenon, and points out its cauſe. In going up ſome of thoſe paſſages, our obſerver finds, at ſucceſſively higher levels, ſome *horizontal grounds*, whoſe *ſections* on the banks of the contracted *rivulet*, exhibit the ſame order of materials, that is obſerved in the *horizontal* ſoil of the *vale:* no large *fragments* are perceived in thoſe *ſections*, but in the loweſt parts; and conſequently, none of thoſe proceeding from higher grounds, have paſſed farther. Theſe grounds lie in wide parts of the *dales*, which parts originally were hollow; and there alſo, as in the *vale*, the *ſlopes*, produced by the decay of the ſides, deſcend without interruption, from the upper

Digitized by Google

abrupt parts (if any remain) down to the *horizontal ſoil*: thoſe *ſlopes* were formed originally round ſmall *lakes*, in which the ſpread *water* had no power to diſturb them; and thoſe *lakes* have been filled, firſt with *fragments*, and then with *ſand*; the whole proceeding from above:—but in greater declivities and narrower paſſages, many of the *ſlopes* are divided in their height by abrupt ſections; the higheſt and moſt ancient parts being in decay, and new *ſlopes* having been formed under them. This is found in very deep parts of the *chaſm*, which receive a great abundance of water in times of flood, and are much wider overhead than in the bottom. In ſuch parts of the *dales*, the firſt *ſlopes* produced by their decaying ſides, could only be preſerved, ſo long as they did not obſtruct the courſe of the water: for when they came to meet from ſide to ſide, they were ſoon deſtroyed, and their materials were carried away by the ſtream. Such demolitions were frequent, as long as the trough remained too narrow to contain a moderate quantity of water: but thereby the decay of the ſides was more rapid, as they remained uncovered with *ſlopes*; and the paſſage widened: but when, by thoſe repeated demolitions of the *ſlopes*, they were retired to ſuch a diſtance, as to be out of the reach of common floods, they roſe againſt the decaying rocks, and vegetation binding their ſurface, it was no more ſuſceptible of ſliding down. However, thoſe firſt ſettled *ſlopes* were not yet ſafe; in extraordinary floods, they were attacked at the bottom, and afterwards, while they were increaſing in height, from the continued decay of the rocks above, their abrupt ſections mouldered by the weather: thence *ſlopes* under *ſlopes*, the loweſt of which were, from time to time, attacked by great *torrents*, till they were removed out of their reach.

18. Such are the general claſſes of *ſucceſſive* operations, which our obſerver clearly traces on the ſides of his *dales*; and their varieties in different parts, may generally be aſſigned to determinable differences in the *original ſtate* of thoſe parts. Some *rocks*, for inſtance, peeping here and there out of the ſloping grounds, betray the original ruinous ſtate of thoſe ſides, and ſhew evidently that the *chaſm* has been the effect of a convulſion: immenſe pieces of rock were, at firſt, either projecting out of the broken ſides, or heaped againſt them; and now they are almoſt buried in a quantity of rubbiſh, which is, or will be in time, bound together by *vegetation*. In every part where thoſe ſloping grounds have already their baſe out of the reach of torrents, they are covered with verdure: the *rain*, which they can only receive from the air, ſinks into their porous ſoil; and being collected in millions of internal channels, it only helps to feed the ſprings. The moſt part of thoſe grounds, though from a long time covered with *vegeta-*

Digitized by Google

tion, ſtill receive rubbiſh from the ſteep upper parts; but moſs, herbaceous plants, and ſhrubs, bind ſucceſſively thoſe layers of new ſoil into a tenacious cruſt, unimpairable by the weather. This is the cauſe why ſo few large fragments of the ſtill decaying parts of the *dales* are now carried down to the general receptacle: the fragments which, in their firſt fall, attain the bed of the torrents, or thoſe which are ſtill torn by theſe from their banks, if propelled as far down as the *vale*, ſubſide there, forming promontory-like accumulations over the general level. Nothing then, but *ſand*, is now, in the greateſt flood, floated by any of the *ſide-torrents*, when they meet together in the *vale*; and the whole quantity of that *ſand* which cannot remain ſuſpended in water that moves ſlowly, as does that of the *vale*, is depoſited on the overflowed grounds.

19. Our obſerver has now accompliſhed the different purpoſes for which he had undertaken that exact ſurvey of a certain extent of grounds, which, from the *origin* of our *continents*, muſt have been drained by the ſame ſet of *channels*. The firſt of thoſe purpoſes was to diſcover, from the preſent ſtate of thoſe grounds, and the cauſes acting on them, the ſtate in which they were *when they came out of the ſea*; and he has found, that they were to be interſected by great *chaſms*, the ſides of which were abrupt, and ſuſceptible of decay by the natural cauſes acting on our *continents*.

20. His ſecond purpoſe was, to aſcertain the real effects of *running waters* in that *area*, and to diſtinguiſh them from thoſe which may collectively be aſſigned to the *weather*; and in this reſpect he has found, 1ſt, That a great impetuoſity is neceſſary for *ſtreams* to carry along any materials heavier than *ſand*. 2dly, That a great declivity is required to produce that impetuoſity. 3dly, That thoſe *waters* being the reſult of collected *rain*, become only impetuous by being aſſembled in *ſettled* channels. 4thly, That before thoſe *ſtreams*, once ſettled, can propel any looſe *materials*, theſe muſt fall in their way, by cauſes foreign to their own impulſe. 5thly, That looſe *materials* can only come into the beds of *ſtreams*, by falling from *ſteep grounds* lying along them. 6thly, That when, either at firſt or in time, the falling fragments of *ſteep grounds* find a ſuitable ſpace for accumulation, they form *ſlopes*, which riſe againſt the abrupt ſurfaces, and at laſt ſtop their decay. 7thly, That if, for want of a proper ſpace, thoſe *ſlopes* are at firſt demoliſhed by *ſtreams*, they themſelves, with the decaying grounds, retire thus by degrees to greater diſtances, till, placed at laſt out of the reach of their aggreſſors, they are covered by *vegetation*. Laſtly, That it is only during that ſettling of the *ſides* of their *channels*, that impetuous *ſtreams* have looſe materials to drive along; that thoſe materials, propelled in great declivities, ſub-

Digitized by Google

ſide in every hollow place, or are ſpread in wide ſpaces which have leſs declivity; and that the *ſections* of thoſe *ſediments* exhibit at preſent the ſucceſſive work of *running waters* in time paſt.

21. The third and fundamental purpoſe of our obſerver, in analyſing thoſe operations, was to diſcover whether it were poſſible, by their help, to go back with ſome degree of certainty, to the *time* when they *began*, and conſequently to the *origin* of our *continents*; and he is now ſatisfied that this view may be attained, by a general *formula*, whoſe conditions, as pointed out by his *ſyſtem of grounds*, are the following:—1ſt, A certain *original ſtate* of things to be traced up from the known *cauſes* which could *alter* it.—2dly, A meaſurable quantity of *alteration*, already produced by thoſe *cauſes*.—3dly, Continued *alterations* produced by the ſame *cauſes*, the quantity of which, in the life of a man, may be meaſurable.—Laſtly, (as a check over thoſe points, when it is in the nature of the object,) a certain quantity of *alteration*, ſtill to be performed in ſome parts, to reduce them to the ſame *unalterable* ſtate already produced in other parts. This he conceives to be an incontrovertible manner of inquiring into the *age* of our *continents:* and though he finds it ſtill difficult to determine, with a certain degree of accuracy, thoſe quantities which are to ſerve as *co-efficients* in his *formula*; yet he conceives clearly, from the ſtate of things in that reſpect, as exhibited in every part of his *ſyſtem of grounds*, that what has vaguely been alleged for aſſigning a very great antiquity to our *land*, is void of any ſort of foundation.

22. The only certain way of finding general laws in a claſs of phenomena, is to begin by fixing on a well-determined phenomenon of the claſs, and then analyſing it accurately. This our obſerver has done; and thereby he finds himſelf warranted to conclude, that all the diſtinct *congeries of channels*, interſecting every *ſyſtem of grounds*, of whatever extent, whoſe *waters* proceed at laſt to the *ſea* in one *ſtream*, were, like that of his *ſyſtem*, original ſeries of *chaſms*, or of other ſorts of *hollow tracks*; and that, in the ſame circumſtances, the ſame operations, which he has obſerved, muſt have taken place in thoſe *ſyſtems*:—for a great *river* is only a congeries of leſs ones, ſimilar to that which came out of his *vale*; and the private *ſyſtems of grounds* whence theſe ſmall *rivers* proceed, are to the *grounds* pervaded by the great *river*, as the *dales* are to the *vale* in the *ſyſtem* which he has ſurveyed. Conſequently, all thoſe *ſtreams* have fixed channels, determined by the *original form* of the ſurface of our *continents*; and ſince *natural cauſes* act always in the ſame manner by the ſame circumſtances, he cannot doubt, that clear *data* for the calculation of the *age* of our *continents*, are to be found along many of thoſe *ſtreams*.

23. In

Digitized by Google

23. In the courſe of his ſurvey, our obſerver has taken notice of another claſs of phenomena, which apppears to him clearly expreſſive of the little *age* of our *continents*. He has found, in the upper parts of his *ſyſtem*, ſcattered eminences, conſiſting of ſteep decaying *rocks*, which, from their ſituation, muſt have conſtantly been out of the reach of every poſſible *ſtream*, ever ſince their origin as *dry land*; along which he has found undiſturbed *ſlopes*, formed of fallen materials, and riſing againſt their abrupt and ſtill decaying ſides. That obſervation recalls to his mind many elevated *plains*, which alſo, ever ſince they have exiſted, muſt have been above the level of every *ſtream*; and on which, however, riſe inſulated *hills* or *hillocks*, compoſed of *ſtony ſtrata*, which, dipping one ſide into the ground, preſent their abrupt *ſections* on the oppoſite ſide. That claſs of phenomena ſtrikes him as a very important one: for thoſe *eminences* muſt have exiſted in a ſtate of *decay* from the *origin* of our *continents*; and the rubbiſh accumulated under their ſteep ſurfaces ſometimes bears no reſemblance to the ſurrounding ſoil. There then *progreſſes of effects* may be obſerved, unmixed with foreign cauſes of any importance; and the above general *formula*, for finding *time paſt* by *laſting operations*, may be applied to thoſe grounds with more accuracy than along *ſtreams*.

24. The ſpirit of ſtrict analyſis being thus raiſed in our obſerver, he conceives laſtly this general idea, that all the *cauſes* which have acted on the ſurface of our *continents*, ever ſince they have exiſted, being known, and the nature of their *effects* being alſo determined, thoſe *effects* muſt be eaſily diſtinguiſhed from what exiſted before they took place; and that conſequently, a number of ſuch *effects*, (not only of different natures, as proceeding from different *cauſes*, but even without any connection with each other, excepting that of *time*,) might afford diſtinct *chronometers*, which, by their reunion, would lead to a *natural chronology*, overlooked 'till now, from a precipitate deciſion, that it was not to be found.

25. I have now, Sir, under the aſſumed character of *an obſerver*, given you a ſketch of my own hiſtory, in a courſe of conſtant obſervation for above forty years. I conceived, very early, the importance of an exact determination of the *changes* which have happened to our *continents*, from the time of their exiſtence as *dry land*; and very ſoon alſo I perceived, that curſory obſervations could not afford any certain reſults in that reſpect. I then began to fix my attention on thoſe parts of the mountains, or other high grounds, which, from their elevation above every poſſible (either paſt or preſent) *ſtream*, could not have been affected, at any time, but by the direct action of *rain* or *ſnow*, and by their immediate conſequences. There, however,

Digitized by Google

however, frequently finding the same great excavations, which, in lower grounds, are vaguely attributed to *running waters*, the fallacy of this last idea struck me; and I first concluded, that those *excavations* existed from the *origin* of our *continents*. There also I could study, without any possible mistake, the effects of all the immediate causes which have acted on the *abrupt parts* of the surface of our *continents*, ever since they have existed; namely, the tendency of those parts to moulder down by the effects of the *weather*; the progress of that *decay*; its tendency to an *end*, when the rubbish is undisturbed; the causes that can disturb it; and the *maximum* of their effects. That preliminary study enabled me, afterward, to distinguish, in other places, the real effects of *running waters*, from the effects of other causes, which are only rendered effectual by certain original states of the grounds, easily traced back; and from that single discrimination of causes, light succeeded to the obscurity in which the phenomena of the surface of the *earth* had been involved by some geologists: for then, rendered attentive to *origins* and *progresses* of *natural operations* on our *dry land*, I found many different classes of them, which fix its origin at a time not very remote.

26. The importance of the final result of those observations, has made me desirous to facilitate them to others, by sketching a plan of researches, and pointing out the objects which are to be examined. That study is, in a great degree, almost within the reach of every man; for there is hardly any country which does not afford some of the classes of phenomena, which may lead to the *age* of our *continents*; and I have known from experience, what interest such a fixed and endless object of observation can spread on the supposed lost hours of *travelling* or *airing*. After a little practice in that kind of observation, the effects of the principal causes which have acted on every part of our *land*, may easily be distinguished: the effects produced by each of those causes, in former times, have left clear monuments: their present operations are seen; and the whole together affords various *measures of time*, which I shall explain.

This, Sir, is the plan of a future letter; in which, following that form, I shall treat of various classes of phenomena, rendered now more interesting by their explained tendency; and which will confine the *age* of our *continents* within very narrow limits.

I am, with due regard,
Sir,
Your most obedient humble servant,
J. A. De Luc.

Digitized by Google

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ADAM, Mr. his remarks on the conſtruction of ploughs, 421.

Air, atmoſpheric, experiments relative to, 59.

Allwicb, Dean, ſome account of, 327. New tranſlation of his book of architecture, 328.

Alligator, account of, 296. Of the Jamaica turtle, 297.

Alpine Ibex deſcribed, 549.

—— hare, 550.

Arſtein, Dr. his account of ſome Alpine animals, 549.

Anderſon, Dr. James, his remarks on ſheep, and the improvement of wool, 200.

——, on the culture of potatoes, 423.

——, on the conſtruction and management of a dairy, 425.

Anthony of Bourbon, his character, 60.

Arius. See *Nice*.

Arſenic, defended from the charge of producing deleterious conſequences from the medical uſe of, 27.

Aſpaſia, ſome account of her great character, 252.

Athens, account of the famous revolution in, from a Democracy to an Oligarchy, 382.

Auſtrians, charged with pride and arrogance, 190. The charge anſwered, in vindication of the court of Vienna, 191.

B

Bakewell, Mr. his remarkable ſucceſs in improving the breed of ſheep, 406.

Barjac, the favourite valet of Cardinal Fleury, good character of, 561.

Battle, of ancient Britons and Northern warriors, poetically deſcribed, 75.

Becket, Archbiſhop, narrative of the circumſtances of his murder, 374. His conduct and character, 376.

Benyowſky, Count, his birth, &c. 170. Taken priſoner by the Ruſſians, *ib.* His eſcape from Cazan, 171. His arrival at Japan, *ib.* Viſits Formoſa, 172. Returns to Europe, 173. His expedition to Madagaſcar, and advancement to ſovereign power there, 174. Propoſes an alliance with the Britiſh government, *ib.* His death, 175.

Berkeley, Biſhop, his letter to Mr. Pope, deſcribing the iſland of Inarime, 245.

Bertholon, Abbé, his memoir on the importance of clean ſtreets, 547. On the kind of water moſt favourable to vegetation, 556.

Berthout Van Berchem, his table of quadrupeds, 545. His obſervations on the diſcrimination of quadrupeds into ſpecies, &c. 548.

Bologna, ſome account of, 498.

Bradgate, ſome account of the manor of, 417.

Bruce, Mr. his dangerous journey through the great Nubian deſert, 33. In the kingdom of Sennaar, 35. His return to Cairo, where he obtains a firman, of great advantage to the Engliſh merchants, 47. His account of the antidyſenterica, 121. Of the Rhinoceros, 123. Of the horned viper, *ib.* Of the Zimb, a dreadful inſect, 125. Of the antient Cuſhites, 127. Of the ſhepherds, and ſhepherd kings of ancient Egypt, 129. Of the origin of arts, idolatry, and hieroglyphics, 131. His travels ridiculed by Peter Pindar, 219.

Brunings,

Digitized by Google

Brunings, M. C. his prize dissertation on the velocity of running water, 500. His account of a new hyetometer, 503.
Bruttelen, analysis of the mineral waters of, 555.
Burke, Mr. his rhapsodical, visionary picture of the queen of France, 325. See also *France*.

C

Casonbury-House, antiquity of, 415.
Catherine of Medicis, her character, 59.
Cattle, rules to be observed by the breeders of, with respect to *form*, &c. 404.
Cave of the Weird Sisters, in Lapland, poetically described, 76.
Cerastes, the horned viper, curious account of, 123.
Children, good remarks on the characteristic variety, and proper management, of their dispositions, 306.
Chinese typography, executed in Germany, with moveable types, 563.
Choiseul Gouffier, Count de, his difference with the Count de Ferrieres Sauveboeuf, 505.
Clarke, Dr. Sam. classed with the Unitarians, 14.
Clergy, their obligations to a residence on their livings strongly urged, 477.
Coligny, Admiral, his excellent character, 61.
Condé, Lewis, Prince of, his character, 60.
Congreve, the poet, letter from, 246.
Corn, observations relative to the bounty on the exportation of, 348. New plan for a bounty on wheat, *ib.*
Cossa, his descendants, history of, 187.

D

Death, not a positive evil, 531.
Debt, national of England, amount of, 30.
De Foe, Daniel, his literary character and conduct set in a true light, 471.
Deism, most prevalent in Roman Catholic countries, 509.
De Luc, M. his controversy with Dr. Hutton, relative to the theory of the earth, continued, 573.
Derbyshire, observations relative to the present state of that country, 192. Description of the caverns which have been discovered between *Peak's hole*, and *Elden hole*, 193. Mineral waters in that county, 196. Population, 198, Manufactures, *ib.*
Dropsy, cured by Leeks, 27.
Duties, on mercantile commodities, observations relative to, 266.
Dysentery, cured by the root of the Woogiocos, an Abyssinian vegetable, 121.

E

Education, new plan of, by Mrs. Macaulay Graham, 305.
———, general encomium on a good one, 331. Remarks on the conduct of some parents, on this head, 395.
English, their luxury in building and decorating their houses, 30.
Electricity, experiments to shew its influence on plants, 521. The stroke of not dangerous, 525.
Elm, profitable culture of that tree, 409.
Evil, original design of, investigated, 529.
Exchaquet, M. on the analysis of sedative salt, 551.
———, on the method of extracting the phosphoric acid from bones, 552.

F

Foge. See *Verdeil*.
France, extracts from the general history of, 59. The seeds of the late Revolution in that kingdom traced, 62. The Revolution matured, and compleated, 70. Burke's reflections on, 313—326. Mr. Burke's reflections continued, 438—464. Encomium on the Revolution, by an English lady, written on the spot, 428. Estimate of the present state of government in France, 565.
François, Professor, his invention of a new steam engine, 546.
Fretfulness, a temper inimical to friendship, 338.

G

Geography, ignorance of the antients, in respect of this science, 536.
Geometry, new system of, 534.
Glow-worm, two species of, described, 550.
Gough, Mr. his great improvement of Camden's Britannia, 176. His indiscriminate censure of 'Critics by profession,' 180. Reproved, 182.

H

Hazard, Mr. his observations on hoeing arable land, 422.
Hell, according to the notions of the Goths, poetically described, 142.
Hieroglyphics, origin of, 132.
Horace, uncertainty of his being the author of the *two newly discovered odes*, ascribed to him, 287.

Huttuyn,

Digitized by Google

Houttuyn, Dr, his memoir on the flowers of the nutmeg-tree, 502.
Howard, Mr. his character defended, 471, 472.
Hulshoff, M. his prize diſſertation, given by the Teylerian Society, concerning the ſoul, 483. His prize memoir on the exiſtence of a Deity, 504.

I

Jamaica, advantageous account of that iſland, 293. Deſcription of the ſugar cane, *ib.* Of the dreadful hurricanes there, 294.
Ibex, of Savoy, deſcribed, 549.
Jeſus Chriſt, never claimed the title of God, 512.
Inarime, iſland of, deſcribed by Biſhop Berkeley, 245.
Iſlington, antiquarian account of, 416.
Furies, their utility vindicated, 435.
Juvenal, criticiſm relative to a difficult paſſage in, 239.

K

Knox, Mr. charged with great errors in his Strictures on the modes of our Univerſity education, 284.
Kragtingh, M. his account of a dreadful fracture of the arm, 505.

L

Laughter, inſtances of a very ſingular propenſity to, and from unuſual cauſes, 247.
Lead-ore, in Derbyſhire, amount of the quantity of, 195.
Leechman, Dr. biographical account of, 411. His manner of lecturing, 412.
Leeks ſucceſsfully uſed in the dropſy, 27.
Lefanu, Mrs. See *Sheridan*.
Leiceſter, account of the public library there, 419.
Limbourg, Dr. his memoirs on the influence of the moon on vegetation, 548.
Lindley, lordſhip of, 418.
Longitude, correſpondence with the Reviewers, on a method propoſed for meaſuring a degree of, 359.
Louis XIV. his odious reign, and miſerable death, 539.
Louis XV. late king of France, by his quarrels with his parliaments, lays the foundation of the great Revolution in that country, 62. Progreſs of the diſputes, 64.
Louis XVI the preſent king of France, his diſputes with the parliament of Paris, 66. Aſſembles the Notables, 69. Defeated in his deſpotic views, *ib.* The grand Revolution commences, 70.

M

Marſhall, Mr. the agriculturiſt, his plan of a review of the old books on rural ſubjects, 480.
Marriage, juſt obſervations on, 396. Stolen matches highly cenſurable, 397. Source of matrimonial differences pointed out, 468.
Maſk, the famous priſoner, wearing that diſguiſe, in the time of Louis XIV. diſcovered, 561.
Materialiſm, correſpondence on that ſubject with the Reviewers, 357. Materiality of the ſoul maintained, 492.
Mendelzoon, M. his argument in proof of the immateriality of the ſoul, 489. His reaſoning in proof of the exiſtence of a Deity, 503.
Merck, M. his compariſon of the bones of cetaceous animals with thoſe of quadrupeds, 550.
Merlin, poetical portrait of, 74.
Micrometer, the ſeveral kinds and improvements of, 302.
Mohammedaniſm, the religious code of, explained, 17. Account of the Moſques, and public ſervices of, 21.
Monaſtic inſtitutions, abſurdity and inhumanity of, 510.

N

Nettle, ſaid to be excellent food for cows, and alſo a preſervative againſt the contagious diſeaſe of the horned cattle, 503.
Nice, council of, particulars concerning, 79.
Novel, rules for the compoſition of a good one, 400.

O

Oak tree, account of the great one in Kedleſtone park, 197.
Oxford. See *Univerſities*.

P

Padua, hiſtorical account and deſcription of, 497.
Pater Noſter, curious ſtory of a diſpute about, 390.
Pavements, and clean ſtreets. See *Bertholon*.
Pericles, account of his adminiſtration, 250.
Pindar, Peter, his ridicule of Mr. Bruce, the Abyſſinian traveller, 219.
Piſander (or Peiſander) promotes a revolution in Athens, from a Democracy to an Oligarchy, 383.
Platina, Dr. Ingenhouſz's experiments on, 526. Rendered ductile and malleable, 527.

Digitized by Google

Boughs. See *Adam*.
Poetical extracts in this volume, viz. from *Ariano*, 51. HOLE's *Arthur*, 73. BOWLES's *Verses on the Philanthropic Society*, 91. COTTER's *Poems*, 95. *The British Album*, 213. ROBERTS's *Deluge*, 217. *The Prison*, 219. PETER PINDAR's EPISTLE TO BRUCE, *ib.* JANE SMITH's *Select Poems*, 221. STIRLING's *Poems*, 273. DEACON's *Poems*, 339. POW's *Reflections on Peace and the Seasons*, 340. *Female Characters*, &c. 343. *Tetrachymagogon Hypercriticum*, 344. *The Jilt, a Poem*, 345. HANDS's *Death of Ammon*, *ib.* WHYTE's *Theatre*, 398. ALVES's *Edinburgh*, 474.
Potatoes, culture of. See *Wimpey*. See *Anderson*.
Pyramids of Egypt, said to be Volcanic productions, 515.

Q

Quadrant, Hadley's, encomium on that useful instrument, 300.
——, Mural, uses of, 302. See also *Ramsden*.
Quadrupeds, rules for the discrimination of, into species, races, and varieties, 548. Buffon's criterion, by copulation, not applicable to animals that are domesticated, 549. Their bones compared with those of cetaceous animals, 550.
Quebec, discontents in the province of, on account of the form of its government, 469.

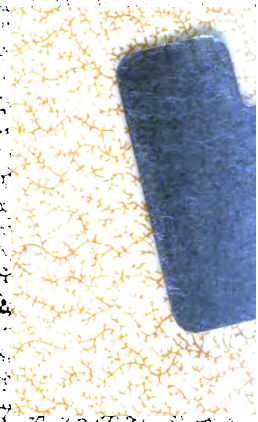
R

Ramsden, Mr. invents a new instrument for measuring horizontal angles, 303. His new circular instrument for obviating the imperfections of the mural quadrant, *ib.*
Razoumowski, Count de, his observations on the decomposition and recomposition of stones, 545. On some other subjects of natural history, 546. On the phosphorism of fossil substances, 547. On the Glow-worm, 550. On the Goumoen stone, 551. His account of a polished cupreous rock, on Mount St. Bernard, *ib.* His analysis of mineral waters, 555.
Revelation, of St. John, considered as a tragedy, 148.
Revenue of the Crown of England, from William the Conqueror, to Geo. III. 3. Present state of, 8. Amount of the revenue drawn from Scotland, 11.
Reynier, M. on the fructification of mosses, 551.
Richelieu, Cardinal, his great political talents, 61.
Richelieu, Duke de, his remarkable birth, life, and character, 558.
Ring, curious story of one, found in the belly of a fish, 389.
Rochefoucault, M. his prize dissertation on the immateriality of the soul, given by the Teylerian Society, 487.
Rundle, Bishop, his affecting account of the trial of lord Santry, for murder, 247. See also 479.

S

Salt, rock, advantage enjoyed by Ireland, of importing, duty free, 5. Duty on salt, in England, of pernicious consequence, 6.
—— springs, and rock salt, new theory of, 553.
—— sedative. See *Struve*. See *Exchaquet*.
Santry, lord, his trial, in the Irish House of Peers, for murder, 247. Banished to England, where he dies, 479.
Scott, Sir John, his excellent observations on the sources of matrimonial discontents, and divorces, 468.
Scotland, public statutes relative to, abridged, 428.
Sea, described in a wonderful style, 48.
Sector, equatorial, invention and improvements of, 303.
Sexual system of plants, controversy relative to, 88.
Sheep, of Shetland, proposal for improving the breed of, 199. Mr. Bakewell's amazing success in improving the breed of English sheep, 406.
Shepherds of ancient Ethiopia, account of, 129.
Sheridan, Miss, her excellent performance in *private* acting, 398.
Smuggling, observations relative to, 267.
Sope, effects of the duties on, considered, 268.
Soul, the notion of its immateriality defended, 484. The contrary doctrine maintained, 492.
Spain, arrogance of her claims to an extent of empire injurious to mankind, 7.
Spectacles, literary debate concerning, 139.
Steam-engine, invented for raising water without a piston, for draining marshes, 545.
Strabo, his knowlege of geography very limited, 537.
Struve, Professor, his analysis of mineral waters, 546. Of sedative salt, &c. 551. New theory of saline springs, and rock salt, 553. On extracting the phosphoric acid from bones, *ib.*
Sugar cane,

Digitized by Google



Digitized by Google

Digitized by Google